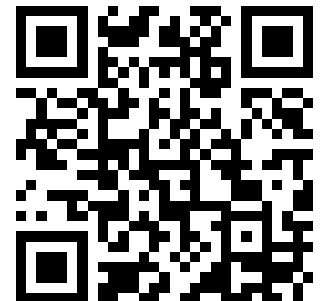

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THE FIELD AFAR

ORGAN OF THE CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA

MARYKNOLL

*Diligentibus Deum
Omnia Cooperantur
in Bonum : : :*



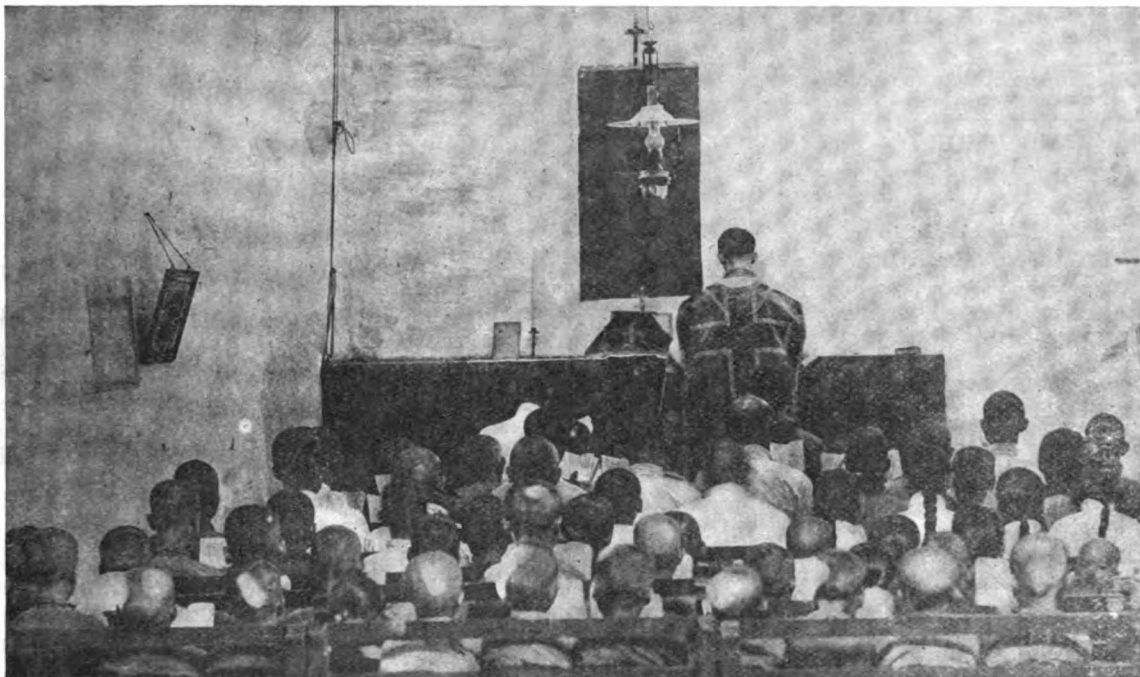
*To Those Who Love
God All Things Work
Together for Good.*

ENTERED AT POST-OFFICE N. Y., AS SECOND-CLASS MATTER.

Volume Fourteen.
Number One

OSSINING P. O., NEW YORK, JANUARY, 1920

Price \$1.00 a Year
Twelve Issues Yearly



FR. WALSH (JAMES E.), OF MARYKNOLL-IN-CHINA, WITH HIS NEW LOTING KIDDIES.

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The American Foreign Mission Seminary.

Approved—by the Council of Archbishops, at Washington, April 27, 1911

Authorized—by Pope Pius X., at Rome, June 29, 1911.

Object—to train priests for missions to the heathen, and to arouse Catholic Americans to a clearer appreciation of their duty towards this need.

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Procure—opened in San Francisco, September 13, 1917.

Assignment—to first field (*Yeungkong, China*), April 25, 1918.

Departures—four missionaries, Sept. 8, 1918; three missionaries, Sept. 8, 1919.

THE FIELD AFAR

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Maryknoll Procure

(1911 Van Ness Avenue).

In China, Province of Kwangtung—

District No. 1—Kochow.

District No. 2—Yeungkong.

District No. 3—Tungchan.

District No. 4—Loting.

THE year grows short as age lengthens, but at its best 1920 will have for each of us only twelve months and you will be reading our February issue before you realize it.

Together, reader dear, let us make it an especially blessed one by sharing with others our knowledge and appreciation of the missionary spirit.

* *

A HAPPY New Year! Why shouldn't it be a happy new year to the Christian? The Christ Child has brought to him the Church, its clear and certain teachings, its peace-instilling sacraments, and His abiding Presence in the Holy Eucharist. The Christian is basking in the clear sunshine of Revelation and Grace.

It has not been so with a vast portion of humanity, whose darkness is as great as it was before the Sun of Justice rose.

But now times are changing, and the Catholics of the United States are helping to disperse the clouds which hang heavy over heathendom. America's missionaries are hastening the dawn. And when the Orient from on high illumines those who sit in darkness and the shadow of death, and, tinging them with its hallowed rays of spiritual light, heralds the dawn of Christian hope and love for those millions of gloom-enveloped souls, there will then be more Happy New Years, born of that peace which the world, despite its extravagant assurances, has ever failed to impart.

WE have seen some news clippings with the statement that the American Board of Catholic Missions, organized by the Hierarchy of the United States, will spend ten million dollars in 1920. We doubt this, although we believe it possible,—but we do not doubt that the announcement will soon be an ordinary one and true to the letter.

Hasten the day by a prayer. —

* *

IF we can judge by headlines and long news columns in the daily dreadfuls, China will before long attract the business interests of the world. Airplanes and ships are being constructed to expedite transportation, and we are told that tremendous stores of natural resources await capital and intelligent operation.

We think you are about correct there, dear scribe and headline writer. But of this we are as sure as of fresh air on the ocean, that tremendous supernatural possibilities lie hidden in the heart of China, awaiting capital and intelligent cooperation working in union with the grace of God and the power of Jesus Christ.

* *

THEY tell us that Greeks, Italians, and other Europeans, whose labor has meant much for the development of American industries, are sailing for home—and that production is threatened. And daily the "servant problem" is the subject of wails that come up from all over the country.

There is a remedy—make

room for a couple of million from China and settle them over the country. If they live more economically than we do, we need not imitate their manner of life. We can, perhaps, take from them a few lessons in thrift and industry.

As to the wage question, "where there's a will, there's a way," and if Uncle Sam can secure some single-minded statesmen a way can be found to regulate the Oriental's wage so that it will not interfere with the Occidental's rights.

✱ ✱

To love God is to be zealous for souls. "Zeal springs from love," says St. Augustine. Among the essential accompaniments of sanctifying grace is a divinely-implanted longing to draw souls nearer to God.

—Rev. Walter Elliott, C. S. P.

✱ ✱

THESE are the days of hero-worship. Today the spirit of romance and adventure is found highly developed in every real boy. Literature has, to a notable degree, fostered this spirit—literature, with its exciting tales of discovery and exploration, of martial glory and naval peril. Much more may be said of the influence of the "movies." What boy has not dreamed dreams of exploring treasure islands, riding around with Western cowboys, or making his rounds in a metropolis as a detective?

Why not turn this spirit of modern youth to useful advantage? Why not direct it to channels of real service? The true stories of the heroes of our Faith abound in thrills. The intensely interesting accounts of dangers confronted and death defied will rouse to action the spirit of romance. Spread them and sow the seed of many a missionary vocation. And the hearts that you start beating with the apostolic spirit will heap benedictions upon your name during the endless ages of eternity.



Jesus, to Thee be Glory, Who didst appear to the Gentiles!

GOD—JESUS—HOLY GHOST

THESE words were not in the Peace Treaty, nor in any proposals about the League of Nations. They receive scant mention in public documents these days, when men deify human effort, and worship, as they build, in vain.

But these words mean everything to some people, and we of Maryknoll are glad to be of the number. For us, our daily bread speaks of God the Father: the consecrated wafer, of Jesus, the Son: the light on our paths and strength to walk, of the Holy Ghost: and ten thousand things speak daily of the Three in One.

May the Gentiles soon know the Triune God, Whom Jesus came to reveal!

✱ ✱

Can a small parish take upon itself the support of a Maryknoll mission catechist? This kind of cooperation is worth more to the cause than if the support came from a man of wealth.

K. of C., N. B., S. V. P.

FUTURE leaders of China are the Chinese students now completing their education in America. Each year about seventy-five additional young men take advantage of the Boxer Indemnity scholarships (at \$750 a year for each) to pursue further studies in the United States. In addition, a considerable number are brought here by Protestant organizations.

There are two ominous facts relating to these students; first, none are Catholics; second, all make their courses in non-Catholic institutions. Every Catholic will readily understand that this must necessarily react to the detriment of the Church in China.

Those responsible for these conditions ought to "get busy." Here is a statement of the matter, in questions and answers:—

First question. Why is there not a proportionate share of Catholics among these students?

Answer. In general, because there have been no American missionaries to encourage American education among the Chinese Catholics. Catholics have not been encouraged to compete for the Boxer Indemnity scholarships, as the Government does not discriminate.

Remedy. More American missionaries, secular and religious, for China. Further, the fuller cooperation of all Catholic missionaries. Doubtless, there are among these many who are entirely ignorant of the existence of the scholarships, and it would be a comparatively easy matter to call the fact to their attention.

Second question. Why do not some of these scholarship students attend Catholic colleges? The Government does not require that they attend non-Catholic ones.

Answer. Because, as soon as they pass their examinations successfully, the ever-vigilant Y. M. C. A. takes them under its wings.

Remedy. Could the *K. of C.* or the *National Catholic War Council* extend its activities across the Pacific as well as across the Atlantic and work for Catholic interests where the *Y. M. C. A.* is toiling for Protestantism? It looks now as if this were coming, but it ought to come very soon. Otherwise, a prodigious amount of effort will be required to make up for present neglect.

Third question. Why do most Chinese students carry home the impression that this country is thoroughly Protestant, and, consequently, that Catholicism is negligible?

Answer. Partly because they take their courses only in non-Catholic institutions and are, therefore, isolated from things Catholic. Partly, also, because no effort is made to acquaint them with the state of the Church and with its splendid work in this country.

Remedy. Some existent organization like the *Students' Mission Crusade* ought to secure the addresses of all these students and keep them informed on the Church in America. A great help, in general, would be the further extension of Catholic organized mission effort with the resultant prominence given to such things in the public press.

Those who have the interests of Mother Church at heart will lose no time or opportunity to secure for Her a proportionate representation among the Chinese students in America and by word or deed hasten the day when She will appear in Her true glory to these future statesmen of the Orient. If the enemy is more active than we in sowing his tares, the remedy is for us not to remain paralysed with despondency, but rather to work harder at sowing the good seed. One seed today may be worth a thousand next year.

Get your Mite-Box before Lent. Send us a post-card.

To Many Interested—

The three Maryknoll missionaries who left this fall for China arrived safely at their destination, "all in good health and eager to start the work."

The six now in China will live in pairs:

Frs. Walsh and O'Shea at Kowchow;

Frs. Meyer and McShane at Tungchan;

Frs. Ford and Vogel at Yeungkong.

Fr. Walsh (Cumberland, Md.) has been chosen Superior of the group, but all will be directed by the Vicar Apostolic of Canton, Bishop de Guébriant, until the time shall come to cut off the first American Vicariate in China.

Fr. O'Shea writes that they found the first three in excellent condition and looking like "seasoned missionaries."

IT is difficult, with your nose constantly at the wheel, to see clearly beyond the limited horizon which humdrum routine has fixed for you," writes a man engaged in big business.

He had felt small in mind and selfish in heart. So he took a journey, and then others, read periodicals that spoke in terms of continents, conversed and tried to think with men of vision, who had world ideas. This he did, he assures us, only to help his business; but now he feels that he is, in consequence, not only an abler but a better man.

If worldwide business contact can make men bigger and better, what may we not expect if we get in touch with the Catholic Mission movement?

It is hard to pull away when your nose is near the grindstone,—but the effort will bring its own reward.

* *

Every month of 1920 to record a new friend found for The Field Afar!

Our Oriental Residents.

OUT on the Pacific Coast a few priests have been trying to better the spiritual condition of Orientals resident there. Fr. Bradley of the Paulist Fathers has been active with the Chinese of San Francisco. Fr. Pius Moore, S. J., now rector of St. Ignatius College, has, with Fr. Eggloffstein, S. J., and a lay brother, been working for the Japanese of that same city.

And in Los Angeles, as also in Sacramento Fr. Le Breton of the Paris Seminary, assisted by two Sisters of Charity and about a dozen little nuns from Japan, has been occupied with the Japanese, directing his attention especially to children.

All of these priests, and the nuns associated with their work (Helpers of the Holy Souls are also occupied in San Francisco with both Chinese and Japanese), deserve great credit, because the obstacles have been and are many and encouragement is often lacking even among those whose hearts should be *Catholic*. The Archbishop of San Francisco, however, and the Bishops of Los Angeles and Sacramento, have never failed the few workers on the Coast, and with such a backing public opinion and individual opposition lose their power to dishearten.

From this work for the Orientals on the Coast we look for gratifying results, which, although they may come slowly, will not fail to react upon the work of the Catholic Church in China and Japan.

* *

Fr. Mark McNeal, S. J., has come over from Tokyo, where he has been teaching—and expects to resume his duties—at the Catholic University in that city. He has an important plea to make for the Jesuit work in Japan and we wish him success. We like his slogan:

Put Catholic America on the mission map!

Quo Vadis?

ARE you Maryknollers going to confine yourself to any one missionary country? This question comes up occasionally, and we answer quite willingly:

Not unless we are limited by our Superiors, the Sacred Congregation of Propaganda at Rome.

We are, of course, strong for China, because we believe it is a very important and promising field, but there are reasons why we should think also of other fields to be entered when circumstances permit.

Japan? you ask.

Why not? We are quite aware that Japan is a barren soil for Christianity,—but when we think of the thousands who, without priests or altar, kept the fires of Catholic Faith burning for two centuries and a half, we feel that some day God's furrow will sink deep in that soil.

In the meantime, preparation is needed, and the sacrifices of Catholic apostles, toiling without apparent result, will count with God for the souls of men.

Korea?—We hope so. The Koreans are a gentle, responsive people.

Indo-China?—Ask the French Government.

India?—Put the question up to the Honorable Jno. Bull.

The above enumeration limits us, we admit, to Eastern Asia,—and we have not even mentioned Borneo or the heathen sections of the Philippines,—but we can hardly picture this young Society taking care of the earth.

* *

We are always delighted to chronicle the departure of Americans for the foreign missions. The African Missions of Quebec announce that of Fr. Adelard Gagnon of St. Margaret's parish, Dorchester, Massachusetts, and P. E. Botleau, a cleric from Hartford, Connecticut.

From China's Fr. Walsh.

Loting, the district first assigned to Fr. Walsh, will have to wait until next fall for a resident shepherd, because the new district recently given to Maryknoll's Mission has already five hundred Christians who will need a priest. We desire, however, in any event, to make our readers acquainted with Loting, which Fr. Walsh will try to visit occasionally and of which he writes:—



A SHORT horse is soon curried, and the former history of Loting is soon told, because there is not much to it. It is comprised in two letters, extracts from which follow:

FROM FR. BALDIT TO MSGR. MEREL, MARCH 16, 1903.

I have just returned from Loting. Like Caesar, I can say, "I came, I saw," like him, I should like to add, "I conquered."

It would be difficult to estimate the number of those desire to come to us. Without doubt there will have to be a selection made between the chaff and the wheat, but out of the whole harvest it will go hard if we do not have a fair quota of good grain.

My new catechumens are recruited from all ranks of society but especially the merchants and literati. I do not exaggerate in saying that we have one thousand catechumens. These catechumens are distributed among the following localities: Loting, city and suburbs; Taiping; Loping; Loking; and Shouipai. These are the only places I have visited.

I foresee that a missionary with sole charge of that region will have plenty to

TO A FEW PRIESTS.

Several copies of a multigraphed letter about Annuitants were drifting out to priest friends last month when a hawk-eye caught an error in figures.

The omission of a pair of brackets and a transposition of lines gave the impression that Maryknoll is worth \$250,000 more than it is. We have, however, enough of a balance to more than assure annuitants that they are on the safety-first list.

Oh! Oh!

Just as the second thousand copies of OBSERVATIONS IN THE ORIENT were exhausted, word reached us that the third thousand had been burned at the bindery. Every effort will be made to get out a new edition (fortunately the plates are intact), but we do not expect it for about eight weeks. Send your order but be patient, please. The fault is not ours and we deeply regret the disappointment to our friends.

do. A priest cannot well go from elsewhere to take care of Loting... From Sunyi it is practically impossible to look after these Christians, for the roads are impassable, so steep that neither chair nor horse can be used. Moreover, the journey requires three full days. From Shuihing the roads are better, but there remains the difficulty of distance. If the Christians of Loting wished, therefore, to call a priest, whether for a sick person or for some other urgent cause, there would be no hope of his arriving in time...

My humble advice is, to buy a piece of land or a house in the town of Loting at once.

P.S.—During the trip one of my horses was killed by a tiger.

This letter relates the first visit ever made by a Catholic priest to the Loting district. It must have been followed by other visits on the part of Fr. Baldit, but we have no record of them.

In May of 1918, after the territory had been assigned to Maryknoll, Frs. Gauthier and Fraser together paid a visit to Loting. They found there no Christians. They stayed only two days, but rented a house, and placed there a catechist, leaving him to start the ball rolling.

On Monday, June 16, 1919, Fr. Gauthier and I set out from Tungchan to visit Loting, where we arrived after four days hard travel. The country is very mountainous, and although we went in chairs, we were forced to walk most of the way, as it is impossible for the bearers to carry a person up these hills. The highest peak we crossed was three thousand feet, if it was a foot high. Fr. Baldit is right,—this route is not practical, and

especially in the hot season. We passed a river said to have gold in it, and a mountain supposed to be loaded with silver.

On the evening of June 29, we arrived at Loting, and went at once to the little house now serving for the Catholic Church. Chan, our catechist, is living there, with his wife and children. The front room is used for a chapel and reception hall, and there is a little school in a back room, where Chan's daughter teaches about a dozen children. Altogether there are six rooms. The house is typically Chinese,—no windows or floors or chimney, and hemmed in all sides by other houses of like description. "Not famous," as the French say.

We stayed in Loting for two days and three nights, which time we spent in talking with the catechumens and viewing the town. As for the catechumens, they seem very fervent, and we were much pleased. Fr. Gauthier gave them three encouraging sermons during our stay. Chan, the catechist, reports on the catechumens as follows:—altogether we have one hundred seventy-eight, all men: of these, sixty live in the city and suburbs, and the remaining ones are scattered all over the district, five or six in a village, at distances varying from one to thirty miles from the city. As for baptized Christians, there are at present only eight who can be found. At least, these are all the catechist has so far discovered.

The catechumens are all men because there is nobody to teach the women. Chan's daughter is too young to visit the villages, and she is busy teaching the children of the catechumens who live in the city. Chan's wife teaches a few women in the city, but cannot leave to make visits, either. Most of these catechumens are married and it would be an easy matter to get their wives. We should send a few women catechists to do this work.

Chan also says that there is something of a little movement towards conversion just now, and that the thing to do is to have a resident priest there right away and build if possible, in which case he thinks the impetus would land six hundred in the Church. There were no catechumens ready for baptism at present, but our catechist is sure that he will have sixty men well enough instructed to receive baptism at Christmas.

Another visit, in October, followed that of the summer, and at its close Fr. Walsh wrote:

*Catholic Mission, Loting,
Oct. 12, 1919.*

Here's a line from Loting for you, but I shall mail it from Canton, as I leave for there tomorrow, and will probably get there ahead of the mailman. Not that I will make any great speed, for it will take me three full days, but the post is incredibly slow. If I wrote a letter to myself at Canton, I'd have to wait a week for it.

I am just finishing up three weeks here, and have had a very pleasant and, I believe, profitable visit. The diary enclosed will give you an account of what I found, from which I think you will see that God's blessing is evident and that thanksgiving is

naturally the uppermost sentiment in our minds these days. I do not mean that everything is going to be plain sailing at Loting,—in fact, I believe the contrary—but we at least have a good start for a brand-new mission, and any little difficulties are only those that are bound to be present at the beginning.

Certainly there should be a resident priest here, and I am wild to be the lucky man, for I was the first appointed to it, and have looked on Loting ever since as my very own. But it is doubtful if we can spare a man for next year. I think the Bishop will insist on having a man at Kowchow, for it is a large and important mission, and in such case Loting would have to limp along without a resident priest. However, even so, we could probably let one of the new men take a mission after six months, which would release a man for Loting. After all, the situation is not bad. We'll keep things going, all right.

I must confess that I would like to have some money to buy a property. If I had the money in hand now I could make a dicker and get this important matter settled, for it must be done before long in any case.

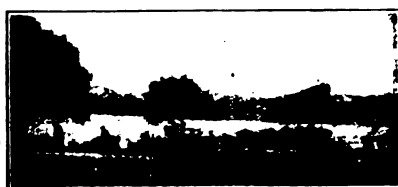


CHURCH (AT LEFT) AND HOUSE AT TUNGCHAN, WHERE FRs MEYER AND McSHANE MAKE THEIR HEADQUARTERS.

My stay here was the best taste of Chinese life I've had yet. I was simply one of them for the entire time,—living, eating, sleeping with them, and talking with them incessantly. I don't mind it,—one gets used to anything, and I can eat my rice now with pigs wallowing under the table, just as easily as the Chinese themselves do. Of course, under these conditions, you haven't as much privacy as a goldfish,—that is the most serious drawback. For a temporary arrangement it works all right, but for a permanent way of living, I don't think it would pay us. Too much wear and tear on a man.

A very welcome visitor during my stay here was your letter of August 27th, which I read and re-read. It is great to get a warm breath from the Knoll, and we have marveled especially this year at the wonderfully cheerful tone of everything that comes from there. That is a Maryknoll tradition, of course, but you had lots of excuse to break it this year, for trials certainly have been coming your way.

You ask if I am preaching in Chinese. As it happens, I suppose I can answer yes, for I preached my first sermon in the beautiful tongue just one hour ago. The catechumens seemed to expect it, so I thought if Columbus discovered America today, it might be a fitting time for me to launch out into the deep, too. After all, one has to make the break sometime, and I have been in China just eleven months now. On this occasion I think most of them got the gist of what I was saying, but it must have been a barbarous performance, for I was conscious of many mispronunciations, and Heaven knows how many words I mispronounced unconsciously. I don't think I will tackle it again until Xmas, but after that I hope to take up regular Sunday preaching.



MARYKNOLL AT TUNGCHAN.

I am glad you have the impression that I am not harping on the difficulties. The fact is I don't find many in this life. If a person has a bit of the boy in him, and has a philosophical outlook on life, or, as some say, a sense of humor, the life is not uncongenial. The life is so different and presents such violent contrasts to what we knew before, that the most forcible impression a difficulty makes is generally the ridiculous side of it, and one laughs at himself so much that he forgets to pity himself.

The picture which I send you under separate cover is a souvenir of my stay here, and a very Chinese souvenir, too. This picture was taken at the instigation of the Chinese, unbeknownst to me. When I was presented with it later, I suggested that it would have been better had they waited till I turned around so as to have at least one face in the picture; to which they replied that their own faces could not be seen, and they did not see any reason why I should come in for that distinction.

By the way, here's a curious thing. One of the principal villages in this district is called *Salem*,—at least, it is very close to Salem, and we all call it Salem. This is quite a town, having perhaps two thousand people, and we have a few catechumens there already who will make a nice little nucleus for a mission. This town is just a day's journey from Loting, and would not be a separate mission for a long, long time, but it ought to have its own little chapel and school before long, with a couple of resident catechists. Now it occurred to me

that it might be possible to interest the people of Salem, Massachusetts, in Salem, China!

I'm off for Canton in the morning, and if you get this letter, you'll know that I dodged the pirates successfully. With best wishes to all and thanks for the prayers that we know you are saying, I am,

Your servant in Christ,
J. E. Walsh.

P.S.—*Canton, Oct. 16.* Just arrived Canton to meet our men. Frs. Ford and Meyer not here yet. I came down by the West River, but did not have time to stop at Shiuhing, however. With best to all.

Hongkong, Oct. 31, 1919.

The big thing is the arrival of our three new missionaries,—all safe and sound, looking well physically, and very happy to find themselves actually in China. They reached Hongkong yesterday, October 30, and after a few days here we shall all go to Canton. Frs. Ford, Meyer and I are here with them—it was a happy reunion.

Frs. Meyer, Ford and I have already made our Retreat at Canton. The new men will get in one there, too. We expect to stay there at least a week before leaving for our Missions. The Vicar-General insists upon it, and really the rest won't hurt us. I will take advantage of it to make a trip to Tongon, as no priest has been there this year. In my trip to Tongon, I will go and come over the exact route that Fr. Superior took, so it will have a double interest for me.

The new arrangement is a dandy one. I am heart-broken to let Loting go for another year, but since we got Kocho it is inevitable. Kocho is a fine, settled mission and must have a priest at once. I am lucky in one

sense, for it means a chance to get some good experience in a settled mission before launching out into the pioneer work at Loting.

WARNING SIGNALS.

A wise advice has been given to Maryknoll missionaries not to build ambitious chapels, nor to erect mission stations where they are not needed. A station means a house used only occasionally. If such cannot be used frequently, it will be neglected and the people will think "the Church has gone out of business."

Fr. Ford will be pleased to learn that a letter from him inspired a Catholic family from Pennsylvania to provide one thousand dollars for a chapel. The mother started the fund, and at her request the chapel will be dedicated to St. Peter, who is the patron saint of the family father.

Fr. Walsh of Kochow will surely sneeze when he finds a check for \$500 which has been signed by Fr. Danner of Pittsburgh and is now on its way "across the blue." The amount apportioned by Fr. Danner, Diocesan Director of the Missionary Aid Society, was realized by a special effort of some Pittsburgh *Maria Circles*.

Fr. Meyer is beginning to dream about a motor-boat. Please clutch your purse, unless you like the idea of giving up for a big Cause. Later it will be a wireless outfit, and then an airplane.

A Maryknoll missionary has suggested an unusual and appealing fund—one to supply books to the missions.

If anyone is disposed to start such a one we will call it the

Missioners' Book Fund

and we hope that this suggestion will touch somebody in the right spot.

Our Latest Enter China.

*Sunday, Oct. 26, 1919.
Entering the Yellow Sea.*

WE are now getting our first glimpses of the mainland of our adopted country, and they are very beautiful. About nine a. m., after we finished our "parochial" Mass, which Fr. McShane celebrated, we sighted the first of the chain of islands that encircle Shanghai harbor and mark the division between the Pacific and the Yellow Sea. At the same time, we were greeted by a couple of whales which had come alongside to welcome us to our future homes.

The day is warm and beautiful, the sun shines brightly, and the sea is so calm that, in the words of Fr. Vogel, "someone has taken the roll out of the rolling Nanking." Altogether a charming augury for the future,—but we do not need that sort of encouragement.

We are all feeling fine, and since the water has gotten smooth, even the others are enjoying life at sea.

We shall probably arrive alongside dock in Shanghai about four o'clock, and will leave Tuesday morning, as the ship is anxious to make up the six days lost in San

Among the many subjects of anxiety which preoccupy the mind of the Holy Father today, the future of the Foreign Missions of the Church is by no means the least. The number of priests for this field of labor has never been sufficiently large, but instead of increasing with time their ranks are lamentably decreasing from day to day. The cruel war just terminated has dealt a fatal blow to the unfortunate Missions: so that it is no longer a question of their prosperity, but of their very existence. In view of these conditions, the Supreme Pontiff of the Church, by reason of his ardent zeal for the salvation of souls and the progress of the Faith, appeals to each one of the faithful in particular, and to all the pious societies, not to permit the rich harvest to perish because of the scarcity of the laborers, but—by combining their efforts—to avert such a terrible disaster from the vineyard of the Master.

—Cardinal Gasparri.

Francisco. That should get us to Hongkong on Saturday, and the long-anticipated "re-union."

Frs. McShane and Vogel send their kindest regards.

—W. F. O'Shea.



GUESTS OF FR. SALLOU, AT THE PARIS SOCIETY PROCURE, SHANGHAI.

Frs. O'Shea and Vogel, with a horse whose heart is like his head and feet, stony.

Father Meyer Writes from Tungchan.



Oct. 5, 1919.

FR. Walsh left two weeks ago for Loting and writes that more catechumens have come in since his former visit, making

in all about two hundred men.

The catechist says that at Christmas there should be forty men, ten women, and twenty children ready for Baptism.

You see again the need of women catechists. I do not know whether or not I have made it clear that there has been question not only of lack of funds in this matter, but of lack of women qualified to be catechists. I have brought in two women from Canton, but there is a difficulty on account of the local patois here, as everywhere else. While not insurmountable, that has been an obstacle. Then it has been difficult to get women to go long distances from their homes into a new district. We found six women in Canton for Yeungkong and Tungchan, and now that Fr. Walsh wants some in Loting it looks as if he will have to go to Fr. Gauthier's parish and search among the "old Christians."

The Sisters at Canton have been engaged in the training of girls to become catechists, but they may not go everywhere here, even in twos, until they reach a certain age. And even though there were plenty in Canton, one must go to considerable expense to bring them so far,—one reason why I spoke before of its seeming to me desirable that such places as Yeungkong, Kochow, and Loting, might ultimately become centers of activity, with sisters to conduct schools for girls and train women catechists. Co-education would not be tolerated and

I do not expect to see it tolerated for a long time to come, perhaps the longer the better, while at the same time the solid establishment of Christianity depends very much upon the Christian training of the women and girls.

Here is something that may be of interest, and profit, to those who look forward to coming to the missions. It is that a good enunciation is a great help to the proper pronunciation of Chinese. I find that when I take particular care in that matter I seem to get it better. And I feel that the exercises in enunciation that I went through during part of my school course have helped to make more flexible the muscles of the mouth and throat. I am sure that if considerable attention were given to that matter that it would make it appreciably easier to reproduce more exactly the Chinese sounds.

The difficulty in Chinese is not the mere memorizing of words as we understand it, but the proper pronunciation of them. The difference in pronunciation of entirely different words seems to us so slight that it is very hard to catch and still harder to reproduce. I believe that a musical training of the ear would be a help to the first, and development of the flexibility of the muscles of articulation to the second. I think also that it would be of help if those who are studying foreign languages would make a special effort to get correctly their peculiar sounds, thus increasing one's range. Some of them are very nearly like those found in Chinese, for instance, the French "u."

There is a good house at Kochow, with a large chapel, though both are visited by floods, as is nearly the whole city, so far as I can learn. There was a flood in June that put three feet of water in the chapel for twelve or fifteen

hours, but the Chinese don't seem to mind such happenings. They move out, or into a tiny loft up under the roofs of their houses, until the water goes down. The walls being of brick, the floors of brick or dirt, and the furniture incapable of looking much worse, there is little harm done.

We are very glad that you were able to send three men. Our



FINGER-PRINTS ARE WANTING.

Fr. Meyer

Fr. J. E. Walsh

Fr. Gauthier

stations are so far apart that it will mean a good deal for each of us to have a companion.

Affectionate greetings to all the Maryknollers. Assure them that they are often in our thoughts and prayers, and believe me,

Ever faithfully yours in Christ,
B. F. Meyer.

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From Fr. Ford at Yeungkong.



Sept. 7.
OUR last evening at Maryknoll a year ago! Time flies even in sleepy China.

Sept. 8—In the afternoon the secretary to the Civil Prefect came for a visit; he is a young man, educated in France, and speaks French too rapidly for me, but his Chinese is Hakka, not Cantonese, so there is no recourse. He is not a Catholic, yet when the Angelus bell sounded he immediately stopped talking, blessed himself, and said a short prayer!

He has been in Yeungkong only a few days. It was a surprise to him when I said I was an American. "But the Americans are Protestants! And have you a wife?" I assured him no.

Sept. 9—I shall not want for company these nights. The twenty and more builders are camping on the ground. It's good to see them, they are so happy in their work, tho' it is a puzzle why they are happy. They have so little cause when measured by Western standards. Even aside from the fact that they are heathen, their outlook on life is not bright. Most of them get twenty cents a day, the best of them only forty. They start work at day-break—now at 5 o'clock—and work till 6.30 or sundown, and this on two meals of rice without meat or drink save tea. Yet they smile throughout the day, and their bearing towards one another is cheerful and cheering. Tonight they had dessert in the shape of two rats they killed in our kitchen! We Westerners don't know how to Hooverize!

Sept. 11—Building is up to second floor. Discussed plans of stairway with carpenter. He wants \$12 extra for timber, but

I pretended to be angry and he withdrew his claim, saying he would buy the lumber himself.

Sept. 13—Got the telegram from Bishop de Guébriant telling of Fr. Price's death. Hired 4 rowers to reach ship and caught it in time. I had the same little hole of a cabin in the same ship that Fr. Price last went away in. Too draughty to sleep, and I had taken no blanket.

Sept. 14—Reached Kongmoon at twelve. Sent a line to Fr. Walsh at Tungchan. Took ship at three for Canton.

Sept. 15—Arrived in Canton at three a. m. Waited till four to go to Cathedral, and walked in the garden in the quiet haze of dawn till the priests got up. House overcrowded with priests who finished Retreat on Sunday. I didn't realize how hungry I was for sympathy till everyone crowded around me with little acts of thoughtfulness. The Bishop was deeply kind and discussed the Mission plans with me. He left later on a tour of China as Apostolic Visitor. His Secretary, Fr. Vogel, from Swatow, a gentle, steady-looking man, accompanies him. Fr. Vogel is anxious to meet his namesake in our Society, as they are both Alsations and perhaps nearer related than by Adam.

Sept. 16—Left at three for Hongkong. Reached the new M. E. Procure at seven-thirty,—a simple, cool, well-planned building. Its French windows give it a delicate lightness that appeals in contrast with the heavy, muddy whiteness of the surrounding buildings. Fr. Robert considerably insisted on providing a substantial supper for me.

Sept. 17—After Mass, went to St. Paul's Hospital and had a half hour's talk with the Mother Superior and packed up Fr. Price's effects. Then I spent a pleasant half-hour at the American Consul's. They had been

FRIENDS ON THE COAST
will find it convenient to secure Maryknoll supplies—books, prints, postcards, etc.—from the Maryknoll Procure, 1911 Van Ness Avenue, San Francisco.—Rev. Robert J. Cairns, Director.

talking of the death and were grieved. After dinner Fr. Ouillon took me to Happy Valley Cemetery where, among the French and Italian Fathers' graves, Fr. Price is buried. Called on Bishop Pozzoni to thank him for his kindnesses.

Sept. 18—Left Hongkong at eight, tho' Fr. Robert pressed me to stay a few days longer to rest up. I had visions, however, of the builders at Yeungkong awaiting my return. Curiously I gained visibly in weight and color under the Bishop's and Fr. Robert's kindnesses.

At Canton Rev. Louis Olive, the senior of the Salesians, died today of cholera. The other Salesians are here—most of them young men. They are from Turin and were released from chaplaincies in the army to hurry to the missions. This is their first death since they came to their Mission a few months before us.

Sept. 19—Solemn Requiem for Fr. Olive. Fr. Fourquet was celebrant, myself Deacon, and Fr. Yeung, a Chinese priest, represented his brethren as sub-deacon. There were possibly one thousand at Mass and about one hundred received Holy Communion.

Had a pleasant visit at the convent of the Canadian Sisters. It was a relief to be able to chat in English, especially with ones so closely in touch with Maryknoll. They gave me a glass of milk—my first in nine months.

Sept. 20—Called on the Consul at Shameen; also on the Little Sisters of the Poor. Sister Benedict, the cheery Irish nun, gave me some recipes for making bread.

Sept. 21—Preached in English at Shameen—about a hundred fifty present, among them some American sailors.

Sept. 22—Took the boat for home, after a long, lively chat in the evening with the Fathers at the Cathedral. A good cabin going back, but no bedclothes.

Sept. 23—No Mass. Arrived in Kongmoon in time for an early dinner. Fr. Shi was in the next village, but the Christians hastened to tell him and we ate together at a hotel owned by a catechumen.

At three the steamer "On Chai" (Peace) pulled away, but when it got to Pakhai and unloaded, it returned to Kongmoon for the night! I spent the evening studying the sampan dwellers. My berth is in the "First-Class-Section" with nine men, two women and two babies, all in a room about twelve feet square. Felt a wee bit down in the mouth,—food half cooked, no bedclothes or privacy, and worst of all, no deck to walk on.

Sept. 24—No Mass! Drank tea all day, like the Grand Junction Temperance Associates. The boat early in the morning made big preparations for leaving, but hearing news of some pirates, anchored for the whole day in midstream, just outside the City of Kongmoon. In the evening I enjoyed talking with a group. Two of them said they wanted to become Catholics and asked how much would it cost them! A third asked where was my wife. Later another repeated the same question as soon as I said I was an American.

Sept. 25—Another day without Mass. But things look brighter. Found four men on board who could speak some English. To one I complained of the slowness of the boat. He turned out to be the purser. My popularity increased by bounds when the young Customs officer, a homesick Englishman, held the ship

for a while just to have a talk! He has been two years marooned with five Chinese, none of whom speaks English, and he does not speak Chinese. My own lot is rosy in contrast.

We stopped at Taiho (in our territory), then went to Pung-ping, a fishing village which years ago gave promise of many converts that never materialized. The tide was too low to enter Yeungkong, so back again we went to Taiho for the evening.

Sept. 26—No Mass. I feel like a heathen. Got my first view of Yeungkong harbor in the daytime. None but an experienced pilot would navigate among the boulders barely visible at high tide. At twelve-thirty we landed. House had third floor finished roughly, all brickwork done, but much yet to be plastered and carpentered. The house dominates the city and surrounding rice-fields. It is a story higher than the city wall.

Sept. 27—Mass again! How hungry spiritually we are without it. It is truly the center of our life on the missions; without it paganism is too oppressive.

Saw the Doctor about my little cold. Heard confessions.

Sept. 28—Very few at Mass, possibly because they did not know a priest had come. Started using a tablecloth on Sundays—on the advice of Fr. Robert. He says young missionaries try to "rough it" too much and go to excess. Should take more care of proper cooking and serving of meals, as that stimulates appetite. He occasionally even now superintends the cooking!

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A Hero at Last.

By Alice Dease.

There were seven children in the van Ruyteghem family, four boys and three girls, and whilst they were growing up, if anyone had asked them what they were going to be, the answer from the girls would have been, "We are going to be nuns," whilst the boys, with one exception, would have said, "We are going to be priests."

The exception was the youngest boy, whose answer was always the same—"I am going to be a hero."

And yet, when one after another the sisters joined the Sisters of Nôtre Dame, and the three elder brothers became Friars Minor, the youngest—followed their example. Only after his profession and ordination, instead of going, as his brothers had gone, to a convent in some Belgian town, Fr. Wenceslaus volunteered for the foreign missions, and in the spring of 1914 he bade good-bye to his three nun sisters, to his three priest brothers, and to Flanders, his dearly-loved mother-land, and started on a long journey to the Far East, where the mission of Hupeh, in China, was his destination.

Certainly, this parting from home and friends, and this exile from his country, seemed to afford him his first chance of heroism, and perhaps the feeling that his childish ambition had begun to be fulfilled helped him to bear himself bravely through the ordeal of good-byes.

His first experiences on the mission field were, however, disappointing from the heroic point of view, and when the great news

of August, 1914, reached him in his Chinese presbytery, he almost regretted that, like his brothers, he had not been content to stay at home, instead of wandering the world in search of opportunities of heroism, which, after all, would have come to him had he remained in his beloved Belgium. His patriotism urged him to apply for leave to return home, but he was under obedience in China, and his superiors decreed that his duty lay in remaining at his post.

So day after day he continued his monotonous round of work, counting the hours until he could hear again from home, and when news came that his brother, the next in age to himself, had been wounded on the Yser, where he was acting as a stretcher-bearer, Fr. Wenceslaus actually envied him, although a second letter told that the wounded arm had been so shattered by shell it was feared that amputation might be necessary.

Again Fr. Wenceslaus applied for permission to return to his war-ravaged home-land, but again he was refused, and the Christians of Hupeh were not deprived of their pastor. Perhaps there was really more heroism in continuing the daily round of duties in this Chinese district than there would have been for Fr. Wenceslaus to have done as his brothers did, and give his time, his limbs, even his life, if it were asked of him, to tend the sick and dying on the Belgian frontier.

But this was not the sort of heroism on which, boy and man, the Belgian Franciscan had set his heart, and though not a single duty, no matter how trifling or how tiresome it might seem to be, was allowed to pass undone, often as his work took him along the banks of the Blue River his eyes followed the stream which ran to the sea, over which he would have to travel for many days before he could reach his beloved, suffering, war-ravaged country.

There was something of home



"There was something of home in the wide river; the flow of the water sang familiarly in his ears."

in the wide river; the flow of the water sang familiarly in his ears, just as far away over the sea the lazy Scheldt ran by his Belgian home.

Many an hour during his boyhood Fr. Wenceslaus had spent, with his brothers, in the sluggish Flemish stream, and when the hot weather came the missionary looked forward to the coolness of the waters of the Chinese river.

He never meditated a preliminary bath in the winter, but just a short time before the spring had come to China, Fr. Wenceslaus was walking along the quays, a little despondent at the news from home, a little depressed perhaps at the no-more-than-ordinary success which was attending his labours on the mission of Hupeh, when he saw that someone — a Chinaman, he guessed, from the glimpse he had of him—had taken an involuntary plunge in a part of the river where for the moment there was no boat within reach.

The man could not swim. Fr. Wenceslaus saw at once that he

was in difficulties, and though a crowd sprang into being in that miraculously instantaneous fashion only to be seen at its best in Eastern countries, no one of the rapidly increasing multitude seemed anxious to risk his life to save his countryman.

This, it seemed, was left for a stranger, a European, to do. It was left to Fr. Wenceslaus. Tossing aside his hat, and kicking off his boots, the priest plunged into the river. The loose robe which he, like the members of his flock, wore, got in his way at first, but once it was soaked it clung in a less inconvenient way to his legs, and his long steady strokes propelled him rapidly towards the spot where the Chinaman had disappeared, though the current, strong though little apparent, was not easy to make headway against. Almost opposite the spot where the crowd had gathered, but nearly in mid-stream, the priest succeeded in getting hold of the drowning man, and, holding him up, he seemed to be resting before trying to regain the river-bank.

The man evidently understood that he was being saved, but, beyond obeying his rescuer's instructions, he was powerless to help himself. By this time they had been carried some way down stream, but the crowd, in their eagerness, hurried along to keep them in sight. Yet no one ventured to their aid.

Difficult as it had been, even for a strong swimmer, to get out to the place where the current had carried the man, it was a thousand times more difficult with the extra weight of a second body to get back again. The stream flowed not fast, but with relentless overwhelming power, and Fr. Wenceslaus found that without advancing, except in so far as he was being carried by the water, his strength was failing him as he swam.

Once he raised his face as though measuring the distance to the bank. Then he was seen to turn to the sleek black head so close beside his own and the helpless onlookers guessed that he was speaking to the man for whose sake he had risked his life. The stream carried them slowly but relentlessly along, and the continued efforts that the priest had made to drag his companion towards the quieter waters near the quay-side were quickly counteracted by the momentary cessation of his swimming, and they were swept along into mid-stream again.

Fr. Wenceslaus was weakening, and he knew it; he could not let go the body of the man he had risked so much to save, yet he evidently felt that the task he had set himself was beyond his powers to accomplish. From the bank they could see how the man, at his bidding, stretched out his arms to support himself, and then the priest, freeing one hand from his burden, scooped a modicum of water in it, and poured this water on the pagan's head.

No one was near enough to see his lips move; no one could hear

MARYKNOLL-IN-CHINA NEEDS

\$15,000 for a *Complete Mission Establishment* for Fr. Walsh's new mission at Loting.

\$1,000 for each of twelve new *Chapels*.

\$300 for the yearly *Personal Support* (food, clothing, and service) of each of six missionaries.

\$200 for the yearly *Travel Expenses* of each of six missionaries.

\$100 for the yearly support of twenty *Chinese Seminarians*.

\$15 a month for the maintenance of each of a hundred *Catechists*.

the words that without doubt were said, "I baptise thee." But the raised hand, the flow of water, were plainly visible; then he was seen to falter: the arm that would have struck out again was exhausted, and the stream was very strong. It may have been that a sudden panic seized the newly baptised Christian, for he seemed to seize upon his rescuer, and both heads disappeared. If, a little later, they rose again no one saw them, for all this, it must be remembered, took much less time to happen than to tell. Only a day or two later far away down the river two dead bodies were cast ashore. One was a Chinaman with nothing to distinguish him from hundreds of his compatriots; the other was a European, a Christian and a priest. It was Father Wenceslaus van Ruytghem, and he was a hero, at last.

When you get to the end of your rosary, go back to the Cross and say the Our Father and three Hail Mary's for the missions.

Home Thoughts.

NO letter touches on our late beloved Fr. Price that does not end its word of sympathy with the reflection that great good must come to the work of Maryknoll from the sacrifice of this holy man and from his intercession.

In answer to letters sent to some of his friends we are gathering important and interesting data on the life of Fr. Price and we shall be grateful to any of our readers for further comment or facts.

A friend writes, "Nowadays even an inferior grade of pottage costs almost your entire birthright." True words. And as Maryknoll looks back on the year just past and considers financial problems met and vanquished, the generosity of our kindly friends is accentuated by the knowledge that it was in face of their own increased burdens. We hope that we shall always have appreciative hearts, and we assure Maryknoll's backers that their own needs are being laid daily at the feet of our common Benefactor.

December brought blessed days, although some were dull outside. The Immaculate Mother's feast found new arrivals at St. Teresa's, and a clothing ceremony that meant much for all.

And Christmas with Midnight Mass in a Maryknoll winter setting was ideal, as usual.

We thought much of the six exiles and wondered if by any chance they had gotten near enough to one another to clasp hands. Probably not, but the Tabernacled Jesus made up for this deprivation, and grateful Chinese Christians replaced their American companions.

Did we tell you that at Maryknoll we are studying *wireless telephony* in the hope that one of these days our priests, though scattered in the Province of Kwangtung, may have an occa-



SHALL SOME OF THESE MARYKNOLL ASPIRANTS—THE PHILOSOPHY CLASS—
BE SOME DAY CHATting BY WIRELESS IN CHINA?

sional chat? Later, or perhaps before then, we expect them to be using airplanes. We have heard recently that a bishop in Australia has started this skyward movement.

One of our priest visitors—and there are many such, always welcome and always sympathetic—recently volunteered his views on the Maryknoll atmosphere. "I have greater hopes for America," he said, "every time I come here. You know my idea has always been that if grace could only harness up with our American activity, the Church would have a wonderful era in these days. Despite Fr. Hecker's optimism, I used to lean a little towards discouragement. But this place revivifies my enthusiasm. Single-mindedness, humility, the spirit of poverty, pure intention, are visible on all sides,—but unostentatiously, unoffensively withal. And for the rest, I should like to find a busier hive, even at 42nd St. and 5th Ave!"

Would that to our own satisfaction we measured up to this estimate!

Already there comes the bit of information that perhaps the mission band of next September will count *six* members and the air whistles with conjectures. Departure Day is the day of days for the aspirant missionaries. It is a standing topic for conversation, and arouses the keenest speculation, not only in Departure month but during every month of the year. Of course, how and where he will serve the missions is a matter every Knoller gladly leaves to the judgment of his superiors, but nevertheless his dreams of the future apostolate make him think hard at mention of the choosing of a mission band.

We hardly regret to announce the burial of A. Heat Conduit, our "esteamed" connection from St. Paul's. He was laid out with fitting honors, at the rate of eighty cents an hour for the fitters and fifty cents an hour for the helpers. The faculty reverently put some earth on his coffin, and the student body—should we tell it?—hilariously contributed shovelfuls until their hands blistered. And so would

you, dear reader, if you depended for your heat on a temporary dog-engine, so exposed to the north blast that it seemed to take all its fuel to keep itself from freezing to death at its post. If you wish to contribute to the burial expenses, send at the rate of eighty or fifty cents an hour.

Writing of needs, as we do from time to time, the Master of Games, a student at Maryknoll who never twirled a billiard cue until he came here, asks permission to use the student "athletic fund" to resuscitate the table, our only form of indoor sports outside of broom-pushing. And now he has the permission, but the fund will not measure up to the task.

Think of being requested to ask in *THE FIELD AFAR* for Turkish towels and table napkins! But we cannot resist a Procurator who cuts buttons from his sleeves to replace those missing from his waistcoat.

If you happen to be in a quandary about the *kind* of present you will give to Maryknoll or any of its missions, we submit to your kind consideration the idea of a *stringless gift*,—the best kind of all!

If every Chinaman wore a pigtail, and if all these pigtails were tied one to the end of the other, they would reach around the earth eight times.

AN ANNUITY EXAMPLE

Mr. A. has \$20,000 invested between savings banks and real estate; and out of it he gets \$1000 a year, on which he and Mrs. A. manage to get along.

Mr. A. wishes to arrange his affairs so that in case of his death Mrs. A. can receive without any trouble \$1000 a year. He also wishes his accumulation to help the Church in its evangelization.

How can he accomplish both purposes? He can turn his principal over to Maryknoll or any mission organization.

A RUN ACROSS THE COUNTRY.

Maryknoll's Superior followed the sun towards the end of the year and reached the Golden Gate. At Chicago he served on the Advisory Committee of the new *American Board of Catholic Missions*, and met the distinguished members of the Board, Archbishops Moeller, Mundelein, Hayes, and Harty, with Bishop Canevin, all of whom had gathered at the Archbishop's house in Chicago. He reports that the prospect of a great mission movement is bright, but he reminds us that the Holy Spirit works in silence and inspires the prudent to hasten slowly when it is best to do so.

From Chicago, where he was the guest of the Paulist Fathers, he went to St. Paul. There he met Archbishop Dowling and Bishop McNicholas, both warm friends—"big brothers," in fact—to Maryknoll. There, too, he had an opportunity, before leaving for the Coast, to address the students at the Seminary.

At San Francisco he had the privilege of hanging his hat on a Maryknoll hook (Woolworth's best) and warming himself at the family oil-stove, with his spiritual sons to enliven his spirit and to minister to his bodily wants. Three cooks were requisitioned during his visit, and appeared successively. The first had been holding over to meet *Number One*, the second, a Chinaman, came and went without staying, but a third saved the situation—and many other things, including the butter.

Except for talks at Newman Hall—the Catholic House attached to the University of California—and to the seminarians at Menlo Park, the Maryknoll Superior did not appear in public, for the simple reason that there was too much to do along the quieter lines.

In passing, he observed with much interest the work which has been carried on for Orientals

living in San Francisco,—a work worthy of praise and of the encouragement which the active and brilliant Archbishop gives to it unstintingly.

He found a strongly awakened desire on the part of priests and people to second our efforts, following the example of Archbishop Hanna, father to Maryknoll-in-San-Francisco.

Several "prospects" presented themselves during his visit, some for the Preparatory College and others for the Teresians, and it begins to look as if one of these days we should have in San Francisco representatives of both branches of the Maryknoll personnel.

At the Procure the Superior met also several members of the Women's Foreign Mission Auxiliary of San Francisco.

Later he went to Los Angeles, and after meeting Bishop Cantwell, who has in many ways manifested his appreciation of Maryknoll's efforts, the traveler spoke to the *K. of C.* and to the Catholic Women's Club. While in Los Angeles, he was the guest of Fr. Le Breton, who has been successfully organizing a Japanese mission in that city as he did in San Francisco and Sacramento.

A five-day run took him back to Chicago, and after an interview with the kindly Archbishop of that great metropolis of the Middle West, he made for home, its joy and its troubles.

Shortly after his arrival he was presented with an illuminated address and a traveling-bag,—which last-named gift almost started him off again.

On the way from the Ossining station, the returning Superior learned from his driver that "Collie," the proud protector of St. Teresa's, he of the handsome head and classy ears, had—been chloroformed, and in fact he found afterwards a saucy little un-named trying to replace the departed. Meeting one of the

Every month we are forced to drop some hundreds of subscribers from our list.

WHY?

Because they fail, even after a special notification, to renew.

And yet we are certain that most of those who drop away from us are good friends and would prefer to hold on. We wish that we could afford to keep them. We cannot. Nor can we send to all a personal messenger.

Can you suggest a solution of the problem?

Teresians, he inquired the cause, but the voice that came in answer to the question shook so pitifully that he did not learn the facts—and since then he has been too busy to ask. Poor Collie! gone and forgotten! But there are other Collies.

IS THIS FOR YOU?

There is many a desirable young Catholic man whose light is shining under a bushel, for whom a place can be found among the auxiliary-brothers of the Church Militant.

Maryknoll has attracted so far about fifteen such young men, all of the right stamp and all, as they should be, happy in their life for God and souls. Their labor is varied, requiring hand or head, as the emergency arises, but it is all consecrated directly to the service of God. Unfortunately, at the present time we cannot double the number fifteen, for the simple reason that we cannot accommodate thirty—but we still have room for four or five more, and after some months we hope to be able to say, "Come all ye!"

The Martyr of Futuna

(Blessed Peter Chanel, S. M.)

"One cannot peruse these edifying pages without being moved to add this simple martyr to one's own litany of the Saints, so convincing, so appealing is his sanctity."—*Ave Maria.*

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New Price, 75 cents, Postpaid



OLD Man Nineteen-Nineteen just said good-bye, and drove off with a wild wintry roar, amid clouds of snowy dust. He assured us that his twelve-month visit was thoroughly enjoyed, that he had seen quite a few new sights; he asked us to pardon his fits of atmospheric depression and his rainy moods that had interfered no little with the progress of our new building; and he clinched his hold on our hearts, already grateful for a constant generosity, by some farewell presents of no mean value. Surely all previous speed records of Tempus Fugit were smashed to smithereens by the year just past and we wake up to find ourselves writing 1920 with a Rip Van Winklish feeling of having just roused from a 1919 snooze.

First on our December almanac appeared the Vénard Histronic Company of Disconsolate Actors—gifted tragedians with only a future in sight. Fr. Procurator had been making an impressive demonstration of the conservation of mass by putting the community on a Lenten diet of sugar, and three times a day there came an overshadowing "feeling of sadness and longing," hardly akin to pain, as the desperate coffee lovers, stirred their spoons in vain. Then the actors came in a rush to banish dull care,

Striving most mightily,
In barbroos raiment and in antics
well designed
To flavor every quip, they robbed
our hearts
Of sadness, by sweetened words and
saccharine duets.
Whereupon, conspired to change to
tears our gayety,
They most unholily revived the
noble Caesar,
To murder him again. (Ah, what
an easy Mark
Was Antony, condemning, to the
mob, that Roman punch,
So favored now!)

As the Scranton Daily Whistle would have said, "a good time was reported all around," and though the final hour was late, no move was made to speed the players' exit—than which no greater praise could be.

It will not be many years before these Vénard players move to a distant stage, the pagan scenes of China,—there to give the Passion Play; to move the hearts and souls of men to love and to adore Him Who took upon himself the part and the nature of man, that He might move all men, concealing His Divine Person in the garb of a carpenter's son, eager at the age of twelve to

appear in public, speaking and acting as God-Man for three summers and winters, and ending the Divine Tragedy in the most terrible climax ever witnessed by man. May God prosper the efforts of our missionaries to bring home to their adopted people a living appreciation of the divine mysteries of our Faith!

One of the most interesting of our current events was a visit by Sir Godfrey Raupert, commissioned by the Holy Father to lecture in this country on the evils of Spiritism. Dr. Raupert was accompanied and introduced to the Vénard by Fr. Richards, C. P., from the Passionist Monastery in Scranton. Naturally the conversation was speedily directed to unseen things, and tho' the sun was well towards the zenith, there was soon a decidedly spooky tinge to the air. We found Dr. Raupert a most engaging conversationalist, and regretted the brevity of his stay. On the following day the faculty attended his lecture to the priests of the Scranton diocese and there heard a most interesting exposition and a most logical explanation of the problem of Spiritism. It is to be regretted that such lectures cannot be more widespread, and popularized to reach all.

We shortly discovered however, that all the rapping is not limited to evil spirits. Three distinct taps on our front door (the bell being in a comatose state) heralded a very acceptable gift of linens and towelling from the Dorcas Club of Scranton—and a further succession of raps, not long afterwards, called us to receive from the Eudora Club, also of Scranton, a very substantial amount of Uncle Sam's currency, the proceeds of an entertainment given by the club for

the benefit of The Vénard. We can hardly be censured for leaving undoctored the door-bell batteries, and placing our hopes for the future on the raps and the taps that bring such good tidings and such very material blessings.

The faculty and student body of Marywood College, Scranton, conducted a bazaar from December 15 to 19 inclusive, as their initial effort in the building of a bursae at The Vénard. "A fine assortment of artistically dressed dolls, fancy work, pictures, cards and candies" comprised a portion of the exhibit, as described in a local paper. Every class in the college had its individual booth, and a considerable degree of laudable rivalry manifested itself in the zealous efforts of the various hold-up squads. There is no question but that the bazaar, supported by the hearty good will of the Very Reverend Superioress and the faculty, and so enthusiastically engineered by the students, was a very decided success and easily accomplished its purpose,—the laying of a good-sized nest egg for the bursae. The exact amount realized has not yet been computed but it may find itself in later columns of THE FIELD AFAR as a last minute insert.

Christmas was celebrated as Christmas should be, and happiness reigned in the hearts of all. Some wonder how this can be, since these "poor fellows" are away from home. But that is just the point, they aren't, for The Vénard is their home,—adopted if you will, but home none the less, since home is where the heart belongs, and if hearts be set on foreign missions, The Vénard is the place of happiness for those who would celebrate the coming into the world of the First Foreign Missioner, Who left



ASPIRANT APOSTLES OF THE VÉNARD GETTING USED TO TOGS.

His home in heaven to bring to the nations, at their first Christmas, those divine gifts of God's forgiveness and His love. True happiness comes only from giving. May these blessed days of Christmas bring to the hearts of many the inspiration and the determination to seek happiness in giving themselves to the service of the Babe of Bethlehem.

Maryknoll-in-San-Francisco.

THE San Francisco Maryknoller is looking for a self-pushing cart, a talking-machine (so that he can listen occasionally), a few tables, a curio cabinet, a safe with Liberty Bonds or other forms of exchange to put into it.

Brother Thomas has returned to San Francisco and has received a warm welcome. He arrived with Brother Joseph, another gift from Mother Maryknoll.

The San Francisco Maryknoll is growing,—in personnel, in effort, in far-reaching influence. Maryknoll Number Three now has the territory west of the Rockies under its right wing and Maryknoll-in-China under its left. We Easterners who once thought a forty-four mile trip from Worcester to Boston quite an event are getting used to great distances. Now without winking a lash, we plan a thousand-mile trip up the Coast as though it were a ride from New York to Ossining. And while on this peaceful Coast, we learn one accomplishment of a missionary,—travel.

The Knollers have worn a beaten path across San Francisco Bay to the Oakland pier. Since last August, sixteen Oakland churches, and also three in Berkeley and two in Richmond, have, through the kindness of their interested pastors, heard Maryknoll's request for subscriptions to THE FIELD AFAR and for vocations. Generous pastors in every instance allowed the auxiliary brother to take names for THE FIELD AFAR, several of these being for lifelong subscriptions.

All religious communities in these Bay Cities were visited,



SAN FRANCISCO, AS SEEN FROM THE MARYKNOLL PROCURE'S TARRIED ROOF.

and the teaching Brothers of the Christian Schools, as well as the various congregations of sisters, showed a desire to learn and to do more for pagan lands.

In the schools of this district, Fr. Chin's paper for Catholic youth, *The Maryknoll Junior*, was introduced to the older boys and girls, who were glad to hear of Kwang Tongue and Fr. Chin.

Will the reader kindly say a prayer for St. Joseph's Church, Alameda, and for its pastor? The Maryknoll priest was booked to preach at this church (he had already talked to the school youngsters), when the entire structure, valued at \$75,000, was burned to the ground. The insurance was small and the pastor, Fr. Praught, is struggling to rebuild.

Rev. Edward Lunney, O.F.M., of Sacramento, delivered an illustrated lecture at a recent meeting in the Maryknoll Procure auditorium. The slides were attractive and the lecturer, who was in China for a number of years, gave an insight into conditions at Hupeh, Hankow, where he had been stationed.

With gratitude we acknowledge Mass intentions; several Liberty Bonds and other donations; statues of St. Joseph and St. Anthony; a set of the Catholic Encyclopedia; books; pictures; tinfoil; old jewelry; and a purse of over \$200 given to Fr. McShane by the Women's Auxiliary of San Francisco.

During the month we had many priest visitors at the Procure, including representatives of the Dominicans, Franciscans, Society of the Divine Word, Paris Foreign Missions, Jesuits, and diocesan clergy from San Francisco, Oakland, Richmond, and New York. Fr. Frederick Gruhn, S. V. D., and Fr. Robert Clark, S. V. D., who left for South Shantung, China, in December, were our guests at the Procure prior to their departure.

The Very Reverend Superior honored Maryknoll-in-San-Francisco with a ten-days' visit. As we wanted him to feel right at home we ordered along-the-Hudson weather, wind from the Bay, and changeable atmosphere. Ignatius Loyola Tsu of Shanghai, who is here, says, "Jes' a same as Maryknoll."

The house really was cold, but Fr. Superior "made it warm for us," and San Francisco in turn gave a warm welcome to him. Fr. Walsh enjoyed every second of his busy stay with us and only regretted that he could not have extended the visit.

The Maryknoll missionaries seek assurance from the homeland that they may engage the services of 100 catechists. Will you supply one?

A native catechist is a valuable asset in a missionary priest's life. You can share intimately in spreading Christ's Gospel by donating the yearly expenses of a catechist, one hundred and eighty dollars, or fifteen dollars a month.

Burses.

THE Bishop Cusack Memorial Burse, from the Diocese of Albany, N. Y., is finished, with six thousand dollars to its credit, which will provide not only for the support and tuition of a Maryknoll student, but also for his personal needs. The burse is already assigned to a student from the diocese and Maryknoll is deeply grateful to Fr. Glavin, Diocesan Director of the Propagation of the Faith, and to the contributors, priests and laity, all of whom will be remembered in a special manner by the beneficiary.

And the St. Columba burse has come out of the waiting list. Circles pushed it out, one giving it an extra impetus, but we are happy to testify that the inspiration of St. Columba's burse, and no small portion of the funds themselves, came from an apostolic bishop who does not like to see his name in print.

Scranton people have always been kind to Maryknollers dwelling in and near its diamond mines—but the biggest thing ever projected there comes now to our notice as the Marywood College Burse, which is destined to support in perpetuity a preparatory student at Clark's Summit, where our College is located.

The amount to be raised is \$5,000, and the young women of Marywood planned to supply \$500 during this scholastic year. But they builded better than they knew, and a three-days' bazaar in the week of December 14 netted them almost seventeen hundred dollars.

They begin now to think of calling their burse the *Wehavedoneit*. At all events they have discovered themselves, as other Catholic College women are beginning to do. So much the better for everybody and for the Cause of God.

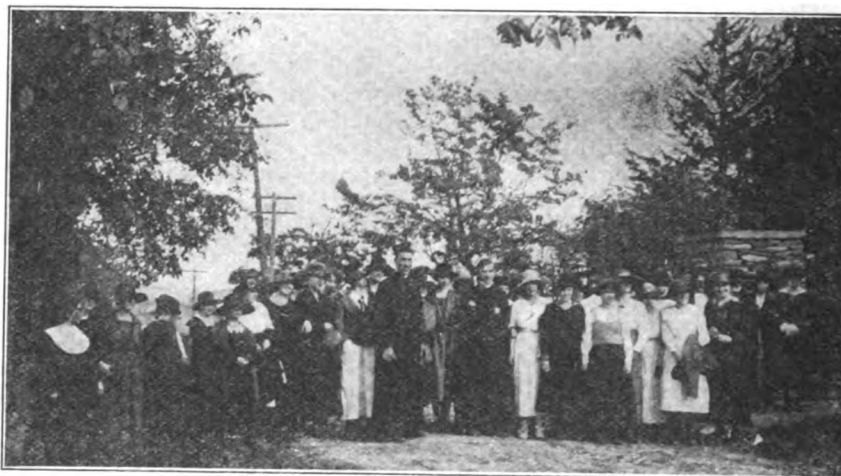
"Providence" Convent it is indeed for Maryknoll, since out of it has come, across the Middle West, these heartening and welcome lines:

For some time we have been deeply interested in the Maryknoll Burses and now it affords us no little pleasure to enclose our check for One Thousand Dollars (\$1,000), to enter on your list a *Mother Theodore Guerin* Burse, in honor of our Holy Foundress.

It was her zeal for souls and her love for the foreign missions that, in 1840, brought her to the wilds of Indiana, and we know of no way to honor her memory or to please her more than by establishing this fund for the education of priests for the foreign missions. We hope to add to this sum from time to time. We recommend to your prayers the Cause of our Venerated Foundress, which is now pending in Rome.

(Sisters of Providence, St. Mary-of-the-Woods, Indiana.)

This adds another to our precious list of "Founders" burses, which include the following:—



WHEN MARY WOOD WENT OUT TO CLARK'S SUMMIT, PA.
FOR A PASSING VISIT TO MARY KNOLL.

Bl. Julia Billiard Burse (Sisters of Notre Dame of Namur)

Bl. Madeleine Sophie Barat (Religious of the Sacred Heart)

St. Vincent de Paul (Sisters of Charity of St. Vincent de Paul)

St. La Salle Burse (Christian Brothers)

Interest in these burses is growing, and that of Bl. Julia Billiard is rapidly nearing the finishing line.

Other religious congregations

are also pushing burses which have a particular appeal to their members, notably: the Sisters of the Precious Blood, the Most Precious Blood burse; the Sisters of Mercy, Our Lady of Mercy Burse; and Sisters of the Visitation, that of Bl. Margaret Mary Alacoque.

The name of Susan Emery may be found on the Maryknoll burse list with an almost hopeless figure attached. It has, and, unless some friend appears, will continue to keep, a low place on that list, but we doubt not that its place is high on the scroll of God, and that is what counts.

The late Miss Emery left to Maryknoll her literary productions, chief among which is her admirable work, *The Inner Life*

of the Soul. It is of this book that a Sister of the Good Shepherd (from the hills of Massachusetts) now in South Africa writes:

It gives me very great pleasure to send you, for a lady who does not wish to give her name, the enclosed money order for three pounds, contribution to the Susan Emery Burse. An invalid sister of the donor found a dear friend in the *Inner Life of the Soul* and this little offering is in memory both of writer and reader.

Looked-Overs.

To Fr. Cuenot, M. Ap., of the Paris Foreign Missions, we are indebted for a pamphlet on the province of Kwangai, which especially interests Maryknoll as adjoining the territory in which our missionaries are at work.

If you are interested in things Chinese, read *Researches into Chinese Superstitions*, translated from the French of Fr. Dore, S. J., by Fr. Kennelly, S. J. The fifth volume contains pages 465-735, with 55 full-page colored plates and 6 photo-engravings. The price is \$5.00.

We have received also from the Paris Seminary press at Hongkong a pamphlet life of Bishop Lavest, prepared by one of his priests. Bishop Lavest died in 1910, at fifty-eight years of age, "worn-out," says his biographer, "as were his two predecessors, by his great care."

A Primer of Old Testament History prepared by Fr. Francis E. Gigot, D. D., is a recent book from the Paulist Press. Dr. Gigot is professor of Scripture at the New York Diocesan Seminary. The present volume is the first of a series in preparation.

Sermons in Miniature is the title of more than fifty excellent short sermons for use in the pulpit or in the conference room. They have been prepared by Rev. Henry E. O'Keefe, a Paulist Father, and sell for \$1.25 (postage, 10c). The Paulist Press, 120 West 60th St., New York City.

The Reformation. By Rev. Hugh P. Smyth. Formerly the reading of ten large volumes would have been necessary to gain the knowledge which Fr. Smyth gives in these 241 pages. Every Catholic in the United States should read this book in order to be able to answer the calumnies of enemies of the Church. *Extension Press, 223 W. Jackson Blvd., Chicago*, has published this work, bound in blue cloth stamped in gold, at \$1.25.

Mother Mary Lawrence. Born in Canada in 1880; brought up in Worcester, Mass., where she worked for a while in a factory; entered the novitiate of the Franciscan Missionaries of Mary in Quebec; assigned as a sister to New York and later, as superior, to China,—these are the substantial data from Fr. O'Sullivan's *Life Sketch of Mother Mary Lawrence*, published from the Boston office of the Society for the Propagation of the Faith.

The booklet will help to arouse vocations to the foreign missions.

A Liberty Bond (\$50) is acceptable as payment for a perpetual Membership in the Catholic Foreign Mission Society.

WHY SPEND A DOLLAR ON THE FIELD AFAR?

A HALF-DOZEN REASONS.

1st. *You are investing a dollar in the safest and surest banking concern in existence—the Treasury of the Lord, with interest a hundred-fold.*

2nd. *You are engaging in the work of the Apostles by furnishing the "where-with-all" so necessary for mission activity.*

3rd. *You are helping to put America on a footing with the countries of Europe as a mission force.*

4th. *You are helping to stimulate zeal at home, for it is a well known fact that mission activity always has a wonderful spiritual effect on the church at home.*

5th. *You are assuring yourself that you will receive, once a month, for twelve months, a magazine, which in the words of our readers is, "the brightest, cheeriest little paper published."*

6th. *If you don't spend a dollar on The Field Afar we both lose.*

The League of the Sacred Heart does well to recommend mission effort to its many members. No one can consistently love The Sacred Heart which was world-wide and neglect completely the extension of Christ's Kingdom on this earth.

Any breviary—it need not be a set—is welcome at Maryknoll so long as it carries the name of Pius X on the fly-leaf. A set of breviaries came recently and we are tempted to quote significant lines from the letter that accompanied them:

I was wont to think that the lot of a priest was difficult on these Western prairies, till I read Fr. Ford's letters which are appearing in *The Ecclesiastical Review*. These letters have disabused me of all such notions. Your labors in China will bear much fruit in these United States, too. They will be a source of encouragement and inspiration to many of us terribly belabored folks at home.

IN your charity, please remember the souls of:

V. Rev. James J. Chittick
Rev. William Miller
Rev. L. F. Meil, S. S.
Rev. L. Dombrowski
James O'Halloran
William J. Leddy
Anna Tybush
Mrs. K. P. Gallaber

John Hayes
James Watson
Edward Hagerty
Virginia Gatens
Benjamin Smith
Mrs. Fitzpatrick
Stephen Motherway
Edward F. Condon

Women's College Activities.

THE *Wekanduit Bureau* at Trinity College has taken another step forward in its missionary career. The Bureau is doing pioneer work and is developing along lines which give promise of an enduring apostolic spirit in the College.

Here is a suggestion from a recent letter:

We have decided to have a mission corner in our library and should like you to send us the mission book-case which you advertise in *THE FIELD AFAR*. The Sister Librarian is showing genuine mission zeal in allotting us a place for the book-case, because our library reached its capacity long ago. We have now an excellent location in the reading room. We trust that the enlightenment to be diffused by our little nucleus of books will increase the spirit of zeal here at Trinity.

The *Trinity Wekanduits* are passing on a fine idea,—small sacrifices for the great mission field. These sacrifices will lead to greater ones and high accomplishment for God and for souls.

Student-Crusaders will be interested to know that in one year

The Trinity Foreign Mission Society has realized.....\$1042.50

The *Wekanduit Bureau*, the active part of the Society, earned..... 758.00
Membership Dues from students and founders..... 284.50

Total \$1042.50

The *Wekanduit Bureau* has conducted an extension campaign for the purpose of establishing similar organizations in other Catholic women's colleges. St. Catherine's College, St. Paul, Minn., St. Mary's College, Monroe, Mich., and Marywood College, Scranton, are already interested.

Wekanduits! Shake hands, young ladies of Trinity, with the *Shurewekans* of Anthon, Iowa. Your new acquaintances are youngsters, but they are making their sacrifices felt. One "bought a whistle at the mission auction" but he "never kept it." It was sold over again.



More than two thousand new subscriptions came into our FIELD AFAR department in November. Very few copies were discontinued by request, but several hundred unhappy stencils went into the discard because we could not stir to action the *good-but* people whose names they carried.

California supplied 460 new subscriptions in one month, and New Jersey 1132. Ireland came up with 6, and Brazil with 2.

The Lord loveth a cheerful beggar.

FROM YOUR STATE AND OTHERS

State	Gift	New Subscribers
California.....	\$ 96.89	460
Colorado.....	1.00	2
Connecticut.....	216.70	14
District of Columbia.....	32.59	
Georgia.....	7.36	2
Idaho.....	5.00	1
Illinois.....	103.02	34
Indiana.....	1,005.25	22
Iowa.....	1,003.00	6
Kansas.....	1.00	2
Kentucky.....	20.06	2
Louisiana.....		5
Maryland.....	74.70	
Maine.....	5.25	
Massachusetts.....	*12,276.96	48
Michigan.....	1,313.96	13
Minnesota.....	112.50	7
Mississippi.....		1
Missouri.....	139.75	26
Montana.....	1.00	1
Nebraska.....		1
New Hampshire.....	14.00	
New Jersey.....	638.99	1,132
New York.....	6,625.81	247
North Carolina.....	125.00	1
North Dakota.....		2
Ohio.....	111.55	42
Pennsylvania.....	1,482.18	25
Rhode Island.....	60.40	3
South Carolina.....	1.50	1
South Dakota.....	4.70	2
Tennessee.....	9.00	
Texas.....	1.00	6
Vermont.....	81.00	
Virginia.....	5.39	2
Washington.....	38.00	
West Virginia.....	19.14	1
Wisconsin.....	2.00	7
Wyoming.....		1

FROM BEYOND THE BORDERS

Canada.....	133.00	4
Brazil.....		2
British East Africa.....	15.00	
India.....	5.00	
Ireland.....		6
Italy.....	1.00	

Total of New Subscribers 2,133

*\$4,000.00 annuity.

MARYKNOLL LAND SALES

(Original Purchase)

Total area..... 4,450,000 ft.
Sold up to Dec. 10, 1919..... 3,922,573 ft.
For sale at 1 cent a foot..... 1,527,427 ft.

Going! Going! Gone! This is not an advertisement for a dandruff cure, but an invitation to buy some of Maryknoll unpaid-for land, at one cent a square foot. You will not be bothered with the care of the land; we need it for pasture and farm.

VÉNARD LAND SALES

Total area at the Vénard..... 6,000,000 ft.
Sold up to Dec. 10, 1919..... 1,802,333 ft.
For sale at ½ cent a foot..... 4,797,662 ft.

Twenty squares at five cents each mean a dollar off the Vénard land debt. Send for a Vénard Land Slip and get twenty offerings from your friends—or from "friend pocket-book"—to fill it.

RECEIVED AT MARYKNOLL.

Books; clothing; medals; used vestments; bible and missal; benediction veil and pieces of silk; altar and household linens; pictures and cards; cancelled stamps from Conn., N. Y., Mass., N. J., D. C., R. I., Pa.; old gold, silver, etc. from Me., Conn., Mo., R. I., N. Y., Pa., N. J.

"It isn't much (\$250), but he had little." A priest writes these words, of the will executed by the late Fr. Bernard Feeney, former spiritual director of the St. Paul Seminary. We of Maryknoll are honored, indeed, to be remembered by Fr. Feeney.

The Catholic Foreign Mission Society of America, Inc.—(this is our legal title) has benefitted by the wills of Rev. J. J. Cullen of Brooklyn and Mrs. Edith McGuire of Grand Rapids. It has been mentioned, too, in those of Ellen L. Mahoney of New York City and John J. Carr.

The late Miss Laura Richards of Winchester, Massachusetts, left, by her will, five hundred dollars to Maryknoll.

Miss Richards was the daughter of a distinguished converted minister of Boston, and the sister of Rev. J. Havens Richards, S. J. She was interested in Maryknoll even in the days of its preparation.

NEW PERPETUAL MEMBERS.

Living—Rev. Friends, 7; Mrs. M. H. M.; Ritter family; M. B.; W. J. M.; E. M.; M. A. S.; Mrs. M. S.; Mrs. M. F.; K. D.; E. E. M.; A. H.; Mrs. L. J. H.; J. M.; D. J. K.; C. S.; Mrs. P. H. K.; W. K.; Mrs. T. E. L.; S. G.; E. G.; T. E. B.; T. A. V.; W. A. O'B.; Mrs. C. K.; Sr. M. R. J.; Srs. of Providence; Anonymous.

Deceased—V. Rev. Msgr. F. O'Neill; Mrs. C. J. Kelly; William Woodring; Anna Ryan; James Mitty; Catherine Mitty; John J. Griffin; John A. Weil; Frederick Burns; Mrs. Francis Driscoll; Clara Millman; Katherine Kerns; Nellie Ackerman; Regina M. Clark; Maurice Buckley; Johanna Buckley; Bernard Stapleton; Richard Dunn; William A. O'Brien; Holy Souls.

Twenty-five dioceses contributed to the latest returns. Three legacies matured, the largest from Michigan. Annuities came from Massachusetts, students' aid from Iowa, a bursar from New York, and also a mission-chapel gift and several catechist payments.

To priests, sisters, and the laity, in the order named, we owe the financial results of the month—and doubtless much spiritual help. A blessing on them!

If an auto travels forty miles an hour on a good road, how fast will Maryknoll missionaries travel in a country without roads?

Fourteen hundred new *Junior* subscriptions were entered at Maryknoll during November and most of these came from Sisters, who are doing much to spread the mission idea to the young people under their care. This seed in the hearts of the youth of today will assure vocations for both home and foreign needs, and such generous cooperation with the cause of America's Foreign Missions will undoubtedly bring many blessings to the work of these noble women. Maryknoll deeply appreciates this additional evidence of interest and assures these valued friends that their needs are not forgotten in the petitions that go from the Heart of Maryknoll

Turn a Liberty Bond into a Maryknoll perpetual.

STUDENT BURSE PROGRESS

A Bursae is a sum of money, the interest of which will board and educate, continuously, one student for the priesthood.

MARYKNOLL BURSAS (Complete)

Cardinal Farley Bursae.....	\$ 5,000.00
Sacred Heart Memorial Bursae.....	5,000.00
John L. Boland Bursae.....	5,000.00
Blessed Sacrament Bursae.....	5,000.00
St. Wilfrord Bursae.....	15,000.00
Providence Diocese Bursae.....	5,000.00
Fr. Elias Younan Bursae.....	5,000.00
Mary Queen of Apostles Bursae.....	5,000.00
O. L. of Miraculous Medal Bursae.....	5,000.00
Our Lady of Perpetual Help Bursae.....	5,000.00
Holy Trinity Bursae.....	5,000.00
Father B. Bursae.....	15,873.31
Bishop Doran Memorial Bursae.....	5,000.00
St. Charles Borromeo Bursae.....	15,000.00
St. Thomas the Apostle Bursae.....	5,000.00
St. Catherine of Siena Bursae.....	5,000.00
Rev. Joseph M. Gleason Bursae No. 1.....	5,000.00
Rev. Joseph M. Gleason Bursae No. 2.....	5,000.00
St. Columba Bursae.....	5,038.00
Bp. Casach Memorial Bursae, Albany Diocese.....	6,000.00

MARYKNOLL BURSAS (Incomplete)

C. W. B. L. Bursae.....	\$ 5,550.10
Abp. John J. Williams Bursae.....	5,579.81
St. Teresa Bursae.....	*5,118.87
Fall River Diocese Bursae.....	4,989.31
Sacred Heart Bursae, No. 2.....	4,983.05
Bl. Julia Billart Bursae.....	4,838.74
Rev. Thomas F. Price Bursae (Reserved)	14,000.00
Holy Souls Bursae (Reserved).....	4,000.00
St. Joseph Bursae.....	3,990.55
Holy Ghost Bursae.....	3,823.19
All Souls Bursae.....	3,404.86
Cherusa Centennial School Bursae.....	3,213.37
Cure of Ars Bursae.....	3,178.11
St. Vincent de Paul Bursae.....	3,154.04
Our Sunday Visitor Bursae.....	3,000.00
St. Patrick Bursae.....	2,813.86
Our Lady of Mt. Carmel Bursae.....	*2,049.18
Our Lady of Mercy Bursae.....	1,745.03
Fr. Chapon Memorial Bursae.....	1,706.70
Fr. X. Bursae.....	1,691.00
St. Anthony Bursae.....	1,684.14
Most Precious Blood Bursae.....	1,533.66
St. Anne Bursae.....	1,390.71
Holy Child Jesus Bursae.....	1,384.50
St. Dominic Bursae.....	1,303.00
Bernadette of Lourdes Bursae.....	1,239.81
Our Lady of the Sacred Heart Bursae.....	1,186.00
Bl. Madeleine Sophie Barat Bursae.....	1,057.25
Holy Eucharist Bursae.....	1,036.80
Mother Theodore Guerin Bursae.....	1,000.00
Bl. Margaret Mary Bursae.....	835.62
Dunwoody Bursae.....	825.60
St. Francis of Assisi Bursae.....	717.47
Duluth Diocese Bursae.....	706.00
St. John the Baptist Bursae.....	684.33
St. Lawrence Bursae.....	476.25
Fr. Chaminade Memorial Bursae.....	429.21
St. Rita Bursae.....	357.55
St. Stephen Bursae.....	353.00
Trinity Wehndt Bursae.....	350.00
St. Agnes Bursae.....	347.78
Susan Emery Memorial Bursae.....	328.80
St. Michael Bursae.....	300.00
Holy Family Bursae.....	287.00
Our Lady of Lourdes Bursae.....	278.41
Immaculate Conception, Patron of America, Bursae.....	271.60
St. Francis Xavier Bursae.....	258.66
St. La Salle Bursae.....	217.36
St. Boniface Bursae.....	156.00
Our Lady of Victory Bursae.....	145.16
Children of Mary Bursae.....	131.00
All Saints Bursae.....	113.75

Any bursae or share in a bursae may be donated in memory of the deceased.

A new bursae may not be entered on the list until it has reached \$100.

†On hand but not operative.

*\$1,000 on hand but not operative.

VÉNARD BURSAS (Complete)

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A Student Aid Foundation represents \$1,000, the interest on which will supply the personal expenses of one student each year, at Maryknoll or Maryknoll's Preparatory College, The Vénard.

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And he added, "Lucky me, that your paper does not come to me every week!"

SPECIAL FUNDS

The funds recorded below have been carefully invested so that the interest shall be applied regularly to the needs as designated.

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Abp. Williams Catechist Fund No. 1.....	\$ 4,000.00
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Sanctuary Candle Fund.....	260.00
Sanctuary Oil Fund.....	158.50
Sacred Vessels Fund.....	60.00
Abp. Williams Catechist Fund No. 4.....	12,500.00
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THE MARYKNOLL MISSION CIRCLES

CIRCLE possibilities are multiplying,—the movement is attracting attention and more and more interested friends are writing for information.

Suggestions, too, have come, and one is, to organize here at Maryknoll a Circle for all those who, for lack of time or other reasons, cannot start or join a Circle in their own particular locality. The members of such a Circle would work as individuals, each in her own home, giving such aid in prayer and material work as would be most convenient. The Circle Director will welcome correspondence with any one to whom the idea appeals.

Wanted — Circles to co-operate with Maryknoll in a special effort to help good subscribers to stay on our Field Afar lists.

Priestly interest in the work of the Circles is evidenced by the following extracts:

I may be able to interest my Young Ladies' Sodality in forming a Maryknoll Circle if you will send me details of the work.
—Mass.

The girls of our Sodality—twelve to fifteen years of age—are anxious to sew for the missions. They have pledged themselves to meet a few times a month for that purpose and are fortunate in having parents who will assist them. But these are the questions, with about forty-nine others: "What shall we sew?" "Will you please send us patterns?" "What kind of goods shall we use?" Can you come to the rescue and give us something to do?
—Ill.

We have organized our Circle under the name of "Our Lady of the Presentation." We want to do something worth while for the missions and are particularly interested in THE FIELD AFAR. Our pastor is a good friend of Maryknoll and gives us every encouragement. Each member is to have a particular line of work. One will be in charge of the linens (kindly send a list of articles most needed), one will collect old jewelry, another cancelled stamps, still another tinfoil.

We shall be glad of any suggestions for making ourselves useful.
—Mass.

From Pittsburgh comes the assurance of further catechist support as follows:

Several of our circles are undertaking the support of Maryknoll catechists. We have so far secured four and hope soon to have the support for two more.

An interesting report has come from St. Francis Xavier Circle No. 2, Rochester, N. Y. It is brimful of good works. The aid given to missions in Africa and China during the past year shows what can be accomplished by steady and persevering effort.

In June last, the Circle decided to include Maryknoll in its works of zeal and is devoting itself to the making of vestments.

The energetic President of St. Columba's Club of Boston is never weary of well doing. Several sewing units have been organized under the auspices of the Club. Each Circle has selected a certain line of work: one, altar linens; a second, surplices; a third, household linens.

Small card parties are held to raise funds for the purchase of materials. As a consolation prize at a recent party a doll was dressed as an Irish missionary, in green trousers, white silk coat, and green hat. The winner must see to it, that his pockets are kept well-filled for the missions.

The Maryknoll Catholic Women's Foreign Mission Auxiliary of San Francisco gave a purse of more than \$200 to Fr. McShane at the reception to its former Director and his companions, Fr. O'Shea and Fr. Vogel, on the eve of their departure for China.

For Christmas, the Auxiliary took up the *Little Red Stocking* idea—to gather gifts for the Christ-Child on His Birthday—and from these a goodly sum was netted for Maryknoll.

For each month of the new year, Fr. Cairns, Director of Maryknoll-in-San-Francisco, has planned an interesting meeting for the Auxiliary. He encourages FIELD AFAR CIRCLES, and, acting on his suggestion, several members are organizing such.

FR. MEYER TO CIRCLES

Fr. Meyer, over in Maryknoll's Mission in Tungchan, writes:

There are several things Circles or individuals might send us that would be found useful:

(1) Various sorts of bandaging materials for dispensary work,—for example, strips of muslin, etc.

(2) Colored prints of sacred subjects. To show you what we use,—I am saving the front covers of *The Sentinel of the Blessed Sacrament* to give to the Christians, though something a little larger would be still more desirable. They love such things, but if we have to buy them we can hardly do more than provide one for each family, to go over the altar in the oratory.

(3) Medals of all kinds, the larger the better.

Family Mission Circles are worthy of consideration. One of which we have knowledge is made up of members of the family, the older daughter acting as secretary. She collects the dues agreed upon every month. Even the small brother is a member and looks out for the expenditure of his pennies, that he may have the required amount at the end of the month. We are told that no one is more faithful in making payments, and no one so proud to witness them recorded on the card.

The mite-box, always conspicuous in the house, is placed on the table every Friday evening in honor of The Sacred Heart. Each member makes an extra offering that the Sacred Heart of Jesus may be every where known and loved. For that evening the conversation is confined to mission topics.

Surely God will bless such a home, where high ideals are fostered and self sanctified by cooperation in a divine work.

At the Feast of the Three Kings—"opening their treasures, they offered Him gold, frankincense, and myrrh."

And our gifts, what are they? Prayers, sacrifices, and good works, that the multitudes afar off may see His star in the East and come to adore Him.

How to Help Maryknoll.

By Prayer.

Send for an Apostle's Aid card and prayer leaflet "A Daily Memento of the Missions."

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Perpetual or yearly, for yourself or your deceased. For spiritual advantages see p. 278.

By wearing the Maryknoll Chi Rho.

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Tell your friends—grown-ups and young folks—about these two Maryknoll monthlies. They will become as interested as you are. Every new subscription means progress for Maryknoll's cause.

By reading and spreading Mission Publications.

Send for the Maryknoll book list.

Try a set of Maryknoll postcards, 100 for 50c; or a set of Maryknoll Prayer Prints, 100 for 25c.

By taking out an Annuity or remembering us in your Will.

If you put your money in our keeping we will pay you reasonable interest during your life, and at death you may leave it to Maryknoll with no danger of a will contest. Send for our Annuity leaflet.

By adding to Burses or Foundations.

A Burse is a sum of money, the interest of which will board and educate continuously one student for the priesthood, at Maryknoll, The Vénard, or the Maryknoll Mission in China. See Burse list on p. 297.

There are also Foundations for the personal expenses of students at Maryknoll or The Vénard, and for a perpetual supply of wine, oil, and candles for the sanctuary. See p. 297.

By supporting a Catechist in the Maryknoll Mission.

Our priests in China now need one hundred of these valuable helpers. Will you be responsible for one, at \$180 a year, or \$15 a month?

By contributing towards the building of chapels or schools in the Maryknoll Mission, or towards the personal expenses of a Maryknoll missionary.

Write for information.

By forming or joining a Maryknoll Circle.

Much valued cooperation, chiefly in the line of sewing, is given to Maryknoll by these devoted friends. If not convenient to join a Circle in your own locality, you may be enrolled in the General Circle directed from Maryknoll.

By filling a Mite Box.

Send your name and a two-cent stamp for one.

By disposing of our Land.

Help us to pay for the land at Maryknoll or The Vénard by gathering nickel offerings from your friends. Send for Land Slips.

By gathering the Fragments.

Sell tinfoil and newspapers and send the proceeds to us. Gather cancelled stamps and when you have a quantity write for instructions. Send us your discarded bits of jewelry.

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God All Things Work
Together for Good.*

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Procure—opened in San Francisco, September 13, 1917.

Assignment—to first field (*Yeungkong, China*), April 25, 1918.

Departures—four missionaries, Sept. 8, 1918; three missionaries, Sept. 8, 1919.

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Reservations have been made for six Maryknoll Missioners to sail for China on the S. S. Nanking of the Pacific Mail Line, Sept. 16 of this year.

Any individual, society, or parish, desiring to provide for the outfit and travel expense of one or more of this group, may notify us now and send the payment (\$500.00) later.

IT'S a nice tidy little budget—\$320,000,000 for one year, with more to follow until in five years it reaches \$1,330,000,000—that was approved Jan. 9, by the *Interchurch World Movement*.

"And what is it for?" you ask. Why, "to realize the spiritual salvation of the world." At least that is what the daily dreadfuls have told us.

Think it over—and, when you get through, give due credit to your Protestant friends for their enterprise, for their sacrifices, and for their ability to think about foreign missions along very big lines.

* *

And what about ourselves? Well, if we did not know that Our Lord Jesus Christ is with us and that the power of the Holy Ghost is greater than that of gold, we should be completely disheartened. As it is, we find ourselves stimulated.

* *

ANYONE, who has met the Editor of *Our Sunday Visitor* and has heard him talk, knows that it is quite possible to combine practical common sense with

the pen-pushing profession of instructing the world.

Fr. Noll has made a study of several problems but he has ideas on one especially, Church finance, that ought to be widely spread. In the *Visitor* issue of January 4th, he concentrates many of these ideas, and the following head-lines suggest his line of thought:

People Value All Other Things by the Price Paid For Them.

Catholics Have Never Been Asked to Do Big Things.

The Best Way To Support The Parish Church.

The Total Amount of Money Contributed to Churches is Less Than is Spent for Tips.

The Church Always Had Far More Slackers than the State.

A Few Reflections For Those Who Say They Can't Afford It.

* *

A STRONG rumor has drifted over to America to the effect that the French Government does not encourage English sermons in certain Asiatic ports, and the question comes to us: "Do you believe it?"

We can believe almost anything about the French Government but we try not to form a judgment until the facts are substantiated. This much "the world" knows,—that the French Government is not at all blind to the fact that the presence of our French confrères in foreign lands is a distinct asset to the prestige of their Government.

We can hardly believe, however, that fear of offending one's government would ever induce a Catholic bishop or priest of any nationality to discourage a fellow-

priest of another nationality from preaching to his fellow-countrymen or to any group of Catholics who understood and would be helped by his words.

There is no place for nationalism in the heart of a truly Catholic missionary. In view of the experience of the Maryknoll Superior who, while in Asia, was frequently invited to preach to English-speaking congregations, we strongly doubt the rumor.

* *

The announcement is made that the new Mission Society of Ireland (known across the water as the *Maynooth Mission to China* and, in the United States, as the *Chinese Mission Society*, with headquarters at Omaha) has been assigned its first field.

The district to be evangelized lies toward the centre of the vast republic. The new Society will establish headquarters in a city called Hanyang, adjacent to the twin cities of Hankow and Wuchang, which form the centre of the Franciscan Mission of East Hupeh.

The announcement does not give the location of the mission itself, but we learn from Fr. McCarthy, Superior of the American branch, that it extends over several thousand square miles and has a population of "roughly, half a million".

The Society hopes to have thirty or forty missionaries—most, if not all, from Ireland, we presume (as the American branch has as yet no Seminary)—at work before the end of this present year.

This is gratifying news and the progress of this splendid mission movement, which has so strongly stirred the apostolic spirit of Ireland, will be watched with deep interest by lovers of Ireland in all parts of the world.

May Ireland struggling to be a land of freedom, soon gain that which is even a more glorious title—the Nation of Apostles!



FROM THE CROSS.

Thoughtless and childlike I played my pranks
And built a cross from wooden blocks;
Later, a student, I forged sharp nails
From ore I found among earth's rocks.
Youthlike, the rosebuds I scattered free
And sought their thorns to wreath a crown;
Gath'ring the playthings of all my years,
My God, in sport I weighted down.

Penitent, now, at His Feet I kneel.
"Take thou thy Cross; show this thy Toy,
Christ crucified by the sins of men.
Spoiled child, to die for thee was joy.
Give Me the hands that have builded Me
And daily serve Me as My priest;
Raised on thy Cross I will draw to Me
The sinning nations of the East."

—F. X. Ford, A. F. M.
Yeungkong, China.

* *

NEVER before have Catholics, especially in America, faced such wonderful opportunities as today. If they only could be made to realize it! The acceptable time to convert the world has come. This is the day, the age, of salvation!

The marvelous development of practical science and invention has multiplied the individual missionary's efficiency many times over.

Our grandparents required from one to five months to cross the Atlantic; to-day, the same voyage may be made in less than a week. Telegraph and telephone have obviated much hitherto indispensable travel. All this

time saved is time gained for actual work.

The heathen, too, are more favorably disposed than ever before. International trade with its consequent interchange of ideas has broadened their minds. The massive walls of superstition and prejudice are perceptibly crumbling, a process which will continue with increasing speed. As a result the missionary is less feared, his doctrine is given a fairer hearing, and the road is open to numerous conversions.

Our non-Catholic brethren in this country have not been slow to realize all this and have, for a long time, suited word to thought, and action to word. Their rallying-cry has reechoed again and again throughout the length and breadth of the land, until it has heard and responded. And the response has been generous. Thousands of American men and women have devoted years, and some of them their entire life, to this great Cause. And millions of dollars have poured annually into their treasuries.

True, the work is not one of men and means only, but of grace. Catholics realize the absolute necessity of divine grace; none, more so. But, mathematically speaking, the more numerous the ministers of grace, the more will this divine gift abound. "How shall they believe him, of whom they have not heard? And how shall they hear, without a preacher?"
Rom. X, 14.

* *

TO A PARISH PRIEST.

May we suggest the adoption of a catechist? A good catechist means the addition of at least one hundred adults to the fold of Christ every year.

Maryknoll-in-China has four districts, three of which are already occupied and the fourth controlled by our priests.

More Catechists are needed in each of these districts and the cost will be fifteen dollars a month for each. Will your Sunday School, or your sodality, or the school, or the parish become interested in one catechist and his station? Or would you consider something 'bigger'?

The Native Priest Idea.

The Catholic Foreign Mission Society of America will aim, wherever it is, to form, at the earliest opportunity, a native clergy, as the most efficacious means of perpetuating its work of conversion; and it will be always ready to withdraw its members and to work elsewhere when this object shall have been attained. It will be even glad to be able to do this.

The words above are quoted from the first Article of the Maryknoll Constitutions and they will be kept before the minds of all Maryknollers.

It is a long road to the priesthood for a Chinese boy and not a few turn off before reaching the end. But, today, in China, there are nearly a thousand native priests, and there could have been several more thousands, had the backing been given to our European priests.

Perhaps, too, under different conditions, there might have been some Chinese bishops, but this seems to be a much mooted, not to call it a very delicate, question.

Maryknollers in China have yet to gain convictions by experience, but they are already certain, and their European confrères confirm their judgment, that even now they must start the education of promising young boys, who seem destined for the priesthood. *We of the home-land are privileged to help in the training of these future native priests.*

Touching this point of a native clergy, it is well to note that Our Holy Father has quite recently published a long and very important letter on Catholic missions.

This letter pictures present conditions and reminds the spiritual rulers in mission fields of their responsibilities for the great numbers of souls assigned to them.

Get your Mite-Box before Lent. Send us a post-card.

It insists upon the training of native missionaries and that it must be as careful and complete as that given to priests of more civilized countries. Special provision will be made by the Sacred Congregation of Propaganda for seminaries in the principal mission centers, where the native youth can be properly trained.

Incidentally, missionaries are reminded by the Holy Father that they go out to spread the Faith and should not be drawn away from this high purpose by national feelings or interests, which tendencies are always remarked by the natives to the detriment of spiritual work.

Pope Benedict also dwells on the special preparation to be given in mission seminaries, which should provide not only a knowledge of sacred subjects but of languages and other profane subjects, for which special chairs will be established at the College of Propaganda and the Oriental Institute.

Surely you wish to help train apostles for generations yet to come as well as for today. Get into one of the burse processions, then, before the files are complete.

A Layman of Japan.

PESSIMISM is the prevailing tone of comments on the prospects of Catholicism in Japan—and this pessimism extends to all forms of Christianity. In a word, the recent educational legislation, the revival of state-religion policies, the materialistic temper of the people, and the aftermath of the great war, all help to darken the horizon and cause grave concern.

However, those, whose reflections are tempered by the supernatural and who view world problems through the law of the Cross and the corollary of St. Paul—that *God chooses the weak things of this world to confound the strong*, can and do find ample ground for hope, patience and action.

Through the mission monthly, *L'Apôtre de Marie*, we are told of the manly Christian analysis of Catholicism in Japan, in an address by Commandant Joseph Yamamoto, Japanese Naval representative at the Versailles Peace Conference, and, later, Special Ambassador to the Holy See on the question of Catholic missionaries in the Caroline and



IN OLD JAPAN—WAITING FOR THE FATHER.

adjacent islands, formerly owned by Germany, now under the political control of Japan.

Anyone, who had the pleasure of listening to this representative Japanese Catholic layman, and of feeling the atmosphere of his faith and the martyr-spirit of his loyalty to Christ, could not fail to have confidence in the ultimate victory of Christ, even in Japan. One felt that the soul of a Sebastian was living again in our twentieth century.

The most touching incident in Commandant Yamamoto's inspiring address was his announcement, moving an audience of leading French publicists to deep emotion, that during the very days of his stay in France he was overjoyed to learn of the baptism of his old father and mother, both beyond the age of eighty. The experiences of apostolic Christianity are moving the Island Empire to-day.

* * *

Money for the Lord should not be raised by the threatening plea, "Give up!" but by the call of stewardship, "Pay over." "How much owest thou the Lord, from Whom comes the use of all thou hast?" The terms which God fixes with your conscience should be considered as fixed a part of your budget as are your insurance premiums. Pay for the water of life, the light of life, the food of life, with the same spirit you pay your water rent, your gas bill, your baker's account.

—The Baltimore Sun.

Margarita Matsumoto.

JAPANESE? Yes,—the Superior of the little group of nuns who sailed from Japan a few years ago to help Fr. Breton in his zealous labors to win the Japanese children, and some, at least, of their elders, on the Pacific Coast.

Sister Margarita and her companions responded quickly to Fr. Breton's instructions and soon found themselves at home in this foreign land. She saw the es-

tablishment in Los Angeles of a school with one hundred Japanese children in attendance. She witnessed the purchase of a very attractive residence on S. Boyle Ave., and its transformation into a home for black-eyed children

of those thousands of her people who lost their lives in awful persecution, that they might find Christ. This death promises much for the Japanese nuns in California, as does that of our beloved Fr. Price for Maryknoll.

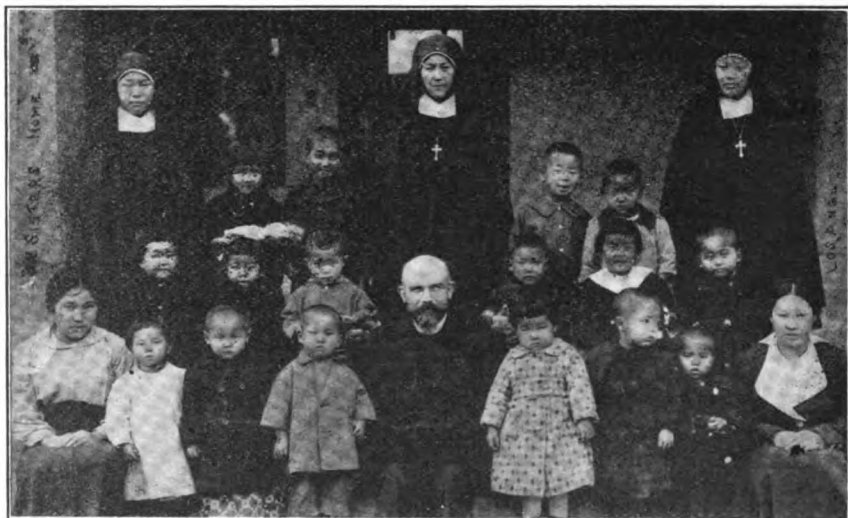


A LOS ANGELES RESIDENCE NOW THE JAPANESE CATHOLIC HOME WHERE THE JAPANESE SISTERS HAVE THEIR HEADQUARTERS.

of her own race. She welcomed additions to her small community and sped parting Sisters, setting out for other missions in San Francisco and Sacramento.

Last October, Margarita Matsumoto died and we hope that, even now, she is in the company

A Japanese proverb says, "It is good to have head winds at the start." It is certainly good to have some of our own interceding for us at the throne of God. Say a prayer for the soul of Sr. Margarita Matsumoto, and for the work which she directed.



COMPANIONS OF SR. MARGARITA MATSUMOTO WITH FR. BRETON AND SOME OF THE CHICKS.

Lo's Hospital.

LO would not have it so, because he has named it after St. Joseph, but *Lo's Hospital* it is called.

And who is *Lo*?

snap-shots that have come to us from a young Chinese, who is close to both. He calls our attention especially to the photograph of Mr. Lo, hanging a medal of the Immaculate Conception on the neck of a criminal about to be shot.

the executions in Shanghai. Our young correspondent says, "Mr. Lo always hang the medal first, then catch the soul."

On the occasion of this photograph, Mr. Lo had just baptized eight criminals.

Habitually, he walks alongside the rickshaws in which the criminals are carried to the place of execution, talking, with the doomed men, of God and their future life.

Faith is a gift, and the "Holy Ghost breatheth where He will." Hence, intense faith may come to the ignorant native as well as to the learned scientist—to both as a gift. The early history of Christ's Church shows that the slaves of the Roman Empire were as fervent Christians as their masters. And in modern times we have the authority of Bishop Tacconi, of East Honan, China, that the martyr lists of Chinese Christians rival in numbers and in tales of courage the recorded annals of ancient Rome.



ST. JOSEPH'S (CHINESE) HOSPITAL, SHANGHAI, ONE OF MR. LO'S MANY CHARITIES.

Well, dear reader, if you are familiar with the latest Maryknoll publication *Observations in the Orient*, you will perhaps recall a reference to Mr. Lo-Pa-Hong, a much esteemed Catholic Chinese of Shanghai, who is engaged in the manufacture of electric cars.

Mr. Lo has several charities, the direction of which he shares with Mr. Nicolas Tsu, also a well-known Catholic business man, whose two sons sailed with the Maryknoll Superior, when he returned to America.

Both Mr. Lo and Mr Tsu belong to families that have had the Catholic faith for more than two hundred years. Each has, in his house, a spacious chapel, and to each the love of Jesus Christ means more than anything in this world.

Some day, the story of these Catholic Chinese gentlemen will be told but, to-day, we content ourselves with presenting a few

Mr. Lo makes it a point, interrupting even important business transactions, to attend

Don't forget that Fr. Walsh in China has a Salem in his district and hopes to find some good-hearted Catholic Salemite in the American city of witches who will back that village against Satan.



MR. LO, HANGING A MEDAL ON THE NECK OF A CRIMINAL ABOUT TO BE SHOT.

Jottings.

AN Apostolic Delegation will be established in Japan and to this end, we learn Msgr. Pietro Fumasoni, a secretary of the Propaganda (for Japanese affairs), has been sent to Japan.

A "Union of the Clergy in favor of Missions among the Infidels" has the strong endorsement of Rome and, we believe, will soon be as widely known in the United States as it is in Europe where it originated.

Mill Hill (England's Foreign Mission Society) finally succeeded in getting passage for ten priests, all bound for Africa, eight to Uganda, and two to the Congo. Twelve more were obliged to wait for steamers to Borneo and New Zealand.

After an absence of five years, due to the regulations imposed by the war, the Countess Ledóchowska has returned to Rome to direct her noble work for the missions of Africa. She is the foundress and head of the *St. Peter Claver Sodality*.

The Seminarians of St. Paul have presented to their former spiritual director, Fr. James A. Byrnes, a Maryknoll perpetual membership, along with an illuminated address. Fr Byrnes has been made Supervisor of Schools and retains his position as Diocesan Director of the Propagation of Faith.

The Providence Visitor, commenting on the proposition of Senator Jones that no person be allowed American citizenship, if his parents are ineligible, says:

It would be a mistake fatal to democracy to deny citizenship to any man simply because his father was not eligible to citizenship. If any class of people born in this country are not fit to be citizens, it is to a great extent the fault of America rather than the land from which their fathers came.

During the year 1918, when the incubus of war still weighed heavily upon the country, the Seventh-Day Adventists sent 103 Americans to foreign lands. They shipped for the following countries: Japan, China, Manchuria, Corea, India, West Africa, Tahiti, Fiji, Jamaica, Honduras, Hawaiian Islands, Porto Rico, Salvador, Sumatra, Hayti, Siam, Bolivia, Peru, Argentine Republic, Brazil, Guatemala, Trinidad, the Canal Zone, the Philippines, and Cuba.

A friend over in China—and he is a priest of rare discernment and excellent judgment—is devoting occasional spare moments to a model church for the Maryknoll missions.

This church will be of Chinese rather than European design, and we are glad to hear our friend express the conviction that in the future the missionaries will adopt the Chinese style for religious buildings in China. He adds: "I believe that we follow only our own views when we build churches that are not of a pure Chinese style. Our churches do not please the natives as much as we sometimes think they do."

WE wonder if there are any among our readers who have kept a file of *THE FIELD AFAR*.

If there are such, they will probably realize that this magazine is now thirteen years old.

There are publications that are older and yet have fewer friends, but this does not keep away from us the frequently recurring thought that we should like to be talking to a larger audience than fifty to fifty-five thousand people, some of whom are coming and going every month. We are looking for a stand-pat gathering, that will be so big it can be reached only with a megaphone. And you can help us to secure that audience. *Bring in one more.*

Put Catholic America on the mission map!



THE LATE FR. JOHN CHABLOZ, S. J.

When the Superior of the American Missions sailed for the Orient, he was accompanied by a fervent young Jesuit priest, Fr. John Chabloz of the Italian Province, destined for a mission in China.

With deep regret we now announce Fr. Chabloz's death which, we understand, was caused by a fall. Pray for his soul.

The American branch of the Society of the Divine Word reports the death of its Superior-General, Very Rev. Nicholas Blum, who died at the Motherhouse in Steyl, Holland. Fr. Blum entered the Society in 1876, one year after its foundation. We express to Fr. Janser and his colleagues at Techny our sympathy and the assurance of our prayers.

MARYKNOLL-IN-CHINA NEEDS

- \$5,000** for a Complete Mission Establishment for Fr. Walsh's new mission at Loting.
- \$1,000** for each of fourteen new Chapels.
- \$300** for the yearly Personal Support (food, clothing, and service) of each of six missionaries.
- \$200** for the yearly Travel Expenses of each of six missionaries.
- \$100** for the yearly support of twenty Chinese Seminarians.
- \$15** a month for the maintenance of each of one hundred catechists.

Loting—A Land of Promise.



SOME of our readers who are familiar with the Asiatic journey of the Maryknoll Superior may recall that, before leaving Canton for America, he secured the services of a catechist whom he sent to a place called Loting.

A Maryknoll-in-China diarist tells the result in the clear narrative that follows, and we cannot but express the hope that his simple statement of real needs will appeal to more than one who notices them.

September 22 to October 13.—Fr. Price had told me that he thought Loting ought to be visited at least twice before the Fall Retreat at Canton, so this morning I set out from Tungchan to make my second visit, accompanied by my "boy", Ming Lei. The weather is cooler now, and the trip of four days was not unpleasant. It provided nothing worth noting, except perhaps the failure of the missionary to negotiate the whole journey on foot, for, while he essayed to do so, he was quite content to crawl into a chair on the third day. Climbing the Alps was not in our Seminary course in my time.

We got to Loting, September 25, and stayed there until October 13. On the first visit I spent only three days here, getting only the ko-tows and flowery phrases; this time my longer stay gave me a chance to get under the surface a little and make some kind of a real size-up. Here are the points gathered that seem worth throwing into the ring.

THE ACTUAL SITUATION.

Stephen Chan, the catechist, reports 20 more catechumens (men), bringing the number up to about 250 men, so that, counting the women and children who

would come in with them, we figure on about 400 catechumens. Of these about 100 live in the city and suburbs, and they come regularly to our little rented house for instruction and prayers. Chan thinks that half of them will know the doctrine well enough to be baptized at Christmas. The other catechumens are scattered around in the villages, and I did not visit them, having neither the time nor the money to do so just now. They all have catechisms and are studying, but there are no catechists to teach them,—a thing which is very necessary. I am taking steps to get some catechists for this work, with the confidence that money will come for that purpose.

THE CATECHUMENS.

During my stay I saw a great deal of the city catechumens. They were very faithful in attending Mass and prayers, and were very kind to me. I feel sure the majority of them are serious. They are all quite poor, I understand; at least, when I put it up to them to help in building a chapel, I was informed that it kept them all busy hustling for their two 'squares' a day. On the whole, one is encouraged. Certainly some will go into the dis-

card, but most of them are sincere and earnest.

Some notable converts are: a pagan professor, who is bringing twenty of his pupils with him,—a case of *qualis rex, talis grex*, I suppose; an old man who sold bibles for the Protestants for the last ten years, also wishes to enter the Church. When I asked him why, he said, "On account of the doctrine."

OUR HOUSE

We are still occupying our little rented shack at 62 Bow Street. It is too small, even now, to accommodate our catechumens—we cannot possibly get more than 100 into the prayer hall. Also, there is no place for the priest, when he visits here. The catechist and his family occupy the house, and though I crowded in on top of them for these three weeks, I felt all the time like the man who was not expected for dinner. We shall have to get something better before long.

THE SCHOOL

Our little school has ten boys and four girls. They are learning catechism in a back room of our house, being taught by the catechist's daughter. We shall have



FRANCE AND AMERICA AT THE PARIS PROCURE, ROUTE PÈRE ROBERT, SHANGHAI.

to get a larger place for a school, also, as there are more children who could come.

POSSIBILITIES.

Certainly this mission ought to have a fairly large central plant, consisting of a large chapel, a rectory, a boys' school, and a girls' school. Five or six of the larger villages also need a little installation of some kind,—say a small building which would combine chapel, school, and room for the visiting missionary. I am told that there are several hundred babies thrown out here every year and that an orphanage would be welcome. The Mandarin himself told me this, for, though there is a government orphanage here, he says that it does very little.

THE REAL ESTATE MARKET.

One of my chief ideas, in coming here, was to locate a suitable site, and I have found it, after looking over the whole town thoroughly. This plot is fairly well elevated for Loting, which is a level plain mostly; it is just outside the city walls and yet close to things, and I think it is not too conspicuous.

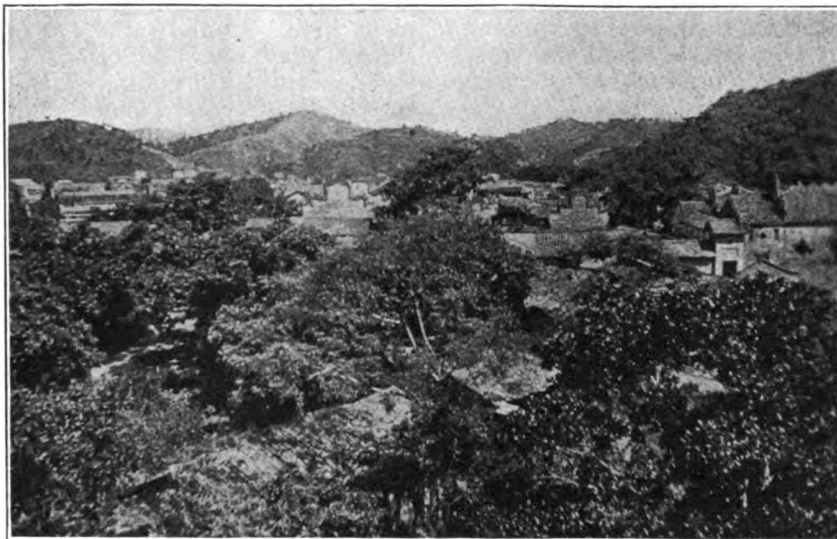
There is room for a big mission, should we develop to such proportions. But there are two hitches. The first is that I have no money at all; the second is that, if I were the Bank of England, I would not give what these people ask for their land. Beyond a doubt, they are out to pluck me. I understand that the common report in town was that I came here with forty thousand dollars to spend on a plant, and they evidently determined not to let me get away with the price of a ham sandwich, for they have been trying to sell me all sorts of things. This is a bad introduction, but it is almost inevitable when a foreigner comes to a backwoods place like this. However, we will try the waiting game on them, if we have to live in a tent for a while, and they

will come around, for they always do.

THE TOWN.

Every Chinese town is a typical Chinese town, and Loting is no exception. Long, narrow streets, full of huddled-up little stores selling everything under the sun; several tumble-down

in his row of books. He has here a hospital,—a small affair—and a neat little house, both of which, he tells me, were paid for entirely by the Chinese. The Protestant mission here consists of a school for boys, a school for girls, a chapel, and the hospital, all of which are in different parts of the town. They felt that this ar-



A TUNGCHAN OUTLOOK.

Over which Fathers Meyer and McShane occasionally day-dream.

pagan temples and a really fine pagoda; lots of pigs and dogs; such is Loting. The one modern feature is the electric light works, where I found a Westinghouse motor, straight from Pittsburgh, and felt like hugging it as an old friend. We have a fairly large river that joins the West River at a place called Namkonghau,—a dandy place for a hostel.

THE PROTESTANT MISSION.

Dr. Dixon of the Protestant mission called on me and I called on him. He and his wife are Boston people—Cambridge, to be exact, and his face fell about a foot when he learned that I was as far away as Maryland. The Doctor is a Harvard man, having sat at the feet of the late Dr. Dwight, whom he admired very much, and whose book, *Thoughts of a Catholic Anatomist*, I noticed

rangement would radiate their influence over a wider area. The mission is the Reformed Presbyterian Church of America, or, as one of them put it, "really the Covenanter Church of Scotland."

A VISIT TO THE MANDARIN.

This is always *de rigueur* for a newcomer, so Chan and I put on our best bib and tucker, and paid a visit to this celebrity. He was polite and courteous as only the educated Chinese can be,—the

A Maryknoll missionary has suggested an unusual and appealing fund—one to supply books to the missions.

If anyone is disposed to start such a one we will call it the

Missioner's Library Fund
and we hope that this suggestion will touch somebody in the right spot. It has already hit one.

French dancing master looks like a "rough neck" alongside of those fellows. He said that he welcomed us heartily, for he knew our coming would be for the good of his community, and he assured us of his protection and assistance. He said also that I should not attempt to go to Canton until later on, when he would be sending some soldiers whom I could accompany. It seems that the pirates are running wild between here and the West River, so much so, that all traffic just now is at a standstill.

OTHER INCIDENTS.

Perhaps it is worth mentioning that on Sunday, October 12th, your servant delivered his first sermon in Chinese. To be frank, it might better be called a soliloquy, for it is doubtful if any but the orator himself understood it. However, it was given by request,—rather indeed, by demand. They would have it, and they got it.

I cannot close this account without mentioning the catechist's daughter, little Philomena Chan, aged five. This little maid, though young in years, is old in missionary labors, for she has taught the *Hail Mary* to all the pagan children on the street, and they go about shouting it at the top of their voices all day long. One can't blame them, really, for the Chinese *Hail Mary* has a beautiful swing to it.

It may seem trivial to mention that Dr. Dickson remembered me with some real Boston brown bread and some doughnuts just like *Mother used to make*, but it was not so trivial for the lonely American citizen who has been living on rice for the past month. It was Saturday night, too, but the nearest beans were in Hongkong, I suppose.

L'ENVOI.

The Bishop has just given us another large mission, Kochow, and has left on a four months' trip as Apostolic Visitor, for China, leaving no definite instructions. However, he ex-

pressed the wish that Kochow be staffed at once, as it is an important mission. I feel, however, that the Loting situation can be handled fairly well by occasional visiting, even for another year, and it may indeed prove that *festina lente* is a Providential policy in this case, for I have sensed, at times, that there was a little too much rush and flurry about our establishment here. God's works move slowly, they say, and certainly a little waiting will not hurt these catechumens who are sincere and earnest in their desire to enter the Church.

Oct. 13—This morning we said good-bye to all, and with their good wishes ringing in our ears, took the boat for Canton. Things are in a troubled condition along the line of march—only yesterday a couple of soldiers were killed by pirates—but we were armed with an American flag and

HAVE YOU SEEN

The Maryknoll Junior, that snappy little paper that is bound to clutch the hearts of young people all over the land?

Write for a sample copy of
THE MARYKNOLL JUNIOR
The Field Afar Office, Ossining, N. Y.

The Maryknoll missionaries seek assurance from the homeland that they may engage the services of 100 catechists. Will you supply one?

A native catechist is a valuable asset in a missionary priest's life. You can share intimately in spreading Christ's Gospel by donating the yearly expenses of a catechist, one hundred and eighty dollars, or fifteen dollars a month.

a strong idea that God, and not pirates, holds the thread of a man's life, so we left without much trepidation,—in fact, without any.

Prepared by Father Price at St. Paul's Hospital,
Hongkong, Sept. 1919.

The American Catholic Mission in China (Maryknoll)

This mission just opened southwest of Hongkong and Canton is in want of everything to begin its work.

It contains 5,000 square miles of territory; a pagan population of 1,500,000 souls; 500 baptized persons and 2,000 catechumens under instruction.

It needs at once, to put it into a workable condition: \$10,000 for purchase of property at its headquarters in Yeungkong, and for property at Loting, one of its central stations.

5,000
\$15,000

Besides this, it also needs immediately:

100 catechists, costing per annum \$100 each *	\$ 10,000
25 churches, costing each \$500 to \$1,000†	25,000
50 schools, costing each \$500	25,000

\$ 75,000

Can you not help?

Can you not furnish a catechist for a year?

Can you not build a church or a school?

All gifts may be sent through Maryknoll.

* These catechists are not trained, but they serve the present purpose. Trained catechists cost \$180 or more per annum.

† The \$500 churches are of sun-dried brick. They will last for some years. A burned-brick church costs \$1,000. There is no wood in China for building.

Yeungkong Chronicle.

(From Fr. Ford)



Sept. 29.
AT TENDED a bargain sale of an American medical missionary's furniture; bought four chairs. The new banker at Yeungkong, imported from the States for this purpose, is very accommodating. He is a later arrival than myself, so I don't feel quite so stupid now in talking with the Chinese. He is really a Presbyterian from Cork; I tried to sound his politics, but he shied, saying that Heaven was his country.

Sept. 30—Spent the day sorting Fr. Price's effects. He had true editorial instincts, at least in his love of preserving news clippings.

Oct. 1—Very few of the catechists came to receive their salaries; it is hard for them to keep track of our Western calendar; theirs is more logical with its 29 days in every month.

Oct. 3—A catechist came with a list of eight families who want instruction. Unfortunately, they are scattered in 3 villages. We can send no one to them at present. August FIELD AFAR arrived.

Oct. 4—Another catechist here with a delegation from Kop-tung, a village near Taishap; eighteen families want instruction! Arranged to send a woman catechist to them for a few months, but have no man catechist and can't afford to hire any.

Oct. 5—Confessions before Mass. About 60 at Mass. Received a copy of "Popes and Science", a gift from Dr. Walsh.

Oct. 6—The mason is putting "pep" into his work, and will have the new rooms finished for the Maryknollers in time. Em-

barrassed by a young lady offering three dollars for three Masses. I happen to know that three dollars to her is two weeks' salary. Later a very poor man gave me two dollars for a Mass. The professor warned me he would be offended and not understand, if I refused to accept the money.



THE PAGODA.
Graceful and Graceless.

Oct. 7—The cool weather is here and puts a "punch" into life. Then an argument with the mason in which I came off victorious put me in extra good humor. He wanted \$10 for a little job that was not in the contract—knocking out holes for three windows and three doors in the old house. He finally did it for nothing!

Oct. 8—The big Autumn Festival of the 8th month, 15th day. The pagans celebrate today a sort of Thanksgiving Day, as far as I can make it out. At any



CALLING FOR A CAB.

rate there were plenty firecrackers and kite-flying, and the builders did no work, except the Catholic carpenter. The new porch is delightful with its view of the golden west. We missed the sunsets all year because none of our windows faced the west. A Christian from Taikau interrupted class (as usual) for a visit. They will come in, often without knocking, even when you're in bed with the light out! He says, if we start a school at Taikau we could have at least 16 Catholic children, besides pagans, attending. Promised I would do my best to have one.

Oct. 9—Wasted some time watching a rat in my room; he is getting quite chummy. He borrowed my soap this morning, but it was too heavy for him so he hid it under the bed. Our houses are so much brick and tile that they have a hard time of it finding a nesting place.

Treated myself to a haircut with the nail scissors. It looks O.K.—in front at least. Thank God, there's no such thing as fashions in China!

Oct. 10—Independence Day—Eighth Anniversary of the Celestial Republic. Perhaps the two holidays so close together (and the Chinese are not used to holidays even on Sundays) make this one rather tame. A few firecrackers, gentle, soft ones, like the roll of a hundred drums, are all I have seen or heard. Not a flag flown! Poor China hasn't much to be glad over anyway, either internally or in her relations with foreign nations.

Bishop Mutel sent a letter of condolence.

Oct. 11—I got news of the death and burial of a young man, baptized. He lived just outside Yeungkong. He was baptized as an infant, but later his father took a second wife, while the first was still living, and the family drifted away from the

Church. However, God is merciful.

Since the limits of our mission in China were first defined, two additions have been made, the more recent—Kochow—being well-established materially, and even provided with some rice-fields that yield an income for the mission.

These districts have been, or will be, handed over to the American Foreign Missions, 'without a string' of any kind. They come to us through the priests of the Paris Foreign Missions whose one idea is God's glory and men's souls. The much esteemed Bishop de Guébriant of Canton cannot rest while conscious of his inability to meet the spiritual needs of his vicariate. To him, especially, and to his priests, Maryknoll will always feel indebted for its start in China.

MISSION ECHOES.

It takes about six weeks for a letter to reach Maryknoll-in-China. Allow a week for delays in answering and another six weeks for the return trip. Thirteen weeks—a quarter of a year. *Patience!*

And this is not so bad. We have heard our beloved Apostolic Delegate say that, when he went to China, he was obliged, first of all, to get to Hankow, which takes four days from Shanghai on an excellent steamer. From Hankow, it took him one month of travel to reach his mission.

If Fr. Ford at Yeungkong wishes to call on Frs. Walsh and O'Shea at Kochow, he must count on ten days travel each way. If he wishes to look in on Frs. Meyer and McShane, he must add five days to the ten.

And yet the mail-carrier sprints to all these places, even with such a parcel as a box of cigars which the missionary likes to keep on hand for such distinguished visitors as the local mandarin and his own fellow-missioners.

Asking Too Much.

By D. A. Russell.

I

THERE was a knock at Fr. Mack's study, and the girl, who tended the door at the Rectory of St. John the Evangelist, called without further ceremony, "Some young soldier to see you, Father."

"Another of the boys returned," said Fr. Mack to himself, as he laid aside his pipe, put down the *Dublin Review*, which he had been reading, buttoned an odd button in his cassock, and slowly, though not heavily, walked down the stairs. Fifty-three years sat lightly on him, for he had brought from Ireland a rugged constitution, simple habits and no nerves.

"My! My! Jack Barry. Welcome,—a thousand times, welcome!"

And the vigorous hand-shake of the two, the sturdy old oak and the supple young maple, indicated men strong in their bodies and strong in their friendship.

"Come up—come upstairs, I have many things to ask you. And how are they at home with Jack around once more?"

In the seclusion of the pastor's private study many things came to light. The priest was proud of this lad of St. John's Parish. He had no D. S. C., it is true, nor even the Croix d'Honneur, but the boys of the village, who had been with him, had written home their enthusiasm and their affection for him.

Why not? Son of a wealthy contractor who had left the village for the "Hill" where the "high-brows" lived, he had never lost his simplicity of character nor his heartfelt friendship for the chums below. He had been sent to Hartmouth College by his parents.

"He must have social acquaintance," said Mrs. Barry.

"He must have business associates," said the father.

Thus Jack's educational program was fixed and all seemed

natural to his docile temperament. Just as he was about to enter the Senior class, the call came, and the State Guard unit left Brookford, and 2nd Lieut. Jack Barry went with his company.

Now he was back again, as sturdy as ever, but the boy had altogether disappeared in the man, who readily, yet quietly, met Fr. Mack's queries concerning the past eighteen months.

"And what about the future; back to college, I suppose?"

"Surely, Father, but not to Hartmouth, I am thinking. This war, you know," he said laughingly, "has changed many things, and many persons, too, I fear. It has changed Jack Barry for one. Life is precious, of course, but not so precious as freedom, or truth, or God's purposes, let us say. A strange idea possesses me. We had hundreds of Chinese coolies in our rear area, wonderful people in many ways. Four hundred millions of them in their country, so they say, and nearly all pagans. Some of the fellows said we ought to be looking out for them, Allies and Germans together, or they will be swarming us some day, like the mediæval migrations.

"Well, to make a long story short, I decided, if my life was worth anything, I would enter on a peaceful penetration policy, and help convert those fellows to be Catholics, so when they did come their methods wouldn't be so horrible after all. Our chaplain said they were pretty likely material. So I am going to the Foreign Mission Seminary, if they will accept me."

"You going to the Foreign Missions, Jack Barry! Come boy, you are a little off your poise with the excitement of these days. Be a priest, my boy, that's fine. I always thought you might get the inspiration, despite all the worldly inducements to the contrary. Be a priest, my boy. Only work at home here; plenty to do here, we have foreign missions right at our own

doors. But to bury yourself in China! Oh! that's asking too much."

II

Mr. Michael Barry and his wife confessed to each other no slight astonishment when Jack announced his intention of not returning to Hartmouth for graduation, but of going instead to St. Benedict's, the local Catholic college, for his senior year. Questions frequently came to their lips only to be checked, for the boy suddenly seemed beyond the questioning period and, after all, his choice had nothing blame-worthy in it. Marguerite, his sister, ventured to suggest that it was because most of the Brookford Legion boys went to St. Benedict's and perhaps Jack thought he would like to be with them.

Time exposed the secret in the following summer, when, after graduation, Jack walked into the little den where his father met business callers and wrote much of his correspondence.

"Father," he said abruptly, "I am going to the Seminary this fall."

"What! My boy?"

"I am going to the seminary," he repeated quietly.

"What put that notion into your head?" asked the father, a trifle hostilely.

"I came to that decision 'over there.' I spoke to Fr. Mack, when I came home last year and he advised me to make a try at the Diocesan Seminary, so I am taking the entrance exams next week."

"Come, come, be sensible," counselled the father, persuasively. "The priesthood is a great vocation, I know, and we need the Church and her priests, Jack, sure enough, especially in these times of social unrest. But, as I see it, there are plenty of boys down in the village, who have no better prospects. Let Fr. Mack put them through the seminary. We give him plenty of money to do it. But you, I want you to take up law. Why, I have enough

contract business myself to occupy one lawyer."

"Perhaps you're right, father, I'll think about it."

"That's a prudent decision, Jack. Just consider a boy of your parts and your opportunities, blighting his career as a curate for twenty years or more in some little country parish! Oh! that would be asking too much."

III

Jack Barry was visibly worried this morning as he sat in his law office, nervously smoking a cigar. It was not a question of business. For a young firm, Cabot and Barry did a wonderful business. Well-mated temperamentally and well-connected for business advantage, they all but monopolized the increasing marine law cases of the city. Nevertheless, Jack Barry was undoubtedly worried.

As soon as Lionel Cabot, the senior partner, arrived at the office, Hershey, the confidential man, was given instructions and the inner offices were closed to all-comers.

"I tell you, Cabot," said Barry at that memorable conference, "this question wouldn't touch you very seriously, but with us Catholics it is quite different. Somehow or other it goes against the grain to break with my mother's Church. She has let me alone of late on my carelessness about Mass, that's our service you know, but this wouldn't do. Grace Emery is a splendid type, refined, cultured, deucedly pretty, captivating manners, a pretty good chum, I take it, but she's divorced, and you know our Church on that question. An organization that let Henry VIII go and the whole kingdom of England, rather than concede, won't let Jack Barry break the law, that's certain."

(Continued on page 314)

"Silver and gold I have none—except worn-out useless stuff." That is just what we want; box it and mail to Maryknoll.



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S. O. S.

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For the furnishing of a few rooms, at \$50 per.

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For some Roman Rituals.

For a dozen small Holy Water fonts.

For some needles, thread, and a couple of thimbles.

At Maryknoll-near-Scranton:

For the wind-up of the Power-House and Laundry, a few U. S. Bonds and W. S. Stamps.

For the first section of the new Maryknoll Preparatory College, a Dollar and up.

For the year's training and support of students, \$250.

At Maryknoll-in-China:

See the list prepared by our late beloved Fr. Price a few days before his death.

Also, some thin vestments, including a black cope for Fr. Meyer.

A FOUNDER OF MARYKNOLL is one who gives at least five thousand dollars.

eight dioceses represented, and we may add that, while most of the students in both houses are natives of the United States, they represent the product of about eighteen nationalities. Here is the roster. Study it for yourself. It is worth more than a passing glance.

MARYKNOLL ASPIRANTS

At Seminary.

Joseph S. Donovan,	Midland, Pa.
Frederick E. Fitzgerald,	Springfield, Mass.
Joseph A. Hunt,	Brookline, Mass.
John H. Murray,	Cambridge, Mass.
Joseph C. Stack,	Washington, D. C.
Philip A. Taggart,	Brooklyn, N. Y.
Frederick N. Gregory,	Pawtucket, R. I.
Adolph J. Paschang,	Martinsburg, Mo.
Donald V. Chisholm,	Cambridge, Mass.
Henry E. Dirckx,	Jefferson City, Mo.
John J. Toomey,	New Bedford, Mass.
John C. Murrett,	Buffalo, N. Y.
William A. Fletcher,	Fall River, Mass.
Joseph P. McGinn,	Philadelphia, Pa.
Thomas A. O'Melia,	Philadelphia, Pa.
John J. Conaldine,	New Bedford, Mass.
Francis J. Winslow,	Somerville, Mass.
John A. Thomann,	Staten Island, N. Y.
Charles A. Walker,	San Francisco, Cal.
Patrick H. Cleary,	Ithaca, N. Y.
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Leo J. Peloquin,	Brockton, Mass.
Ralph J. Fletcher,	Fall River, Mass.
James P. Smith,	Jersey City, N. J.
George Bauer,	Penzberg, Bavaria.
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At Preparatory College.

Angelo Romeo,	Providence, R. I.
Leo Sweeney,	New Britain, Conn.
Philip Bradley,	Dorchester, Mass.
Joseph Clifford,	Fall River, Mass.
George Kelly,	Elmira, N. Y.
Robert Kennelly,	Norwalk, Conn.
Mathew Malloy,	Boston, Mass.
Joseph Hearn,	Brooklyn, N. Y.
Maurice Ahearn,	Chicago, Ill.
William Abbott,	Norwalk, Conn.
Raymond Dux,	Bronx, N. Y. City.
Oliver Harper,	Bronx, N. Y. City.
Joseph Gaynor,	Newark, N. J.
Paul Hirata,	Los Angeles, Cal.
John Callan,	So. Boston, Mass.
Francis Dana,	San Francisco, Cal.
Edward Scullin,	Phila., Pa.
Howard Gesellbracht,	Chicago, Ill.
Kenneth Armfield,	Anderson, Ind.
Arthur Dempsey,	Peekskill, N. Y.
Frank Mullin,	Pittston, Pa.
Harry Curtis,	St. John's, N. F.

Frank Wilson,	Brooklyn, N. Y.
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John Lee,	Hartford, Conn.
John McShane,	Phila., Pa.
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James O'Shea,	New York City
George Flanagan,	Phila., Pa.
Maurice Harnett,	St. John's, N. F.
James Gallagher,	Phila., Pa.
Gerard Donovan,	Midland, Pa.
Sylvio Gilbert,	Marlboro, Mass.
Earle Doyle,	Hudson, Mass.
James O'Mara,	Long Island City
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Stephen Hannon,	Bronx, N. Y. City
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Bro. Horace Molinar,	Cuba.
Bro. Henry Corcoran,	Brooklyn, N. Y.
Bro. Joseph Donahue,	Jersey City, N. J.
Bro. James Mooney,	Pittsfield, Mass.
Bro. Albert Staubli,	Switzerland.
Bro. Xavier Lambe,	Vermont.
Bro. Martin Barry,	Trenton, N. J.
Bro. Bernard Bobb,	Boston, Mass.
Bro. Robert Horrer,	Newark, N. J.
Bro. Francis Connolly,	Jersey City, N. J.
Bro. Michael Conlan,	Pittston, Pa.

O GOD of the Nations, Thou to Whom all men should bow in loving adoration, grant that from the heart of America apostles may rise speedily and in great numbers, to carry the glad tidings of Thy revealed word to those who know Thee not. Amen.

(Approved by ecclesiastical authority)

Quite naturally the meetings of the Maryknoll unit of the *Catholic Students' Mission Crusade* are real live sessions. The latest was a 'Talk-it-over' night for a review of student activities in behalf of the mission cause.

Our friends, who are working diligently to help pay our bills, will be encouraged to know that the aspirant missionaries of the Knoll are not waiting until ordination to begin their apostleship but, during vacation days and in some of the few spare moments of school time, busy themselves with winning friends for the most friendless creatures, our unreceipted bills.

Old clothes may not be fashionable today except with professional men and others whose wages have not advanced, but they are always in demand at Maryknoll and the most popular garments are cassocks and overalls, or kahki breeches. Imagine an editor receiving such a request as this which lies before your scribe:

Dear Father Editor:

I need some trousers for manual labor, and the older they are the more I will look like a genuine pick-slinger. It would be on my conscience to invest in a brand new pair. It has occurred to me that perhaps you can think of a means of making to the FIELD AFAR readers the delicate proposition of forwarding any second-hand trousers occupying pegs in their down-and-out department.

Thanking you in advance for whatever your efforts secure me, be they plaid or white duck, I am,

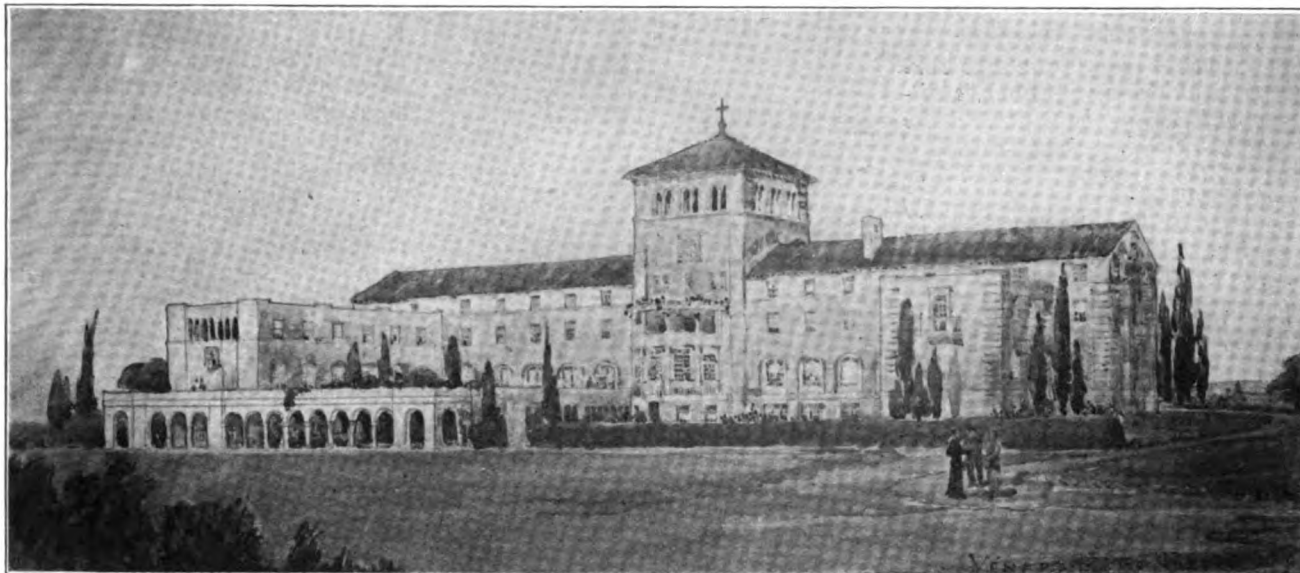
Respectfully yours,

Hayti—We never knew much about the island until recently, when a Vicar-General landed one morning from that warm spot onto our frozen porch.

He stayed—and he was welcome, but, if he had left within a few days, it could, with all appearance of truth, be said that we 'froze him out' because we were, in those days, living on ice.

Fr. Colconap is the name of our visitor and in view of an imperative necessity, occasioned by American occupation, this good Vicar-General has been trying to learn English. He has a very happy disposition and already he has picked up several hundred words and such classic expressions as, "I'll say so," "You poor fish," "I'll tell the world,"—not to mention a few that would distract the type-setter.

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MARYKNOLL IN SCRANTON.

As the new Preparatory College will look some day, soon, with God's help and the co-operation of those who share in His apostolate. The tower and right section are now being built. The chapel, to be placed on the other side, is as yet open to a Memorial benefactor.

"You should have half a million subscribers," wrote an enthusiastic priest-booster the other day. "Why don't you send your men out over the country? We watch keenly you native-born American priests and we like to see you at work. So far, every foreign mission priest we have met hails from across the Atlantic."

Well, dear friend of ours, we would jump over to the Mississippi and circle your Middle West—not vest—if we could bilocate or multiply our force of priests. As it is, we can spare only a few for propaganda and of these only one is free to travel.

And, even if a score of priests were to join us tomorrow, we would not let them go far away, until they had stayed with us long enough for them to know us and for us to know them. We are trying to build a spirit that will last, so that our friends may continue to have confidence in Maryknoll and its works.

And, since we priests of America's National Seminary for Foreign Missions are, as yet, too few to cover the States, we are glad, indeed, to feel that our brother-

priests from Europe are here to scatter the seed of the apostolate.

So we bid our correspondent to catch all that he can from passing visitors, to give them the encouragement they deserve, and—not to be surprised some day to have us drop in on him.

As a matter of record, too, we may say that our priests, with the strong encouragement of the bishops, have, during the past season, been making a successful propaganda in the dioceses of Albany, Syracuse, Buffalo, Newark and Trenton, while two have made flights to the Seminaries in the Middle West, one reaching the Pacific Coast.

The New St. Paul's.

This year the Field Afar will cost us about *five thousand dollars more* than last, because of the increased cost of everything except alms and other direct gifts of God. But we will keep the price at one dollar to our fifty thousand and more subscribers.

In return we ask every one to square up on time and either to pass

on his copy to a friend or secure his subscription. We also suggest that every reader, who has a dollar to spare, send it to us to defray the cost of St. Paul's, our Field Afar Extension Building.

Ten thousand people make a large parish. If all the people of China who have not heard of Christ become Catholics, they will make forty-thousand such parishes. Are you going to become one of their pastors, or are you going to help others do so?

FIRE. It isn't a pleasant word but that is what happened to one out of three thousand copies of

Observations in the Orient

and now there is not a copy in stock.

The new edition is in preparation, however, and we of Maryknoll lose little, except patience. The loss will be sustained by the binders, and will be felt by those of our readers who are not yet in possession of this—the only book of its kind.

BE STILL AND SEE.

"Vacate et videte quia Ego sum Deus; exaltabor in gentibus, exaltabor in terra." "Be still and see that I am God; I shall be exalted among the Nations, I shall be exalted on earth."

It is only in the silences of the soul that God's word is heard. God speaks when we are silent. "While all things were in quiet silence and the night was in the midst of her course, Thy Almighty Word leapt down from Heaven from Thy royal throne." And the message of the Almighty Word is: "I shall be exalted among the Nations, I shall be exalted on earth." God whispers this to the listening ear. He tells us His place in creation, so to speak. He tells us, too, the means and the end: "I shall be exalted among the Nations." God invites our prayerful meditation on this thought. It sums up our relations with Him, our duties to Him. To everyone who does not see the "why" of life He says, "Be still and see that I am God." And God's Universal Church in every land cries out, "Praise the Lord, all ye Nations; praise Him, all ye peoples."

F. X. Ford, A. F. M.

Yeungkong.

To Pacific Coast Friends.

To our friends on the Pacific Coast we suggest that, if a Japanese Catholic Mission exists in their city, they should visit it. In that event they would probably meet one of the little Japanese nuns attached to the mission and they would find the experience interesting.

Some San Franciscan young women have been casting sheep's eyes at our Teresian fold and it looks as if, before long, trans-continental lines of railway will register a few extra passengers, booked for Ossining, N. Y.

And here, at Maryknoll, there will be a warm welcome, even if the weather is raw, for the daughters of the not-always-sunny California.



MARYKNOLL-IN-SNOW.

The snow has fallen in the night:
How beautiful, O wintry sight!
I stand and look my fill and see
Thy witchery.

Branches and twigs of bush and tree
Outlined in pure white snow I see.
Some sorcerer with magic wand
Transformed the land!

Dazzling, the sunrise sets aglow
The myriad traceries of the snow,
Till rubies sparkle, diamonds, too,
And sapphires blue.

An appletree folds in its prong
What was the robin's theme and song—
A nest, abandoned months ago,
Now gemmed in snow.

Oh, how it minds of many things!
Homecomings after wanderings!
Outpourings of familiar tunes
In coming Junes!

I read THE FIELD AFAR through and
through and I never tire of the matter,
which is always original and captivating.
—Ceylon, India.

I am happy to say that I will do all I
can to induce others to become inter-
ested in THE FIELD AFAR also, for it
gives me more real pleasure than any
paper I receive. —N. J.

First the Red Hand (possibly Ulster),
then the dreaded "Mano Nexo," Woe
is me! I surrender, for I would rather
go without shoes or food than miss a
single issue of the best magazine I know.
—Mass.

It is delightful reading. I cannot say
it whiles away an idle moment, for we
missioners have scarcely any such, but
I always steal a quiet hour to peruse the
good news from cover to cover. My!
but it cheers the heart!

—Chekiang, China.

MARYKNOLL'S JUNIOR—
He's almost a year old. Next month the youngster will have his first birthday and will be dressed up for the occasion. He will show that he has grown some. Watch for him.

He is a hearty youth, for almost without our knowing how, without a very hard push from his father, THE FIELD AFAR, he has made friends of more than 15,000 young people. How did he do it? Well, we'll tell you for you will want to get into the game and help the "boy." It is the generous welcome he has received in our Catholic schools that has enabled him to make so many friends.

Why have so many religious teachers opened the doors to this messenger of the missions? Because they know a good thing when they see it. This co-operation serves a double purpose,—it aids the Great Cause, spiritually and materially, but it also teaches most effectively lessons of self-sacrifice and brotherly love. It helps to educate our youth.

"Train up a child". Give him, while he is young, knowledge of mission countries and of the abundant harvest waiting only for laborers, a glimpse of the self-denial practised by our missionaries, and in the generations to come no one can reproach America for her small share in the fulfillment of Christ's command: "Going teach all nations."

An introduction—that is all the *Maryknoll Junior* asks. Get for him at least five new friends among your boys and girls. He will repay you in many ways.

That is the birthday gift he asks from you. Yes, you may have as many sample copies as you have friends to interest.

Your magazine is a revelation to me. It is distinctly outside the beaten path of Catholic periodicals, which too often are rather dull and heavy reading. THE FIELD AFAR is bright, cheerful and entertaining and does not pall for a moment. It has the pep and punch so sadly lacking in many Catholic magazines. —Pa.

The Teresians of Maryknoll.

It has been remarked by some of our friends that we do not give enough news about our faithful and efficient women-helpers, the Teresians of Maryknoll, and we admit the charge.

The great reason, an unusual one, is that there has been 'no room at the inn', but we are thankful to say that this pressure will soon be relieved.

Many of our readers will be surprised to know that to-day the Teresians of Maryknoll, who are now registered at the Sacred Congregation of Religious in Rome, as the Foreign Mission Sisters of St. Dominic, number forty-three. Five of these have been assigned to the Convent of Our Lady of the Missions, near the Maryknoll Preparatory College at Clark's Green, Pa., and special work for the Japanese children in California will soon requisition the services of others.

Preparations, too, are being made to meet the call from Maryknoll-in-China, when our priests have the situation well enough in hand to justify this much desired co-operation. To this end some of the Sisters will soon enter upon studies in medicine, pharmacy, and nursing. A knowledge of these subjects will be invaluable for the work that lies before them across the Pacific, a work that will concern itself principally with uncared-for women and children.

Until a year or so ago, the Teresians occupied exclusively as their home at Maryknoll, St. Teresa's Convent, a large frame building, a rambling structure, old but fairly comfortable, down by the road-side. When St. Teresa's bulged to the danger point with arriving subjects, the upper floor of their work-day offices at St. Peter's was placed at their disposal and now they look forward to a temporary occupancy of our latest building, St. Paul's, which, when the Teresians say good-bye to it, will serve as the great laundry of the final establishment and as the extension of THE FIELD AFAR publishing rooms.

"And when will they say good-bye to all of these temporary accommodations?" you ask.

That depends upon their ability to negotiate a purchase, and to pay for land and to build their nest. And they have been so deeply interested in the development of the Seminary and its several works that they have not been thinking as much about themselves as they might and, perhaps, should have done. They have been slow to move into a home of their own but their unselfishness will be rewarded and, in the meantime, they are 'saving up'.

If it appeals—we shall be grateful to receive from you individually, or from some circle or society in which you are interested, the support of one student at Maryknoll, or Maryknoll's Preparatory College, The Vénard, for a scholastic year. The amount required is \$250.



ACROSS THE WHITENED FIELDS TO ST. TERESA'S.

UNFOLDED MAIL.

A hundred letters in the daily mail are not unusual, and kind words are delightfully plentiful. These, however, are never written for publication but occasionally we preserve a few lines like those that follow—just to let all our readers know what is in the minds and hearts of others:

Your "dandy" little calendar came today. It's so attractive and handy no one could help but like it.

—A Layman.

We have just finished your "Observations in the Orient" and found it a delight and an inspiration. We must, and with God's help will, try to do more than we have been doing for our Catholic Missions.

—Srs. of St. Joseph.

May I ask the favor of contributing to the support of a catechist in China for one year by sending fifteen dollars a month to you? If this method is not practical, accept the enclosed as a donation to one of your Catechist Funds. With best wishes,

—Priest, N. Y.

Your little calendar gave me the impulse to do something as a beginning for the great cause. I have decided to send a money order for \$12, one for every month of the year from Christmas 1919 to Christmas 1920. It is a simple thought but one that I am sure many of the readers of THE FIELD AFAR could take up—and be happy in doing, to my mind.

—San Francisco.

The enclosed is a little "Thanksgiving Offering" to Blessed Théophane Vénard for a favor received through his intercession.

Asking a prayer for the success of our school, and wishing you a happy Christmas.

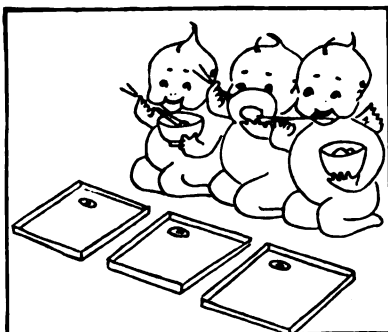
Presentation Convent, Newfoundland.

We read "Observations" at the 2.30 lecture and we wouldn't scarce breathe for fear we would miss a word. Like the little chinks, we would greet the book with, "Go away slowly" and at the close of the lecture say, "Come back quickly." The book now ornaments the library. Apart from the enjoyment of your trip to the Orient, the idea and ideal of the work in THE FIELD AFAR is more comprehensive now and is an inspiration for us to do all we can by our life.

—Good Shepherd Magdalens.

Your Liberty Bond, your Victory Bond, your War Saving Stamps, odd or even, any or all will be welcome.

At The Larder.



We are not grown-ups yet, and our chop-sticks are small, but we can empty the bowls as often as you fill them, and you can't make us sick. Try it!

New Jersey now ranks as one of our best friends, thanks to the Bishops of Newark and Trenton, and thanks to the priests and sisters who have backed the Maryknoll appeals by their own strong words.

Three priests have recently become FOUNDERS of Maryknoll, but as is the case with practically all our benefactors, we may not mention their names.

A fourth foundation (a Burse) has come from a layman, through a priest.

Last month, legacies matured at Pittsburgh, \$200; at Boston, \$100; annuities ran to \$1,500; the Marywood College Burse took the highest jump on our list; the Maryknoll missionaries were remembered more generously than usual; and gifts without strings—most welcome of all—were numerous.

The Elmhurst (R. I.) Alumnae Association of the Sacred Heart Academy recently added a hundred dollar "stringless gift" to our funds and subtracted that amount from our bills. A blessing on these Elmhurst ladies! They reflect the spirit of the *Madams* who, from the beginning, have been good to Maryknoll.

Money sent as a gift is not applied to a Field Afar Subscription renewal unless so requested by the sender.

STUDENT BURSE PROGRESS.

MARYKNOLL BURSES (Complete)

Cardinal Farley Burse.....	\$ 5,000.00
Sacred Heart Memorial Burse.....	5,000.00
John L. Boland Burse.....	6,000.00
Blessed Sacrament Burse.....	5,000.00
St. Willibrod Burse.....	15,000.00
Providence Diocese Burse.....	5,000.00
Fr. Elias Younan Burse.....	5,000.00
Mary Queen of Apostles Burse.....	5,000.00
O. L. of Miraculous Medal Burse.....	5,002.00
Our Lady of Perpetual Help Burse.....	5,000.00
Holy Trinity Burse.....	6,000.00
Father B. Burse.....	16,273.31
Bishop Doran Memorial Burse.....	5,000.00
St. Charles Borromeo Burse.....	15,000.00
St. Thomas the Apostle Burse.....	5,000.00
St. Catherine of Siena Burse.....	5,000.00
Rev. Joseph M. Gleason Burse No. 1.....	5,000.00
Rev. Joseph M. Gleason Burse No. 2.....	5,000.00
Bishop Cusack Memorial Burse.....	
Albany Diocese.....	6,000.00

MARYKNOLL BURSES (Incomplete)

C. W. B. L. Burse.....	\$ 5,600.50
Fall River Diocese Burse.....	5,347.96
St. Columba Burse.....	5,342.00
Abp. John J. Williams Burse.....	5,279.21
St. Teresa Burse.....	*5,118.27
Bl. Julia Billhart Burse.....	4,949.74
Sacred Heart Burse No. 2.....	4,929.30
Holy Ghost Burse.....	4,393.19
St. Joseph Burse.....	4,022.35
Rev. Thomas F. Price Memorial Burse (Reserved).....	14,000.00
Holy Souls (Reserved).....	4,000.00
All Souls Burse.....	3,456.36
St. Vincent de Paul Burse.....	3,306.54
Cheverus Centennial School Burse.....	3,216.37
Curé of Ars Burse.....	3,184.11
Our Sunday Visitor Burse.....	3,000.00
St. Patrick Burse.....	2,219.86
Our Lady of Mercy Burse.....	2,056.03
Our Lady of Mt. Carmel Burse.....	*2,049.18
Most Precious Blood Burse.....	1,953.66
Fr. Chapon Memorial Burse.....	1,756.70
Pius X Burse.....	1,691.00
St. Anthony Burse.....	1,683.39
Marywood College Burse.....	1,650.13
St. Anne Burse.....	1,477.36
Holy Child Jesus Burse.....	1,336.00
St. Dominic Burse.....	1,324.00
Bernadette of Lourdes Burse.....	1,240.71
Our Lady of the Sacred Heart Burse.....	1,131.00
Bl. Madeleine Sophie Barat Burse.....	1,087.25
Holy Eucharist Burse.....	1,037.60
Mother Theodore Guerin Burse.....	1,000.00
Bl. Margaret Mary Burse.....	835.52
Dunwoody Burse.....	825.60
Duluth Diocese Burse.....	805.00
St. John the Baptist Burse.....	784.33
St. Francis of Assisi Burse.....	727.24
St. Agnes Burse.....	524.78
St. Lawrence Burse.....	476.25
Susan Emery Memorial Burse.....	472.20
Fr. Chaminate Memorial Burse.....	445.21
Trinity Wehnduit Burse.....	405.00
St. Rita Burse.....	373.05
St. Stephen Burse.....	353.00
St. Michael Burse.....	335.00
Immaculate Conception, Patron of America, Burse.....	273.50
Our Lady of Lourdes Burse.....	272.41
Holy Family Burse.....	267.00
St. Francis Xavier Burse.....	258.55
St. La Salle Burse.....	234.85
St. Boniface Burse.....	158.00
Our Lady of Victory Burse.....	145.16
Children of Mary Burse.....	132.00
All Saints Burse.....	115.75

VÉNARD BURSES (Complete)

Rev. Joseph M. Gleason Burse, No. 1.....	\$ 5,000.00
Rev. Joseph M. Gleason Burse, No. 2.....	5,000.00
Rev. Joseph M. Gleason Burse, No. 3.....	5,000.00
Rev. Joseph M. Gleason Burse, No. 4.....	5,000.00

VÉNARD BURSES (Incomplete)

Little Flower Burse.....	\$ 3,003.33
Blessed Sacrament Burse.....	2,567.78
Bl. Théophane Vénard Burse.....	1,529.00
Sodality of Bl. Virgin Mary Burse.....	1,000.00
Sacred Heart of Jesus Burse (Reserved).....	1,000.00
C. Burse.....	910.00
St. Aloysius Burse.....	524.00

†On hand but not operative.

*\$1,000 on hand but not operative.

Our Procure in San Francisco sends a donation of \$500 from a poor woman in Los Angeles, who would not give her name even to the priest who, in person, received it.

More than this, she promises to pay \$250 a year for the education of a student at Maryknoll for the full Seminary course of six years.

Practically the entire estate of the late Rev. Patrick H. Billings of Abington, Mass., has come to Maryknoll and will add three new Burses to our growing list.

Fr. Billings was an intimate friend and former associate of the Maryknoll Superior. He was a priest whose life of sixty years was, in spite of a frail body, full to the end of good works,—a model of priestly zeal.

The *Little Flower* has a devoted client, and Maryknoll a generous friend, who sends \$50 with these words:

I had intended the enclosed for the Little Flower Burse, but you may use it as you wish provided that in some small way it helps to promote devotion to the Little Flower. I wish that every Catholic in the world might know and invoke her, for she simply can't refuse. She does things so unexpectedly and almost audaciously that I address her as the Sprite of Heaven, and I know she is not displeased for she stoops down and does great favors for me. A saint of our own day and age, she surely has been given to us in a special manner. The column to her in a recent FIELD AFAR was delightful.

—Mass.

It is not money—which passes through our hands to others—that heartens in a work like ours so much as the confidence of friends revealed by the gift.

We often think of the late Cardinal Farley when, at the very beginning of Maryknoll and before we had either a student or a foot of land, His Eminence sent five thousand dollars—and this out of a scant supply—to form a Burse, our first.

That generous act spelt the confidence of a powerful friend and it marked an instrumentality of God's grace.

Many times since then have similar expressions of confidence come, and each in turn encourages and stimulates the builders of Maryknoll.

A look at our Burse column which, one of these days will be filled, is evidence of the good-will to which we refer, and besides this, there is the steady acquisition of annuities and the more frequent remembrance in wills, all referred back to God's watchful Providence, to which Maryknoll owes all.

Our scribe at the Vénard gracefully suggests that we say a word, at this section of the chronicle, about the Marywood College Burse.

Marywood, under the direction of the Sisters of the Immaculate Heart of Mary, is, so far, the only Catholic Women's College in the State of Pennsylvania and is very young,—only five years established.

Last fall, one of the Maryknoll faculty from whom speech naturally flows, was invited to turn on the spigot at Marywood College and according to his own testimony—backed by results—"almost spontaneously a remarkable response" was secured. A circle, formed by the entire student body, as yet only ninety-five in number but one hundred plus in quality, was organized under the Presidency of Miss Mary Vaughn, 1920.

At its first meeting the circle set for itself the task of raising five thousand dollars for a Maryknoll Burse. They "hitched their wagon to a star" and already, due largely to the great success of a bazaar held at the college, the Burse has gone up to \$1,650.13.

The states highest in the list of new subscribers last month were: New Jersey (117); New York (920); and California (483). Total new subscriptions for the month were.....3,074 Discontinuances.....413

NEW PERPETUAL MEMBERS.

Living—Rev. Friends, 7; Sr. M. A.; Sr. M. A.; M. L. C.; A. G. W.; B. L. W.; F. and C. M.; J. W.; E. A. K.; M. E. K.; H. P. B.; Mrs. C. S.; P. S.; F. G.; T. F.; Mrs. K. M. C.; R. J. R.; Mrs. T. F.; E. P. F.; L. M.; M. F. Sr.; Mrs. M. F. C.; A. V. M.; Mrs. M. S.; J. A. C.; E. J. H.; M. A.; T. J. S.; Mrs. T. J. S.; A. M. D.; J. and P. B.; M. G. B.; S. E. C.; M. A. O.; Mrs. C. T.; Tobin, Hartman and Murphy Families; Mr. and Mrs. C. C. McG.; A Friend.

Deceased—James McVity; Michael Tully; Mrs. Catherine F. Kennedy; Mary J. McCabe; Bateson Family; Margaret T. Keough; Michael P. Toomey; Richard F. Toomey; Hugh and Isabel Cappin; Margaret Welch; Betsey Hayes; Margaret Smith; J. A. Ryan; Daniel Dowling; Mary Dowling; Mr. John Ryan; Mrs. John Ryan, Margaret W. Finegan; Mr. and Mrs. Peter Townley; Lawrence, Peter, James and Thomas Townley; Elizabeth K. Dingle; Mrs. Mary MacGrath; Nellie Smith; Sarsfield Walsh; Mary C. Lavelle; John Maher; John J. Boyle; John P. Jones; Mary E. Smith; Mr. and Mrs. Wm. Marmion; Holy Souls.

SPECIAL FUNDS

The funds recorded below have been carefully invested so that the interest shall be applied regularly to the needs as designated.

(Complete)	
Abp. Williams Catechist Fund No. 1....	\$ 14,000.00
Abp. Williams Catechist Fund No. 2....	14,000.00
Abp. Williams Catechist Fund No. 3....	14,000.00
Younghong Catechist Fund No. 1.....	4,000.00

(Incomplete)	
Our Daily Bread Fund.....	\$ 1,026.22
Maryknoll Propaganda Fund.....	5,000.00
Aller Wine Fund.....	200.00
Sanctuary Candle Fund.....	250.00
Sanctuary Oil Fund.....	151.00
Abp. Williams Catechist Fund No. 4....	11,500.00
Younghong Catechist Fund No. 2.....	1,000.00

STUDENT AID FOUNDATIONS

A Student Aid Foundation represents \$1,000, the interest on which will supply the personal expenses of one student each year, at Maryknoll or Maryknoll's Preparatory College, The Vénard.

MARYKNOLL STUDENT AID

Our Lady of Perpetual Help Fund (Incomplete).....	\$ 113.24
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VÉNARD STUDENT AID

Vénard Circles Fund, No. 1 (Complete)	1,000.00
Vénard Circles Fund, No. 2 (Incomplete).....	660.30

MARYKNOLL LAND SALES

(Original Purchase)

Total area.....	4,450,000 ft.
Sold up to Jan. 10, 1920.....	2,950,219 ft.
For sale at 1 cent a foot.....	1,499,781 ft.

VÉNARD LAND SALES

Total area at the Vénard.....	6,000,000 ft.
Sold up to Jan. 10, 1920.....	1,213,088 ft.
For sale at ½ cent a foot.....	4,786,912 ft.

The Book Table.

(PUBLISHED AT MARYKNOLL)

Thoughts from Modern Martyrs.....	\$.40
Stories from The Field Afar..	.60
Field Afar Tales.....	.60
A Modern Martyr (Life of Bl. Théophane Vénard).....	.75
An American Missionary (Fr. Judge, S. J., in Alaska).....	.75
Théophane Vénard (in French)	.60
The Martyr of Futuna (Bl. Peter Chanel).....	.75
For the Faith (Just de Bretonnières).....	1.00
Bound Vols. F. A.....	2.00
Observations in the Orient...	2.50

The Lily of Mary.....	\$.50
Bernadette of Lourdes.....	1.00

(OUTSIDE PUBLICATIONS)

Our Lord's Last Will.....	\$.70
The Workers are Few.....	1.00
The Church in Many Lands..	1.00
With Christ in China.....	.50
Our Missionary Life in India	1.00
Bl. Jean Gabriel Perboyre.....	1.00

(All Books Postpaid)

THE FIELD AFAR OFFICE

Maryknoll, Ossining P. O., N. Y.

IN your charity, please remember the souls of:

Rev. J. Chablos, S.J.	Thomas Murphy
Rev. F. A. Horel	Mrs. Margaret Coleman
Rev. J. F. Kissner,	Patrick F. McCoy
C.S.S.R.	Patrick Fitzmaurice
Sr. St. Emmeline	John Moran
Sr. Mary Claudia	John Killon
Sr. M. Lillian	John Curoe
Mrs. Catherine Finegan	Mrs. Lawrence Morgan
Jane Courtney	Anna Hagerty
Mrs. Ellen Turner	Albert Gallagher
John Jennings	Thomas H. Welch
Mr. Flintsbach	Mary T. Roebing
Mrs. Kate O'Donnell	Catherine Kuns
Frank Hanley	Helen C. Cotter
Mrs. Frank Love	Mrs. Catherine Rahill
Frederick W. Ryan	John Donnelly
Thomas A. Thompson	Mrs. Crowley
Mrs. J. E. O'Brien	Thomas St. Louis
	Daniel J. McDermott

ACKNOWLEDGMENT.

Missal; cruets; oil-stock; chalice; medals; surplices; vestments; burse and stole; old clothing; handkerchiefs; sick-call burses; seeds; collars; silver ciborium; envelopes; Mass cinctures; cancelled stamps and tin-foil from N. Y., Conn., Ohio, N. J., Cal., Vt., Md., Newfoundland, Mass., Pa.; old jewelry, gold, etc. from Mich., Pa., R. I., Nebr.

Last month's remittances represented forty-four states and eight foreign countries. The largest contributing states, in the order named, were Massachusetts, New York, Minnesota, Rhode Island, New Jersey, California, Ohio and District of Columbia.

A Burse is a sum of money, the interest of which will board and educate, continuously, one student for the priesthood.



THE MARYKNOLL MISSION CIRCLES

"TELL your circles for me that while we need many things, we need prayers more than everything else put together. The work is God's work; it depends on His grace, and prayer will be the thing,—no question about it."

Fr. Walsh from Kochow.

We wish to inform you that we are deeply interested in Foreign Mission work and wish to join you in your holy zeal for souls. Kindly ask the Circle Director to let us know what steps to take and what is required. The writer was instrumental in organizing The Chaplain's Aid Ass'n. under the auspices of the Alumnae Ass'n. and has been in charge of the work to date.

Rev. Mother has consented to making the change of activities, but we cannot desert the Chaplain's Aid as long as they need us. However as soon as I can see my way clear to transfer our service you will hear from us.

Joliet, Ill.

The latest is a Maryknoll Circle in Hongkong where some Catholic ladies have transferred their war activities to the needs at Yeungkong. A Miss Rosario of Kauloon (across the harbor from Hongkong) sends a money order for sixteen FIELD AFAR subscriptions and adds these interesting details:

I knew your new missionaries were arriving on the 'Nanking' so I expected that the other Fathers would be here to meet them, but before I had time to look them up at the Procure, Miss Loureiro had interviewed Fr. Walsh on the phone and invited them all to her house to tea. I, too, was asked, so I had the pleasure of meeting them all. I think the Fathers enjoyed the "party" just as much as we did, especially those who had had their first taste of China.

It is only now that I realize how much these pioneers need our prayers, though I have lived in touch with missionaries all my life, so to speak. I am offering my prayers during this St. Francis Xavier Novena for them and for Maryknoll.

We have offered our services for anything we could do. The first gifts from the Misses Loureiro are sweaters and magazines.

Cast thy bread upon the running waters: for after a long time thou shalt find it again. —Eccles. XI, 1.

NEW CIRCLES ORGANIZED AND IN PROSPECT.

"Our Lady Help of Christians" has begun well. They will devote themselves to FIELD AFAR propaganda: securing new subscriptions and the looking up of delinquent subscribers. A sewing unit has been formed with the promise of household linens. Mite-boxes have been distributed and arrangements have been made for the collection of cancelled stamps and tinfoil.

—Phil., Pa.

Several of my friends in High School and myself have formed a mission Circle. Enclosed please find three dollars for the Holy Souls Burse. Our interest was aroused by reading a copy of THE FIELD AFAR that was given to us by a friend.

—Valley Falls, R. I.

I should like to know more about your work as I am in a position to help. I am at present employed as forelady by a large concern where a great part of the help is Catholic. Let me know what I can do to interest them in the work of your priests in the foreign missions.

—New Jersey.

The spirit of St. Vincent de Paul animates the Circles named in his honor. The secretary at Point Pleasant, N. J., writes:

Today I am sending amices, purificators and finger towels. Please send measurements of altar at Maryknoll. Keep us busy; we can do more work.

From Troy, N. Y., comes:

We have at present fifty members with promising increase of mission interest. We are especially interested in Maryknoll and intend to boost St. Vincent's Burse.

New interest, as well as the continued co-operation of old friends, is evidenced by the following extracts:

I am enclosing a money order (\$50) from members of the Circle.

To Circles where The Field Afar has a long list of subscribers we suggest the very practical mission idea of helping Maryknoll to keep forgetful subscribers on the Field Afar list. Does the idea strike you?

From Cumberland, Md., comes the following:

Enclosed please find \$10.00 from Circle No. 2. We should like to make the check much larger, but at least it goes freighted with prayers and good wishes.

Under separate cover, we are sending about thirty towels, purchased with circle funds and hemmed by the mother of one of your students. The gifts bring with them a very wealth of good wishes that 1920 may be for Maryknoll a year of success, prosperity and extension.

We have distributed mite-boxes among the friends of the Circle. During the Easter time we shall have our mite-box party and hope for substantial returns.

Our Club consists of eleven members who have authorized me to send the enclosed check (\$50) as a donation for the work at Maryknoll. Please send us some mite-boxes.

—Pittston, Pa.

Enclosed please find \$17, the gift of the Circle to the Christ Child. In addition to this, some of the members are sending further individual gifts.

—St. Columba's Phila., Pa.

The Circle takes pleasure in sending its fifth monthly payment (\$15) for the support of a catechist in Maryknoll-in-China.

—Vénard Circle, Pittston, Pa.

I am enclosing \$10, which I collected from the girls of the sewing department of Ginn & Co. for Maryknoll. Please send us some mite-boxes.

—Cambridge, Mass.

Our Circle is small and but recently organized. However, the enclosed gift (\$5.25) to the Christ Child, goes freighted with prayers and good wishes.

—Phila., Pa.

Under separate cover a friend and myself are sending six surplices that we have made for the priests of Maryknoll.

—New York City.

Today I am sending eight amices, nine purificators, nine finger towels, and six ablution towels. Kindly send dimensions for the altar cloths that you use in your chapels.

—Point Pleasant, N. J.

A Christmas Gift from R——, C——, and their Mother; one dozen amices and one dozen purificators.

—Westbury, L. I., N. Y.

Unheralded, came two beautiful linen surplices and two altar cloths from

—Pittsburgh, Pa.

The talk given by one of your priests in our parish church has interested me in the missions, and has aroused a desire to help. Please send me some mite-boxes, and dimensions for altar cloths and small chapel linens.

—Paterson, N. J.

A recent suggestion in these columns, that light clerical work would be furnished to circles, attracted several persons, who, for one reason or another, cannot become attached to any circle; and the idea comes of forming for all such individuals a *Maryknoll Centre Circle*, to be guided by the Circle Director.

Each member in her own little corner of the vineyard, Maine or California, directed from Maryknoll, would have the consolation of sharing in this great apostolic work for souls.

Our young missionaries from afar are looking with confidence and assurance to the co-operation of the Circles, as children look to a fairy god-mother, but with far more tangible results, for loyal Catholic hearts and zealous souls, inspired by God, can do more than the magic wands of all the fairies of our imaginations.

This idea has been proposed:

A Maryknoll Mission Circles' Priest in China. To be their own by adoption, the object of their prayers and of their labors, to be supported by them, and who, in turn, will share his works, his trials, his disappointments, his successes and his reward with them.

Generous gifts have come to us recently from Circles, the results of real sacrifices, and proof of a deep love for the missions. And we are wondering now, from what source will come, for come it will, the foundation stone of a fund (it will be a big one, \$6,000) that will provide continuously for the support of a Maryknoll priest in China.

Once the stone is laid, any circle interested in the work of the Circles may add to it. This fund will be a monument to the zeal and love for souls of the Maryknoll Mission Circles.

If you like the ideas, write to the Circle Director who will gladly furnish all information on the special *Maryknoll Circles' Fund* and the new *Maryknoll Centre Circle*.

OUR NATIONAL SHRINE.



To the Immaculate Conception, heavenly Patroness of the Catholic Church in the United States, will be dedicated at the Catholic University, Washington, D. C., the splendid monument that is reproduced, in photograph, on this page. The faith and charity that, in our day and generation, will erect this noble edifice as a tribute to her whom Jesus Christ called Mother, can be relied upon to spread a love of the Immaculate Conception also over other lands.

Every lover of the foreign missions will be happy in the thought that the Queen of the Apostles will receive in the home-land the honor that is her due. Every Field Afar reader should be on its list of builders.

• READ THE MARYKNOLL JUNIOR. •



What happened to a very sedate French missionary when an antiquated singing machine interrupted his chop-stick exercise with the strains of the Marseillaise.

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5.05

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Together for Good.*

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Volume Fourteen
Number Three

OSSINING P. O., NEW YORK, MARCH, 1920

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FR. VOGEL'S FIRST EXPERIENCE WITH THE BABES OF GOD. (FR. FORD AT RIGHT.) See page 58.

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The American Foreign Mission Seminary.

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Authorized—by Pope Pius X., at Rome, June 29, 1911.

Object—to train priests for missions to the heathen, and to arouse Catholic Americans to a clearer appreciation of their duty towards this need.

Opening—of Seminary for Philosophy and Theology, Ossining, N. Y., Sept. 18, 1912.

Decree of Praise—granted by Rome, July 15, 1913.

First Preparatory College—established near Scranton, Pa., Sept. 8, 1913.

Procure—opened in San Francisco, September 13, 1917.

Assignment—to first field (Yeungkong, China), April 25, 1918.

Departures—four missionaries, Sept. 8, 1918; three missionaries, Sept. 8, 1919.

THE FIELD AFAR

Founded in 1907. Appears monthly.

Owned by the

Catholic Foreign Mission Society of America, Inc.
Maryknoll, Ossining, New York.

President and Treasurer, V. REV. JAMES A. WALSH
Secretary, V. REV. JOHN J. DUNN

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District No. 4—Loting.



God the Holy Ghost is the subject of many a prayer uttered by Maryknollers, and to the sublime Third Person of the Blessed Trinity the American Foreign Mission Seminary owes the light and strength that have guided and sustained it. Pentecost, the Feast of the Descent of the Holy Ghost, comes this year on May 23 and we are going to ask our praying friends to join us in a Novena of Thanksgiving for the favors poured out so lavishly upon our young Society these past nine years, and of petition for their continuance.

MARCH 17—Don't forget that the birthday of St. Patrick coincides with the discovery of the Japanese Catholics who, without priests or altar, kept the fires of our Faith burning among thousands of their countrymen during a period of two hundred and fifty years.

May the sons of St. Patrick yet be instrumental in the conversion of many more in the Island Empire of Japan!

AFTER one short year, The Maryknoll Junior is doubling the number of its pages and adding to its attractiveness.

Wherever THE FIELD AFAR has found a welcome—and that is in fifty-five thousand homes—there,

too, will its Junior be gladly received, even if there are no youngsters in the household.

Note on page 65 of this issue an announcement of the new Maryknoll Junior

HIS Grace, Archbishop Hanna, has encouraged the future establishment of a Maryknoll Preparatory College at or near San Francisco.

This arrangement was made last December, on the occasion of the Maryknoll Superior's visit to California.

No immediate steps will be taken, but the ground will be studied and vocations encouraged. Already Maryknoll has two San Franciscans in its student body.

WE wish that in our February issue we could have urged our readers to pray especially on February 22 for the intention of Our Holy Father and of the American hierarchy, for the Welfare of Church and Country, the subject of the historic appeal of the National Catholic Welfare Council.

The appeal did not reach us in time, but the need of prayers is greater even now, because it is harder to follow up than to initiate. The American bishops are launching a great spiritual enterprise and our aid is needed.

IF we tell you that Maryknoll has half a million dollars' worth of property, including land, buildings, and investments, or, if we say, as we do occasionally to interested friends, that to keep everything going at all the Maryknolls we must get at least

five hundred dollars a day—perhaps you will open your eyes and register an idea that we are rich.

Well, we are not—but the fact is we are getting big, and to carry on our work we must think in bigger figures, and pay out bigger amounts, than we did a few years ago. We are thankful that so far we have been able to keep pace with the development, but we are not surprised, because this is God's work and He knows its requirements—as He knows where to find responsive hearts.

* *

OUR Savior's gaze turns longingly to the vast expanse of the pagan world, then to the crippled countries of Europe. When His eyes fall upon America, He smiles with expectation, for this is the land of His blessings. Ours is a new country, a young nation, a country bountifully blessed, a nation of fabulous possibilities. Into its very heart He looks, and sees it beating with generous impulses which, inspired by His grace, are capable of accomplishing great undertakings for His kingdom. By inviting us to assume a notable share in the apostolic work of His Church, He honors us with a confidence that we must not disappoint. The day is coming in this land of ours when any Catholic not acquainted with the mission work of the Church will be considered ignorant indeed, and any Catholic devoid of sympathy for that work will be regarded as un-Catholic indeed.

* *

THE *Society of the Divine Word* has had severe trials for the past few years. Two hundred of its men were lost on the battlefields, and many more were crippled. Before the war it was ordaining in Europe fifty men every year: now it will have only forty-five theological students for the next five years.

The awful exchange rate is almost ruinous to its houses in Germany; while in Austria its members are living on cabbage, beans, carrots, and beets. The



FATHER OF THE FAITHFUL.

Pope Benedict XV, by whom the Maryknoll Sisters, to be known as the Foreign Mission Sisters of St. Dominic, have been lately approved.

THE MARYKNOLL SISTERS, known to our readers as "The Teresians," have been approved by the Sacred Congregation of Religious at Rome.

This welcome news reached His Grace, the Most Reverend Archbishop of New York, on the Feast of the Apparition of the Immaculate Conception.

It was telephoned by Monsignor Dunn to the Maryknoll Superior and brought great joy to the forty earnest women to whom it will mean so much,—the entire consecration, by vow, of their lives to the service of the foreign missions.

American branch at Techny, Illinois, has already shipped to its suffering brothers a large amount of food and will send more.

Even in its missions the clouds have not passed, Fr. Janser tells us, and there is always the threat to exclude German missionaries from fields under the control of any of the allied nations. This is a serious possibility and we should all pray that it may be averted. We need the German missionaries.

THE *Japanese Settler Problem in California* was the subject of an extensive article by Mr. Charles A. Selden in the *New York Times* of recent date. Mr. Selden brought out facts, impressions, and contrasts, without attempting an expression of personal opinion for or against the Japanese or Chinese. We were especially interested in this one of his conclusions:

California is going to try once more to get Chinese labor. She will urge Congress to suspend the Exclusion Act for three years and let a million Chinamen come in. They are going to be needed in the new cotton fields. California promises that if she can have a million workers in the next three years she will cut her own cost of living by thirty-three per cent.

Well,—what is good for California should work well elsewhere; and this reminds us that we have recently had several requests from priests who are threatened with a cookless existence, asking if we can supply them with Chinese servants. If the bars were down we should soon have to charter a boat to supply the domestic demand.

And if the daily dreadfuls are telling the truth when they say that our Polish and Italian workmen are going back to Europe by the thousands, we think that the bars will have to come down some day.

* *

EVERYBODY takes a whack at Japan," writes a friend. "What do *you* think of it?"

The question involves too much and at present we confine ourselves to these few remarks:—

In Japan, as in all countries, there are the good and the bad.

We do not believe that the Japanese people are so united as some would have us believe. There are among them reasonable men who think for themselves and are slaves of no man.

We know of some Japanese—and they run into thousands—who have kept the Catholic Faith in their families for two hundred and fifty years without priest or altar. Of their ancestors, thousands died for the Faith of

Christ, and some who live today have suffered persecution for justice' sake.

Remember that the spirit of commercialism is strongly backing the legislators of our day. However, there are many tendencies in Japan today that are annoying and significant, and that may yet gain the ascendancy in spite of good will on the part of some among her legislators.

A well known French missionary, for long years resident in Japan, urges that Maryknoll shall not fail to make Japan one of its "fields afar." He adds:

I dare say that, in spite of the bright prospect in China, American priests can do even more in this country (Japan).

Whatever may happen between Japan and America, I am sure that America will always be the friend of Japan. And even the Japanese is convinced of this.

* *

WORD has come from Shanghai that within two years there will be ten thousand Chinese students in France.

Perhaps the report is exaggerated, but we do not doubt that France is anxious to encourage the movement. Our correspondent, a Chinese, writes:

France has thrown open her doors in welcome to Chinese boys, the future masters of China, and the French Government feels certain that within a few years the use of the French language in China will be as desirable as is that of English today.

And our Chinese friend adds:

I think the French Government is more far-seeing than the American, and certainly it is not so narrow-minded.

This observation will hardly reach oft-blundering and commercially-warped statesmen of our day, but it is worth noting and, personally, we believe it has considerable value.

Incidentally, we learn with edification that some Catholics among the Chinese students now in France have formed an association, each member of which "pledges himself to live frugally, to work industriously, not to yield to vanity or to any distraction that will interfere with his studies." Best of all, they will try to live up to their Faith.

TO THE CALIFORNIA COAST

February 4 was another memorable day for both communities of Maryknoll.

Letters came on that date, by separate mails, from the Right Rev. John J. Cantwell, D. D., Bishop of Los Angeles, and from the Right Rev. Edward J. O'Dea, D. D., Bishop of Seattle, inviting the *Catholic Foreign Mission Society of America* to assume direction of work for the Japanese in both cities. Further details will be given later. (The Maryknoll Sisters, also, have been requested to share in the California mission.)

* *

WHAT are we of Maryknoll doing for the Chinese *chez nous*? Practically nothing. We have none at present near us, but we may yet spring a little surprise on our readers.

What are you doing for the Chinese who live near you? Perhaps, as with ourselves, there are none. And then again, perhaps there are. We think it possible after reading this letter from a newspaper man "down in Philadelphia":

Is there a Chinese-English Catechism of Christian Doctrine? If so, where can I get a few copies? Took an American-born Chinese youth with me to the N. Y. Apostolate Fathers' mission at St. John the Evangelist's last night. He was interested, reverent (or respectful at least), and responsive to the extent of joining in the singing of the Benediction Hymns and the *Te Deum*. Has spent most of his life in Philadelphia, but has been in a Catholic church only once before. He attended a High School and is now acting as an enumerator in the Census. Through him I have learned of two Catholic Chinese in Philadelphia: there may be more. Gave him THE FIELD AFAR for this month. He leaves next week for China—his second visit to the land of his ancestors. Kindly let me know about the Catechism, if any. I should like him to have one on his trip across the Pacific—he might unconsciously act as a catechist! And I know a few more

of the three hundred Cantonese here—catechisms would do some of them no harm. Also, there is a Foreign Students' Club at the University of Pennsylvania, with about thirty Chinese and Japanese members.

Your obedient servant in Christ,

We requested the writer to send in the names and addresses of these Chinese Catholics, and we shall be grateful to other readers for other such names and addresses, together with a word about the one or more Catholic Chinese in their neighborhood.

* *

WITH Cardinal Van Rossum back of the new *Priests' Mission Union*, that organization, already well-developed in Italy and Holland, should soon be a great force among Catholic priests in all countries.

The *Pia Unio Cleri pro Missionibus*, was started by the zealous Padre Manna of Milan, in 1915. It is under the protection of Our Lady of the Missions and already it registers as its patrons and members more than fifty Cardinals, Archbishops, and Bishops.

Cardinal Van Rossum, writing from the Sacred Congregation of Propaganda, says:

Among all the activities of our days, none can be compared with the awakening in different countries of interest in Catholic missions. This awakening is manifesting itself by the erection of foreign mission seminaries, by daily increasing material contributions, and by associations formed among the clergy and people to stimulate zeal and to study means of sustaining missionaries and their works.

The present activities have been favored by the publication of magazines and books designed to propagate and to keep up enthusiasm for so holy a work, but such an awakening is doubtless the work of the Spirit of God,—a work of love for the faithful, of mercy towards the unhappy souls who are yet enslaved in the shadows of death.

The soul should correspond faithfully to every grace from the Spirit of God, and we should be solicitous that this grace should not remain sterile but should produce the effect desired by God.

The Knoll Journal.

IN our last issue we recorded briefly the ordinations of February 8. The Seminary chapel, small as it is, was the scene of the glorious function. Those ordained from our own ranks were, as announced: Rev. Raymond A. Lane (Diocese of Albany), a native of Lawrence, Mass., advanced to the priesthood; Rev. Joseph A. Sweeney (Diocese of Hartford), native of New Britain, Conn., also advanced to the priesthood; and Rev. Joseph A. Hunt (Albany Diocese), a native of Brookline, Mass., who received subdeaconship.

On this occasion Maryknoll

shared the joys of ordination with six other aspirants, four from the New York archdiocesan seminary and two from the Franciscan house at Graymoor.

Those from Dunwoodie were: Rev. Philip Deignan and Rev. Joseph E. Doris, both raised to the diaconate; and Mr. John H. Banks and Mr. James A. Quinn, who received respectively minor orders and holy tonsure.

Graymoor sent for deaconship the Rev. Salvatore Giovanni and Rev. John Maria.

Do you recall the weather during the period that antedated this ordination date? We do not ask our brothers in South China,

or our friends in Southern California and Florida, but Americans on or above 40° of latitude, who were engulfed by snow and more or less tied up for a week.

Maryknoll was beautiful in those days—but the question was how to see its beauty. Walking, for some of our expected guests, was out of the question, and automobiles, that usually climb our hill from the railway station in fifteen minutes, were helpless. We tried to break the roads with a pair of horses and a snow-plow, but we broke up the horses rather than the snow, and on the day before ordination we were facing the expected arrival of twenty-five guests, including the



ORDINATION DAY AT MARYKNOLL.

*Fr. Lane
of
Lawrence, Mass.*

*The
Maryknoll
Superior*

*Bishop Gibbons
of
Albany, N. Y.*

*The
Retreat
Master*

*Fr. Sweeney
of
New Britain, Conn.*

Bishop of Albany who had graciously consented to officiate.

It was a memorable experience. The village stables had all been transformed into garages and the few available horses in Ossining were and would be engaged.

But, as in all such emergencies, the situation was saved,—thanks this time to the walking proclivities of many guests, and thanks, also, to *Buck* and *Nig*, our two faithful mules, who, mindful of their responsibility and the unusual demand upon their hides, never once kicked during the days of passenger service.

Buck and *Nig* solved one big problem—but there was another, the conveyance. We had nothing but a side-less freight sled and a cutter built for two. Poles were laid along the sled's length, however, and a few rough boards rested across these. The thing looked like an ark of the backwoods,—but some fur robes gathered from unthought-of recesses camouflaged the rig, and, with the evening shadows falling, *Buck* and *Nig* started off magnificently to fetch the Right Rev. Edward F. Gibbons, D. D., Bishop of Albany, and as many more as could be accommodated along the runners.

The Bishop was more than equal to the occasion. He loves a walk and would not even take the electric car to the foot of our long hill, but the glory of the royal mules was appealing and, rather than disappoint them, His Lordship took the seat prepared for him and his secretary.

The others, including two rather delicate-looking sisters, were also provided for, and Brother Martin, without a toot of the horn or the touch of a lever, started at slow speed for the Seminary.

There were no traffic policemen out and speed laws were quite overlooked. The distance covered was a generous half-mile, but *Buck* and *Nig* did it, without turning a hair, in forty minutes, more or less. It was the proudest

day of their lives—and they shared the glory with the sled.

The only cloud that appeared for *Buck* and *Nig* in the next forty-eight hours was the positive refusal of the Bishop to use the royal mules on his return trip two days later. When this decision was announced *Nig* was brave, but a solitary tear fell from *Buck's* eye and turned into a salted peanut on his hoof—where it yet remains.

Even mules have their ups and downs, and *Buck* and *Nig* had many in those days. But the honor of carrying the Bishop of Albany was ample compensation.

The Ordination Day itself was ideal, and after the ceremony the Knoll paths allowed Bishop Gibbons and our other visitors to reach the several buildings now on the compound.

It was the Bishop's first visit and, when he left, Maryknoll felt as if one of its own had gone.

As a result of that memorable visit Maryknoll has on its roster two more priests, making in all nineteen on earth and three who have run the race and finished their course. The Albany diocese, thanks to the gracious cooperation of the late beloved Bishop Cusack and of his successor, has now no fewer than six representatives among the Maryknollers, three priests, one deacon, one sub-deacon, and one auxiliary brother.

May these bring comfort to the Bishop of Albany and may their lives return graces to his diocese!

Take an advice, if you live up North, and don't build through the winter months, unless some good angel whispers in your ear that it is going to be an "open winter."

St. Paul's at Ossining goes slowly, as also does the new Vénard down near Scranton, and the only compensation is that the bills that hit and almost stagger us every month would have hit harder and perhaps prostrated us had our buildings gone more rapidly.

Slowly as we go, however, there is progress and it looks now as if St. Paul's would be habitable by May and the new Preparatory College by August. Let us hope so, because both of the Maryknoll communities are threatened with bursting sides.

A friend who knows us well asked, as he remarked our sleeping-car arrangements, "What will you do for 1920-1921? You cannot accommodate more than a couple more at the Seminary, and over at the sisters' house the next postulant must kneel on top of a radiator or out in the corridor."

Well we are not worrying too much over the problem, which we know must be solved. Our friend looked at us in astonish-



THE ROYAL MULES.
Buck and Nig on the proudest day of their lives.

ment when we told him that at our recent ordination we managed to provide, at the Seminary, accommodation for six guests from the diocesan seminary, three from Graymoor, and a half-dozen laymen; and that over at St. Teresa's they sheltered another half-dozen, women relatives of our ordained. There is always room for one more at Maryknoll, but of course we have to push over a little and some day it is possible the sides will go and some of us roll down the hill.

We did hope to begin this spring the first section of our final Seminary, so as to get into it by the late fall, but even if we could afford to do so—and we can't—we would not attempt it after this winter's experience. But we will start—and before the snow of next winter flies we hope to see on the Knoll a strong foundation for the first section of the permanent *American Foreign Mission Seminary*.

As to what we can do for room here meanwhile, we have a plan which will be announced later.

If the mingling of many atmospheres works for Catholicity of spirit, Maryknollers are surely blessed. We called the roll of schools whose sons are at the Knoll, and, omitting the seminaries and ecclesiastical preparatory institutions, the following responded:—

Holy Cross College, Worcester, Mass.
Boston College, Boston, Mass.
St. John's Preparatory, Danvers, Mass.
St. John's College, Brooklyn, N. Y.
Canisius College, Buffalo, N. Y.
Georgetown University, Washington, D. C.
Mt. St. Mary's College, Emmitsburg, Md.
Catholic University, Washington, D. C.
Gonzaga College, Washington, D. C.
St. Vincent's College, Beatty, Pa.
Calvert Hall College, Baltimore, Pa.
St. Thomas' College, Scranton, Pa.
St. Joseph's College, Collegeville, Ind.
College of St. Thomas, St. Paul, Minn.
Campion College, Prairie du Chien, Wis.
Conception College, Conception, Mo.
St. Louis University, St. Louis, Mo.
Columbia University, Portland, Oregon.
Harvard University, Cambridge, Mass.
New York University, N. Y.
George Washington University, Washington, D. C.

We are pleased to announce that by the favor of His Grace, the Most Reverend Archbishop of New York, the Catholic Foreign Mission Society of America will one of these days,—probably soon,—have a Procure in the metropolis itself. The strong development of our work makes this necessary, and, if any of our New York friends is in a position to advise us how to secure a convenient location, preferably south of Forty-second Street, we invite a communication and will state more explicitly our needs, which are simple.

The large registration this year at a certain preparatory seminary reminded its rector that recently the diocese in which the seminary is located gave three promising candidates to Maryknoll: and it induced his conviction that God had given the increased vocations because of the sacrifice made by the three and by the bishop who gave them up.

Our Propaganda activities were increased during the mid-year recess by the cooperation of several members of the faculty, two of whom jumped to the Middle West. This field makes a strong appeal to us, because we realize how vast and fertile it is and because a growing number of our aspirants have come from that section of the country.

Maryknoll priests made a rapid flight through Western Pennsylvania, Ohio, Illinois, and Wisconsin, visiting educational institutions. In the meantime, our specialist in oral propaganda helped occasionally from the mother-house; and Scranton's Maryknoller was kindly received by the Bishops of Syracuse, Wilmington, and Trenton, all of whom have given him every possible encouragement.

DON'T MISS THE NEW MARYKNOLL JUNIOR!

Send for a sample copy.

Field Afar Stories

A Second Volume

170 pages, 16 illustrations

Price, 60 cents, Postpaid

This is a new edition of what was known as Field Afar Tales, and we call it to the special attention of priests and sisters who desire to spread a popular mission book.

The cost of production has, of course, increased, but we are keeping the book first-class and low in cost for the purchaser.

The Maryknoll Superior, whose labors rarely permit him now to speak in churches, recently addressed the congregations at Westfield, Mass., the parish which claimed the first young woman to offer her services to Maryknoll,—Mary Louise Wholean (A. B.), who after five years of fruitful and intelligent service died at the Maryknoll convent.

Four Maryknoll Circles have been formed in this parish, with the strong encouragement of the pastor, Rev. George Fitzgerald, and the Maryknoller found waiting for him a hearty welcome. The Circles presented their combined offerings, which, with several other gifts, made up \$682. Of this a portion will be devoted to a statue of Our Blessed Lady, as a memorial to Mary Xavier, and the remainder is assigned to the burse of St. Patrick, who has ardent clients in Westfield.

WE HOPE

that you have received a Mite-Box from Maryknoll; that it has found a prominent place wherever you live; that you will drop into it some sacrifice money; and

WE BELIEVE

that you will be the happier in proportion to the number of sacrifices which you will make to fill that Box: also, that your sacrifices will procure the salvation of other souls while they strengthen your own.

Following the Shake-Hands.

(From Fr. O'Shea)

AFTER the reunion of the "old Maryknoll student body," a couple of days were spent in Hongkong, in order to give the new men a chance to recuperate from the sea-voyage, to pay a very enjoyable visit to Pokfulum, to make sundry purchases in the very excellent but also very high-priced stores that John Bull's patronage has encouraged, and to consult the medical men.

An American dentist, with whom an engagement had been made by telephone from the Paris Foreign Mission Procure, told his second patient among our number that he had been busy the previous evening running over in his mind all the polite French expressions that had been fading from it in recent years, and that he feared they would not pass muster; but that he had hardly begun the "Bon jour" part of his speech, when, to use his own words, "I was assailed with an avalanche of the broadest 'American' I have ever heard in my life." However, he stemmed the tide long enough to prevent the patient much trouble that was heading his way, and fixed up our New Yorker for the fourth time on the trip.

Of course we did not forget to pay our respects to our late beloved Fr. Price, by visiting the temporary abode of his earthly remains, and we feel sure that his spiritual presence was with us there, to make complete the reunion of Maryknoll-in-China. Nor did we leave until we had asked him, through the sweet "communion of saints," to obtain for his work and ours a double recompense for the loss it had suffered through his departure.

We left on All Souls' Day for Canton. On the boat we were all quartered aft, between the crowded cabin and the rail, when an enterprising member of

THE MARYKNOLL MISSIONERS have more than three thousand catechumens under instruction, with the prospect of as many more as soon as they can secure catechists.

Good catechists, well-instructed, are the key to a missionary's success.

Each catechist gives his full time to the service of the mission. He is usually a man of family and must have adequate support. The catechist salary in the Maryknoll Mission is \$15 a month, or \$180 a year.

Some parishes and societies in this country have already expressed their purpose to support a catechist in our Mission, and assignments of catechists have been made.

"M-in-C,"* having nothing on his mind but his hair, walked forward and found a very luxurious saloon occupied by but one lady, the only white passenger on board besides ourselves. He also found a sign stating that the saloon was reserved for "first-class passengers." Putting two and two together, he immediately went aft, ridiculed the leader of the group for his stupidity, and like the Israelite of old, led his brethren into a better country. But—not for long. They were hardly ensconced in their new-found comfort before they were politely, tho' ever so firmly, ejected. Oh, yes,—they had first-class tickets. But there are different kinds of "first-class," and theirs was the Chinese, not "European."

At Canton, two of the priests from the Cathedral had come down to the dock to welcome the Americans and to help us get our baggage through the Customs.

We made quite an impressive parade, in our helmets and cassocks, up along the Bund to the Cathedral, and, passing over the lately demolished city wall (whose site is soon to be occupied by a trolley-line), we were "chez nous" in the Cathedral rectory, or "Shek Saat" (Stone House) as it is called locally. The Bishop was away on his tour of visitation, and Fr. Fourquet had

*Maryknoll-in-China.

only just returned from the hospital, but half a dozen priests had managed to come in from nearby missions in order to give the new arrivals a joyous welcome. Whenever our French confrères got tired, we Americans would sing whatever songs or hymns came to our minds, without receiving any complaints from the others.

Tuesday was spent in looking over the Cathedral Compound and in visiting the nearby convents of the Canadian Sisters and of the Little Sisters of the Poor. Their work, as well as that of the Brothers in the Sacred Heart College, has already been described in O. O.*

The retreat for the new men started the following day, but not until two of us got lost while sight-seeing in Canton. An attempt at obtaining our directions through the medium of San Francisco Chinese resulted in the gathering of quite a crowd of interested auditors and spectators, one of whom spoke enough English to provide us with a guide for the sum of ten cents.

Before starting retreat, we had been provided with our Chinese names,—three apiece. Abbreviated, they are: for Fr. McShane, "Mak", meaning "wheat"; Fr. Vogel is "Wo," i. e. "Concord," and, after having come back to take a second look at Fr. O'Shea, they called him "Ho Shan Fu," "Quantum!" But—wait, it is not ended, for, in full, it signifies "Quantum HUMILITATIS LUMEN!"

The reason for obtaining these names so early was to fulfil the requirements of the American Consulate, where we duly registered and obtained our provincial passports.

Sunday, Nov. 10, closed the Retreat. Fr. Vogel sang High Mass in the Cathedral and Fr. O'Shea went to the "English Church" in Shameen. Whenever the American missionaries are in town, they get that assignment.

*Observations in the Orient, a Maryknoll book.



WHEN OUR LATEST APOSTLES SAW TOKYO.



THE REUNION BANQUET AT CANTON.



TO THE EMPEROR'S PALACE, AT TOKYO, BUT NOT INSIDE.



TOGETHER ON A PROMENADE IN HONGKONG.



AT SHANGHAI—FR. O'SHEA, FR. McSHANE, MR. NICHOLAS TSU,
FR. VOGEL, MR. TSU'S NEPHEW.



AT FR. PRICE'S GRAVE, IN HAPPY VALLEY CEMETERY.

On our way back from Shameen we noticed an armed guard around the two department stores, and learned that the "patriotic" students had done considerable rioting there the night before, because the concerns had still some Japanese goods in stock. This is a part of the Shantung-protest boycott, and one of the stores had already surrendered fifty-thousand-dollars' worth of merchandise to the students for confiscation, which goods were duly burned in a public bonfire. It is said that this store formerly paid one hundred percent yearly profits, but for the past six months has been almost without patronage. We made some purchases in both stores and were amazed at the large force still employed without anything to do, as well as at the elegance and completeness of the stocks for sale and the other attractions of an up-to-date department store. The larger store has only recently been finished—and is possibly the biggest and most complete in the world.

There are mixed motives to be found in most movements, and it is claimed by the newspapers that competing stores have subscribed a considerable subvention to the students' protest campaign. Be that as it may, the students' striking proclivities have very seriously cut down the efficiency of schools. Even while we were in Canton, the Brothers' College had no classes for an entire week on the occasion of one of these strikes, when the students spent their time parading around town and on the campus.

November 11 was not only Armistice Day, but also the anniversary of the Chinese Revolution, and there was a really good parade, containing, among other things, displays by the different merchants' trades and workmen's guilds. The heat was intense, however, and some of the paraders were overcome, two of the students dying later as a result. This gave them reason for another holiday, to express their sympathy, a week later.

Thursday, Nov. 13, we were the guests of Fr. Pradel, who took us on an outing, together with Fr. Fabre, the Superior of the Seminary, and Fr. Laurent, the missionary at Tungshan. We first visited a Buddhist temple, which, as most of these places seem to be, was in a very disorderly and unkempt condition, although still frequented by worshippers. While we were there some women were making their "kow-tows" with every appearance of sincere devotion, and it was really horrible to realize that the devil, and not Almighty God Himself, was the recipient of this homage.

After leaving the temple, we went to the mission at Kopo, tended by the aged Fr. Sorin, who years ago had been pastor of the Cathedral. Here we found truly apostolic simplicity and poverty, and it was said that the mission is altogether supported by the Chinese, who have a strong personal love for the saintly old man who has labored forty-three years for them here in this district.

The next couple of days were spent in mailing Christmas postcards, with very appropriate subjects, such as executions of pirates, funerals, etc., and the new men bought some souvenirs for their friends at home. However, the real episode for them was their first baptisms at the Canadian Convent, and Fr. Vogel was "caught in the act" by a very good native photographer.

Monday, Nov. 17, Frs. McShane and O'Shea started class in Chinese, as the date of their departure was still uncertain. The following evening, the Yeung-kong boat got away, and with it went Frs. Ford and Vogel. This was the beginning of the end of our little reunion, which had been most pleasant indeed. During the days we were together, we had talked over the "old times" at Maryknoll, and had recalled anecdote after anecdote of those first two years, of which the Superior and Bro. Thomas

If you wish to support, during one year, one of the Maryknoll missionaries, two hundred dollars will be required.

are the sole survivors at "Maryknoll-at-home;" and in the evenings, after supper, we had made the Cathedral Compound echo to our singing of Maryknoll hymns and American "darky" melodies. (Incidentally — and parenthetically, be it remarked—copies of the little blue hymnal "Choral Sodality Hand-book" would be most welcome.)

However, we had long been wanting to "get to work," and it was with a joyful heart we bade farewell, for another year, to the Yeungkong Fathers, on board their junk that evening. We were especially glad to witness the departure of their "boy," A Hon, who had been trying to wheedle a hundred dollars out of us, with which to buy a wife. We had practically capitulated, when to our joy we learned that the intended victim of his affections had changed her mind.

From day to day our departure was "impending," but Chinese classes and last-minute purchases kept us busy till the end.

It was during these days that Fr. Gauthier rejoined us, having received permission to assist "those famous Americans," and it was decided that he should come to Kochow, our new mission, for a couple of months with Fr. Walsh, our Superior-elect, and Fr. O'Shea. We enjoy Fr. Gauthier very much, and esteem him as a missionary, who for twenty-five years, mostly in discouraging circumstances and with little support, has "made the good fight," and not without success.

If you have any spare books on missions, let us send them to our Maryknollers in China, who are anxious to secure a working library on mission topics. They will need up-to-date publications, also, and would welcome a gift for this purpose. Such gifts will be formed into a fund, known as the

**Maryknoll Missioners'
Book Fund.**

A Saintly Echo.

WHAT follows is the translation of a letter sent to Fr. Tour of the Paris Foreign Missions by the Sister Superior of the French Hospital in Hongkong, where Fr. Price died.

No Maryknoll priest was with Fr. Price in those last days. All were many miles away. But Fr. Tour, who for many years has been in intimate correspondence with the Superior of Maryknoll, attended with affectionate solicitude to the spiritual needs of the American priest, whom the Chinese of his mission at Yeung-kong recognized as a "holy man."

The Sister's letter reads:

Reverend Father:

You ask what we know of Fr. Price's piety and spirit of penance. I suppose, Reverend Father, that as his confessor you know more than we do.

Nevertheless, since you desire it, I do not hesitate to say how deeply edified we were by his piety. Whenever he could say Mass, he did not leave the chapel without having made the Way of the Cross, which must have been extremely painful to him as he was already suffering from his illness. Moreover, so long as he was able to walk he went to the chapel for his visit to the Blessed Sacrament. There he remained, wrapped in prayer, on his knees, his Rosary in his hands; and he said it with unparalleled fervor, wishing to imitate Bernadette, for whom he had so tender a devotion. One would have said he actually saw her.

When our Sisters went to visit him (this was not often, for their duties did not permit it) they loved to hear him speak of the Blessed Virgin and of Bernadette, whom he loved so much. They would say to him, "Are you not wearied, alone all day?" "Oh, no," he would reply, "I live in the company of Our Lord, of St. Joseph, of the Blessed Virgin and Bernadette, and I have no time to be tired."

Shortly before his death we found that he had on one leg three iron chains. We have thought that he had made vows and that the chains were to remind him of any failure in observing them. We asked if he wished us to remove the chains, but he said, "No." Moreover, they were fastened with little padlocks and we had not the keys.

Fr. Price had great confidence in Bernadette Soubirous and carried many relics of the saintly seer; he had also many pictures of Bernadette and her apparitions: he loved to repeat the

IN MEMORIAM :: FR. PRICE.

Lowly 'mongst men, all honor didst decry,
Content to lead the hidden priestly life:
Probed deep thy soul, oft raised thy thoughts on high,
And thus e'er carried on the strife
To conquer self; thy loving prayers were rife
That thou mightst live like Him, and so might die.

For thee to live was Christ, to die was gain.
For this thy prayerful, cheerful life thou gave
That thou might take upon thyself the pain
Of burdened souls; them thou didst lave
With soothing, heart'ning words, and e'er didst crave
To die for them, would they thus know The Slain.

His Blessed Mother, Immaculate Virgin, she
Was thy dear Mother, too: how full thy love
For Her, who ever near to thee,
Loved in return and gave thee treasure trove
Of blessings; preserved as pure as dove
Her child, true son of Him Who died upon the Tree.

—A Maryknoller.

words she herself pronounced when dying, "Holy Mary, Mother of God, pray for me, a poor sinner, now and at the hour of my death."

The morning of his death, about a quarter of an hour before you arrived, I was near him and he said, "Oh, how I suffer!" "Yes, Father," I replied, "you are suffering much, but soon you will be with the Blessed Virgin and Bernadette whom you so love." "You think so?" he answered, "Oh, what happiness!" Shortly after, you yourself assisted him in his last moments.

I have no more to tell you, Reverend Father: you surely know more than we do.

The Maryknoll priests in China are now in a section of the vicariate of Kwangtung. Later this section will be known as *the American Vicariate*.

The *American Section* is divided into four districts:

Yeungkong
Kochow
Tungchan
Loting

In three of these districts there is a central establishment and several Catholic settlements. In the fourth at present there is only a catechist.

Fr. Meyer's Diary.



Oct. 5—26

ON the morning of the tenth we were up at three and, after breakfast and the final preparations and directions to the "boys,"

were off at about five. There were, besides the writer, our professor of Chinese going for a visit to his mother in Canton, my "boy," and two men to carry the baggage.

The full moon was still high in the West, though it had risen before six o'clock the evening previous, and was our only light through the rough, slippery streets of Tungchan to the river bank. There was neither boat nor bridge, so it was either ride on the back of one of the men, or wade, as the hundreds of Chinese who cross every day do, and I chose the latter method. Once across we struck off at a swift walk, the men almost trotting under their loads, towards the South. An hour out there was a short stop at the house of a Christian to see his sick child and leave a little medicine, more to satisfy the parents than anything else, for the case seems to be chronic tuberculosis in the knee and the boy has wasted almost to a skeleton.

The river had to be crossed again, but it was too deep for convenient wading, so a bridge of boards fastened to bamboo stakes had been provided. But it ended in the shallows and we had to take a "hop, skip, and jump" to get through without getting too much water in our shoes. The sun was rising by this time and there was a cool breeze from the north, so that we found walking, in spite of the narrow crooked path gutted by the autumn rains, very pleasant. Hardly any attempt is made to keep paths in repair and when the

old path becomes too badly eroded a new one is made alongside, except in the rice fields where the farmer throws up a few shovelfuls of the soft earth to fill the rut. The traveling public and the landowners seem to be continually at war and along the hillsides one often finds the side of the path banked with earth to prevent the torrential rains from washing down over the growing rice.

There are wayside inns about every hour's march, where the wayfarer may have tea, rice gruel, or even a full meal. We stopped at each of these for a few moments to rest and to let the bearers have a bowl of the gruel. It was a sixteen mile jaunt to Sunyi and we were there a little after ten o'clock. After lunch in a Chinese shop, with the usual crowd of onlookers to watch the foreigner eat, we "dressed up" for a visit to the mandarin, whom we had not yet seen.

We had written a few days before and had received answer that he would be glad to receive us. Our "boy" went on ahead to present our cards and there was a short wait before word came to enter. We were ushered through the usual courts, flanked with the houses of the secretaries and domestics (who had their clothes hung out in front to dry as usual), into the reception room, a large open hall consisting only of three walls and a roof with a low balustrade along the open side. The mandarin had just returned from Canton suffering from a cold and was "taking a late sleep," so a secretary received us. There were the usual remarks about the locality, with the observation, which seems to be a common one when they learn that one is an American, about America's being a long way off. I was surprised to find that, when the official learned I am American, he thought I must surely be Protestant despite the fact that I wore a cassock.

Hereafter I shall have it very plainly stated on my cards that I am a "Tin Chue Tong" man and hail from America, two things that most Chinese seem to think cannot go together.

I had to let the professor do the talking, as my own Chinese will hardly go in ordinary conversation, not to speak of the requirements of the etiquette of such an occasion as this, which does not allow one, for instance, to reply to a question, "I don't know," but requires him to make some sort of an answer even though he doesn't know a thing about the matter.

Finally the mandarin himself called for us and we were conducted further into the maze, along narrow outside hallways paved with brick. The mandarin took the cup of tea from the attendant and with both hands set it down on the little table at my side, I being supposed to rise, put my hands on the table—as if helping him, I suppose—and bow. The conversation covered the same ground as the previous one, and after a few moments we raised the cups of tea to our lips and took a taste. (I have been told that to take more than a sip is very bad manners, and I have a feeling that I have drained the cup on more than one occasion.) Then the mandarin himself escorted us almost to the outer door, while we stopped at each turn or opening and begged him not to accompany us further.

Chanlung is a market town, less than ten minutes from Sunyi but across the small river in Maoming, and we went over from the mandarin's to stop in the house of the only Christian,—though the population of the place must be more than five thousand. Sunyi City itself has probably the same number of people, if not more, and I do not know of a single Christian there.

It was market day and the streets were filled with hundreds

Salem—that's the name of a town in Fr. Walsh's district over in China, and that worthy young missionary has expressed the hope that some one in Salem, Massachusetts, will take an interest in Salem, China, a small Christian settlement "over there."

If Salem, Massachusetts fails we shall turn to Salem, Oregon.

of shouting, bargaining farmers and merchants. Chanlung is what is called a "Great Market." In the smaller markets, such as Tungchan, the "market" is on the day before and the produce is then brought to a "Great Market," to be turned over to the big merchants who gather for shipment to Canton. The Christian here is a buyer of hogs and cattle, and the space in the street before his door was filled all the afternoon with a crowd of buyers and sellers who seemed to think that shouting at the tops of their voices was an aid to their bargaining.

We had the afternoon to spend here and a large part of it was taken up getting a closer view of an "Occidentophile," an individual who had called on me in Tungchan and assured me that he was a bosom friend of all the priests within fifty miles of Ko-chow,—though that would not be many,—not to speak of the Protestant minister. As soon as he found I was in the neighborhood he came around and insisted on sending out to a caterer's for a feast for five of us.

I found his history interesting, for, from what I can learn, it is that of a good many Chinese today. His home was near Ko-chow, but in Yeungkong he had spent a number of years in the Protestant school. Then he went to the Canton Christian College (Protestant) for six years, where he got some English. He is now teaching in Sunyi. While with the Protestants he had been a Protestant, but he is now frankly indifferent, too busy with his teaching and hobnobbing with

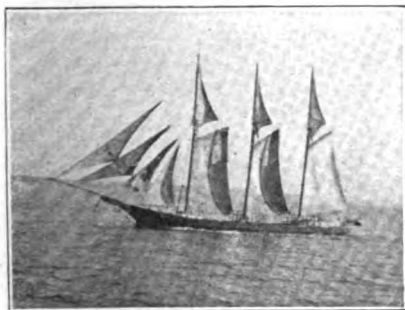
foreigners and dreaming of going to America, to think of religion. He reminded me of a former student of the Brothers of Mary in Japan, a young man who seemed to have been interested in religion while a student but who, when we met him, was frankly too much preoccupied with his ambitions to think any longer of religion. I think I can understand why some good missionary bishops, whose resources were limited, have deemed it best to put forth what effort they could in working among the lower classes and simple country folk.

My irrepressible Chinese friend could converse fairly intelligently in English and had a pretty good knowledge of the outside world and of its history. He was certainly much better educated, according to our standards, than a Chinese who would have spent twice as much time in getting a Chinese education.

Finally he made some remark about a picture of *Our Lady of Perpetual Help* that hung on the wall, and I thought I saw an opening to say something about religion, but I had no more than begun when he suddenly jumped up and ran off to buy us some fruit, and I decided that he did not want to listen.

At six that evening we went to the river bank to await the raft that would take us down the shallow stream to Kochow.

By the time the men had eaten their rice the full moon was already high and we got off a



IN FAR EASTERN WATERS

little after seven,—a great serpentine train, as we followed the windings of the river through the sand. The Chinese do not believe in using a lamp when the moon may serve as well, so every raft was dark except for a momentary blaze when someone, released from his shift at the poles, lighted a splinter of wood to brew a cup of tea or kindle his pipe before turning in. With their poles topped by a saddle like that of a crutch, the men worked in four hour shifts, two men on each side of the raft, poling along with the current. They drag their poles forward and, thrusting them down into the sand, put their shoulders to the ends and walk rapidly towards the rear. The number of men who are engaged in this work, up and down the shallower waterways of China, must form a considerable proportion of her population.

It was a perfect night, quiet and balmy, the only sounds being the ripple of the water over the raft or its rush through a sluiceway, with an occasional shout of warning from a boatman. The moon was high and clear, and brighter than I have ever seen it,—in fact, I was able to read by its light, and as I stood outside, leaning against the mat that curved over our beds for a roof, I felt that there were even natural recompenses for being in China.

When we awoke the next morning the moon was pale in the face of the rising sun. Near Kochow we passed a group of cormorant fishers. A little further up we had seen the birds flying in duck formation over our heads and here they were now at work. The half dozen boats of the fishers, containing their wives and children, were anchored side by side in the shallows. A net had been stretched part way across the river and was being dragged downstream by several men, while on a small raft of bamboo a man and a boy pushed about, beating the water

The new Maryknoll Junior —don't be without it! Read announcement on page 65.

with their poles to frighten the fish. Another man had a very narrow raft that was quite flexible and it seemed to be dancing over the waves as, with a springing



THE VETERAN OF HONGKONG

This old native priest saw Théophane Vénard when the latter landed in China.

movement of his legs, he made the ends strike the water to disturb the fish.

There were perhaps a half dozen of the ugly birds diving in front of the net and around the rafts. If their prey was small enough to pass the rings around their necks they might swallow it when they came up, as a reward for their labors, but if not, they gulped ineffectually until the man on the smaller raft, with a stroke of his pole, was at their side and, grasping them around the neck, forced them to disgorge into the basket at his feet. Sometimes they seemed a little tired or discouraged, and persisted in sitting on the raft, when a graceful sweep of the pole would shove them off into the water again.

A complete line of Maryknoll books can be found on sale at the B. W. Feeny Co., 37 Barclay St., N. Y.

By nine o'clock I was at the mission, vesting for Mass. After breakfast the catechist brought news that forced a change in our plans. We had expected to go overland to Shuitung, to catch the boat for Canton, but we learned there were pirates along the route and it was considered unsafe, so the only thing to do was to take the much longer trip down the river to Moilok and Kwangchowwan, the French Concession, and there take boat for Macao or Hongkong. But neither was all quiet on the river, and after once failing to get a boat that had been promised, we were able only after three days' waiting to get away. We left in the morning after Mass on one of the small boats used in this part of the river. The water here is not so shallow as to necessitate the use of rafts, but the channel is very tortuous and we found ourselves aground more than once.

The land along the banks seemed very sandy and there was not as much rice as further up. We saw a considerable amount of sugar-cane, however, now about half grown. There were no water-wheels in the river and we saw men and women working side by side on a treadmill that worked a rude elevator, lifting the water perhaps halfway up the bank into a pool, from which another elevator took it the rest of the distance to water the precious crops.

We spent the night on the boat, not at all uncomfortably, and early the next morning came in on Fr. Moses Kong, the little Chinese priest at Moilok, a large market-town of perhaps fifteen thousand inhabitants. Twenty years ago the Chinese tried to make a port here, and had some fairly good docks built, but the water was too shallow and Shuitung remains the port of all this region, though a poor one.

That night, after being royally entertained by Fr. Kong, we

The Maryknoll Annuity.

A word to you who would have the Foreign Mission Seminary benefit after your death by your present thoughtfulness—

Suppose you desire to leave to us a certain sum, which is now lying in a savings bank, or elsewhere, and drawing interest which you need.

We are in a position to accept your gift now, agreeing to turn over the income to you during your lifetime.

Send for our Annuity leaflet.

continued our journey. We had to hire a boat for the occasion, at a cost of a little more than five dollars. We expected to arrive at Kwangchowwan rather early, but during the night the wind fell and I arrived at the Concession too late to say Mass. Fr. Cellard, who has been a missionary for twenty-five years, was true to missionary traditions and assured us that we should feel ourselves "chez nous."

For two days we had the best in the house. Then a little Chinese steamer, that had formerly been a river gunboat, came along with a cargo of pigs and rice from the country. No one seemed to know exactly when it would depart, and someone said that it would leave almost immediately. So we hurried down to the water and our host commandeered the motor boat of a French layman to take us out to the steamer—which we found comfortably anchored for the night! It was to leave very early in the morning, however, and so, not to incommode Fr. Cellard and because it might later be difficult to find a sampan at the wharf, we decided to spend the night on board.

But first I had to "talk price." They wanted thirty-five dollars for the trip of about forty hours to Macao for the three of us, piled into a 6x6 cabin with two bunks, and we were tempted to wait for the French mail steamer, due the next afternoon. But I thought of the others awaiting me at Canton, and

learned besides that the French boat was said to be unsafe. I threatened to leave, however, saying that on the French boat I could go for the same price and get European meals, etc., etc., and we finally agreed on twenty-five dollars for the three of us, with meals thrown in. They gained a little on that last item, because—well, seasick people do not usually have much of an appetite.

I spread my bed in the top bunk, after hiding the mattress that was in it with a mat; the professor took the lower; and the "boy" curled up on a short bench at our feet.

The anchor was weighed in good time but there was a good deal of wind and our "tub" had been built for the untroubled waters of the West River. It is enough to say that we spent the greater part of the two days in that cabin in a reclining position. On the second day I was able to take a little interest in life, but the two Chinese looked pitiable and refused to eat anything at all until we were safely anchored outside of Macao.

FRIENDS IN DEED.

Enclosed find check for \$15 for the support of a catechist for one month in your mission in the Far East. I hope to continue this for at least six months.

—III.

I read in each issue of THE FIELD AFAR the account of your missionaries in China and I wish to share in a way in their work so am sending a donation to help pay their expenses. I hope and pray that these apostles of the present day will meet with the wonderful success of the apostles of early Christian times and reap a bountiful harvest of souls "somewhere in China."

—N. J.

I see by the pages of your magazine that you want to start a tobacco fund. Those young soggarths have left so much, and made so many sacrifices, that if the pipe of peace can give them any pleasure in their leisure moments I shall be glad of the privilege of contributing a mite towards that cheerful cause. And for the other ones who do not smoke I would suggest a fund for Chinese nuts, and herewith enclose another dollar for same.

—N. Y.

The Vénard Corporation Report.



ON THE SUMMIT OF MARYKNOLL-IN-SCRANTON.

THE Annual Meeting of the Vénard Apostolic School Corporation was held recently at the home of Bishop Hoban of Scranton.

All except one member were present, and all listened with much interest to the detailed report presented by the Secretary, Rev. Patrick J. Byrne, who is also Director of the Preparatory College. The Maryknoll Superior came from the "center" to attend.

Following is a summary:

Maryknoll Preparatory College Report of Director

Jan. 1, 1919-Jan. 1, 1920.

The Faculty House.

The scheme of renovation begun during the previous year was pushed to completion. The former dormitory was divided into two excellent classrooms, well-lighted, with ample blackboards. By this change a parlor on the first floor was freed for use as an auxiliary chapel (needed to provide for six Masses daily) and renovated accordingly. A new floor of hardwood was laid, the entire room was repainted, and two altars were installed.

With new hardwood floors and freshly painted walls and ceilings, the enlarged refectory and the faculty breakfast-room present a noticeable change for the better.

A long-felt want of the students was filled when, with the removal of the study hall to the college pro-tem, a large recreation room came into being. Furnished with several tables, chairs, a piano, a victrola, and a supply of indoor games, this is a popular resort whenever inclement weather prevents recreation being taken out of doors.

The kitchen, also, has been remodeled, with a new floor, new cupboards, a pantry, and fresh paint, and the hearts of the "domestic scientists" were gladdened by the installation of two large double ranges of latest design with a special system of hot water supply, and by the advent of an extra-sized

refrigerator capable of accommodating the cooling needs of one hundred persons.

With the arrival of snow, a well-lighted cloak-and-overshoe room was formed by enclosing one of the porches in glazed storm windows and door. This change not only supplied a real need of the students, but also, by protecting the most-used entrance to house and chapel, afforded a more comfortable degree of warmth within.

A considerable portion of the exterior of the building has been repainted; necessary repairs have been made to the roofs and leaders; and, with the placing of louvres, already on hand, when the weather permits, the entire building, thoroughly renovated within and without, will be in good condition to house the growing community of our sisterhood, the Foreign Mission Sisters of St. Dominic, who will take possession during the coming summer.

The Convent Pro-Tem.

The present home of the sisters has been put in first-class condition. Double windows were secured as an added protection against wintry blasts, advisable changes were made in the electric wiring, a new floor was laid in the kitchen, the exposed back porch was enclosed with glazed storm doors and windows, and a spasmodic gas engine, that often shirked its responsibility for the water-supply, was replaced by a more dependable electric motor.

The Vegetable Cellar.

As the underground box of concrete, designed to care for our vegetable supply, proved too damp for the proper preservation of its contents, a second drain was constructed, large enough to care for all accumulated moisture. In addition, the cellar was kalsomined, and fitted with bins and shelving and a sectional floor raised to allow circulation underneath.

The Grounds.

The most important change to be noted here is the construction (except the surfacing) of an entirely new avenue of approach to the new College building. This road, "S"-shaped and about 800

feet in length, was built entirely of hardpan excavated from the College basement. The excellence of this material for road foundation lies in its remarkable hardness when well-packed, in which state it bids fair to defy the ordinary pick and shovel. Besides giving a good approach to the College, the new driveway, which solved the problem of disposing of the excavated dirt, will also afford the future convent a greater degree of privacy.

The following products of a local nursery were safely transplanted to a plot of suitable soil reserved for the purpose: elms, 50; silverleaf maples, 50; Norway maples, 50; catalpa, 10; Lombardy poplars, 35; scyambors, 10; copper beeches, 3. These saplings are young and when finally transplanted to their destined places will have attained quite a sizable growth.

While a considerable share of these repairs were effected by the student body during the daily manual labor periods, special credit is due to the members of our auxiliary brotherhood, who rendered invaluable aid in our program of renovation.

The Farm.

The farm yield was as follows:—hay, 40 tons; straw, 20 tons; wheat, 16 bu.; rye, 70 bu.; oats, 304 bu.; buckwheat, 20 bu.; ensilage, 100 tons; potatoes, 775 bu. (of which 300 were sold to the Maryknoll Seminary).

The dairyman's journal for the year shows: 1075 doz. eggs; 1543 lbs. butter; 332 qts. cream; 10,151 qts. whole milk; 21,100 lbs. skim milk.

The truck garden, wholly cared for by the auxiliary brothers, supplied fresh vegetables of all kinds during the summer and early fall, and in addition furnished the canning dept. with the following supplies: corn, 700 qts.; tomatoes, 1500 qts.; peas, 10 qts.; beans, 280 qts.; sour pickles, 130 qts.; mustard pickles, 40 qts.; kraut, 260 qts.; pears, 190 qts.; strawberries, 700 qts.; blackberries, 15 qts.

Most of the meat for the table was secured from Scranton. The following, however, was contributed from the farm: pork, 3125 lbs.; beef, 1150 lbs.; veal, 355 lbs.; chicken, 165 lbs.

Adding to these items the credits to which the farm is entitled for the hauling of material to the new building, we find that the total "value received" from farm, truck garden, and orchards (the latter giving a poor yield) amounted to \$13,867.90; while the expenses totaled \$8,840.01—indicating a profit of over \$5,000. Evidently, the farm is a decided asset.

Careful computation from data of the expense sheets gives the average individual cost of prepared food as 61.6 cents per day. This reasonable figure must be ascribed in part to the fact that the sisters in charge of the culinary department receive a merely nominal salary

therefor; and in like manner the considerable margin of profit from the farm, garden, and cannery must be credited to the auxiliary brothers, who receive likewise only a nominal salary.

The Power-House.

The fire-proof structure started in the fall of 1918 and designed to serve as power-house, laundry, and heating-plant for the future College, was completed during the past spring and at once equipped as a temporary residence for the students. Dormitory accommodations for fifty were prepared, additional lockers secured, a classroom and large study hall fitted with desks and book racks, and the individual rooms on the second floor furnished for use as faculty and guest rooms. The large boiler room served during the summer as a "canning factory," the steam cannery being successfully operated by the Spencer heater. During the present year the power-house will be put to its destined use: laundry machinery and steam boilers will be installed as soon as the completion of the College building affords the necessary accommodations for the students. Full plans and specifications for this installation have already been prepared.

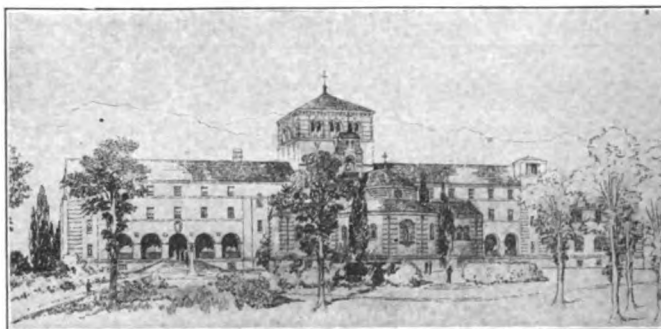
Visitors have frequently commended the sturdy construction and the pleasing design of the power-house. Of grey tapestry brick, with terra cotta trimmings and roof of Spanish tile, it is pleasing to the eye and, while primarily designed for service, harmonizes attractively with the new College building not a hundred yards distant.

The New College.

Plans for the entire College building, including the chapel, as authorized at the last Corporation meeting, were drawn up, but only the north wing and tower are to be erected now, as these sections will probably supply our needs for the immediate future. The structure is Spanish Renaissance and is fireproof throughout. The walls are grey tapestry brick with Bedford stone trimmings. The dominant feature of the building is the central tower, adapted to the practical use of a water tower. Ornamentation is limited to a few seals. The coat-of-arms of the Catholic Foreign Mission Society is over the main entrance, flanked with the Papal arms and the coat-of-arms of the Right Rev. Michael J. Hoban, D. D., Bishop of Scranton. In the center of the north gable will appear the monogram of Blessed Théophane Vénard, the young French missionary martyred in Tongking in the last century, in whose honor the College is named.

The sections now being erected will furnish, when completed, accommodations for ninety students in dormitories, with lavatories, locker rooms, refectory, infirmary, study hall, class rooms, reception rooms, and a temporary chapel.

*In
the
East
and*



*for
the
Far
East*

FIRST MARYKNOLL PREPARATORY COLLEGE.

The corner stone was laid, with impressive ceremony, by the Right Reverend Bishop Hoban, on September 17. Many priests of the diocese and a considerable number of laity were present. In his address, the Right Rev. Bishop lauded the institution and its work and called attention to its splendid progress as a very evident blessing of Divine Providence.

At the beginning of the present year the walls of the north wing had been finished and the trusses for the roof placed in position.

Owing to the excessive cost of materials and labor, it was decided to abandon for the present the construction of the chapel, though its plans and specifications are prepared, and to convert the rotunda on the first floor of the tower into a temporary chapel. The erection of the permanent chapel as a memorial chapel may appeal to someone blessed with this world's goods as a beautiful, serviceable, and enduring avowal of love and gratitude to the Divine Redeemer. Surely, in appreciation of the True Faith and its blessings, no greater testimonial could be designed than one expressed in the stone of a temple to God for the devotional use of those who are preparing to give their lives to His service in pagan fields.

Sources of Income.

Many friends of the College, in the diocese of Scranton and elsewhere, have manifested during the year their continued and generous interest in the work, over \$4,000 having been received as gifts, and payments made on eight incomplete burses. We acknowledge here, with grateful appreciation, the helpful interest with which these friends are cooperating in our work for foreign missions.

Payments toward tuition, made by the students, either in cash or in the allowed equivalent of FIELD AFAR subscriptions, together with the accumulated burse interest, amounted in all to \$5,312.83.

Outside the interest on four completed burses (established by a priest of the diocese of Hartford), and four partially completed, The Vénard has no regular source of income. As the total of paid

tuition and burse interest amounted to \$5,312.83—sufficient only to maintain twenty-six students, whereas the present enrollment is forty-seven—it can easily be realized that, but for the ever-readiness of the Maryknoll Seminary to lend a helping hand, it would be impossible for The Vénard not only to erect new buildings but even to sustain its present modest enrollment of aspirants.

With the rapid development of the Maryknoll field in China, which in its beginnings must be generously supported from home; with a field in Japan already on the horizon; with centers in San Francisco, Los Angeles, and possibly New York City, to be maintained and developed; and with the paramount necessity of carrying on extensive building operations at the Maryknoll national headquarters at Ossining-on-Hudson,—it is very evident that the Preparatory College cannot long continue to draw as freely as in the past on the general purse of the Society.

The only hope of making our College permanent lies in making it self-supporting, by securing a foundation of burses whose annually accruing interest will bear the expense of educating young men for the foreign mission priesthood.

With splendid young Americans willing and eager to devote their entire lives, regardless of material loss, to the service of God and their fellowmen, surely we can find also sympathetic and generous-hearted American men and women who, did they but know of this work, would gladly help our aspirant missionaries through their period of preparation. It is of the greatest moment, then, that we make known the work of our College, and its needs, so that the vocations, which come from God Himself, may not be lost through lack of sufficient means to make them effective. The interest from one burse will send, every five years in perpetuity, one missionary to take the Faith and the sacraments to pagan peoples. In a very short time five thousand dollars will have saved twice that number of souls. This fact we must advertize more widely, that its inspiration may reach those who are able to give to the service of God this portion of the material prosperity with which He has blessed them.

Attendance.

The number of students at present enrolled is 47. This comprises but thirteen per cent of the applications. On the advice of institutions that have accumulated a foreign mission experience of centuries (European societies), our requirements for admission are such as to insure the best material, spiritually, mentally, and physically; and while this triple test eliminates the majority of those who apply, we feel that no one is rejected whom God calls to the work. We believe that the splendid quality of the few will, under the hardships of foreign missions, more than accomplish the work of many not so well fitted to the task.

Recent developments in the field of home activities for foreign missions,—namely, the establishing by the American hierarchy of the American Board of Catholic Missions, to nationalize at once what has hitherto been purely diocesan interest in the propagation of the Faith, will, we feel confident, bring a general response all over the country from young men inspired to devote their lives to the service of God in pagan lands. In view of the millions of well-disposed heathen whom the European war has bereft of priestly benefit, it would seem to be God's will that the latent missionary energies of America be roused quickly and widely—even nationally. It would likewise seem to be God's will that our missionary training schools be equal in every way to the task of preparing all whom He may call to apostolic work, so that no one fitted for the task and eager for it may be refused his opportunity to train. Confident that the requisite support will, under God's Providence, be given to our work, we believe that the coming year will bring a strong impetus to the foreign mission cause and the part played therein by the first Maryknoll Preparatory College, "The Vénard."

One soul is of greater value than the material universe.

FINANCIAL STATEMENT.**RECEIPTS.**

FIELD AFAR subscriptions....\$	4,120.75
"Junior" subscriptions.....	53.25
Cash sales.....	1,031.31
Gifts:	
Designated.....	316.00
Undesignated.....	1,738.95
Mite Boxes.....	1,370.44
Land.....	49.62
Circles.....	663.23
Burses.....	3,053.13
Perpetual Memberships.....	1,575.00
Tuition.....	1,429.00
Personal %.....	544.07
Maryknoll subsidy.....	90,430.93
Farm.....	11,896.42

GROSS RECEIPTS.....\$124,161.59

San Francisco Notes.

DURING the recent vacation at St. Patrick's Seminary, Menlo Park, the Rector, Rev. Dr. Ayrinhac, kindly allowed several of the students to stay at the Procure. The boys represented California, Nevada, Rhode Island, New Mexico, and the Land of the Shamrock, and their visit cheered the spirits of the three Maryknollers.

The Maryknollers have "finished" he cities across the Bay and are now "doing" San Francisco. As is natural in a large port city, the local pastors are often called upon by traveling missionaries and have to answer appeals of many kinds; yet, in spite of this fact, their generosity to Maryknoll and its cause is marked, for without exception all approached have given permission to our propagandists to carry on the work of arousing and stimulating interest in THE FIELD AFAR—the organ of the American Foreign Mission Seminary. As a result, California has registered many new subscribers, notably from the parishes of St. Edward's, St. Ignatius' (S. J.), St. Dominic's (O. P.), and St. Boniface's (O. F. M.).

It is gratifying to note among our California subscribers the increase in Perpetual Memberships. Ten such have been taken out at the Procure during the past month, and several of the subscribers are making the payment in installments of \$5 a month. Perpetual Members receive THE FIELD AFAR for life, and, whether living or dead, are assured a share in the Masses and good works of all connected with our work in the Maryknolls at home or abroad.

Applications for admission to the Foreign Mission Sisters of St. Dominic (the "Teresians" of Maryknoll) have been received at the Procure.

EXPENDITURES.

General expenses.....	16.71
Publications.....	708.90
House Maintenance.....	12,548.88
Residence.....	17,008.09
College Building.....	66,420.00
Farm.....	8,840.01
Insurance.....	320.00
Interest.....	600.00
Taxes.....	274.02
Travel.....	832.06
Laundry.....	443.21
Personal %.....	1,498.50
Maryknoll.....	7,258.38
Liberty Bonds.....	100.00
Miscellaneous.....	345.40

GROSS EXPENDITURES \$119,430.57

THE MARYKNOLL JUNIOR

has begun its second year

with sixteen pages of live reading and photographs that tell their own story.

This snappy little paper is clutching the hearts of young people—and their elders—across the country.

In bulk—twenty or more copies to one address, at - - - 25c
Single subscriptions - - - 35c

Address The Maryknoll Junior Maryknoll :: Ossining, N. Y.

ONE appreciates what a complete burse (five thousand dollars) means when he sees how slowly certain should-be-popular burses have risen in years.

As usual, it is the unexpected, and this time again from priests, two of whom have recently been inspired to provide each a *Complete Burse*; and singularly enough, each, though one does not know the other, desires only that the foundation shall express thanksgiving to God.

One, a priest of the archdiocese of Boston, writes that his offering is the result of a matured insurance policy and "a mark of gratitude to a good motherly woman who was kind to me as a seminarian."

The other, a priest of the Brooklyn diocese, writes:

In thanksgiving to Almighty God, His Blessed Mother, His angels and Saints, I take great pleasure in donating five thousand dollars for the establishment of a burse in the Catholic Foreign Mission Seminary (Maryknoll, Ossining, N. Y.) for the education of a priest in perpetuity for the Chinese mission, hoping thereby to share in the Masses, prayers, and good works of the self-sacrificing missionaries and the prayers of their converts.

I make this offering now, while comparatively a young priest, feeling that it will be more acceptable to God than if made after death: also, that it may be an inspiration to others to help such a good and worthy cause.

I prefer that my name shall not be published in any way.

Rome and the Missions.

A Catholic-Press cablegram is responsible for the announcement that Japan will soon have an Apostolic Delegate, to look after the interests of the Church there. Monsignor F. B. Pietro has been named.

Bishop de Guébriant, the present spiritual head of the Maryknoll Mission, has been making his Apostolic Visit, as requested by Rome, to all the missions of China. The poorest he has so far found is South Kansu, which is under the Belgian Fathers and is actually in dire need. The Bishop's own vicariate would welcome help, but he generously asks aid for that of another Society. This is the Catholic spirit.

While in Rome, Bishop Reynaud, C. M., of East Chekiang, China, made known to Our Holy Father his need of funds for the training of native priests—a work in which Pope Benedict is particularly interested.

The Holy Father, in his reply, magnanimously set aside then and there the sum of *fifty thousand lire*—in normal times, ten thousand dollars—saying:

We wish hereby, from this day in perpetuity, to adopt one missionary, who will be especially known as the "missioner of the Pope." For this purpose we make provision for the deposit of fifty thousand lire, the annual interest of which will be destined to the missionary of the Pope.

Bishop Reynaud adds that in subscribing fifty thousand lire the Holy Father said that he did not wish the papal missionary to be in want. Five thousand dollars will ordinarily secure the adoption in perpetuity of a missionary.

Membership in the Catholic Foreign Mission Society may be secured for one year by the payment of fifty cents. Such membership, with its many spiritual helps, is applicable to the living or the dead. As special certificates are prepared in each case it should be stated whether the person to be enrolled is living or not.

Soldiers of Christ.



FR. PATRICK O'GORMAN, C. M.
*Ex-Chaplain of the British Army,
now at Peking.*

IT appears that many who served in Welfare Organizations during the war, are reluctant to give up their work because of the pleasure they found in serving. Why not turn this energy to Catholic missions?

Soldiers of Christ are struggling against tremendous odds with the grossest idolatry, on the one hand, and, on the other, false doctrines disseminated by the might of millions in money and by the never-resting missionary activities of Protestant sects.

Catholic women can meet an urgent need in this battle for God and souls. A *Mission Service Organization* can get into touch with the men on the missions, and make known to others their needs. It can become a base of supplies for our hospitals, orphanages and schools. Those unable to make the sacrifice of self can supply with power others in the field.

Maryknoll will be glad to co-operate with Welfare or War Service Organizations that are inclined to this idea. We can assure them of the gratitude of

WITH CHRIST IN CHINA

By Rev. Joseph P. McQuaide, Ph. D.,
Rector of the Sacred Heart Church,
San Francisco.

Price \$1.00 Postpaid.

Maryknoll Ossining, N. Y.

the heroic men and women whom they can so well serve, and of reactive blessings on their own souls.

The Chaplains' Aid Association has already come into relations with a mission in Peking, where Fr. O'Gorman, an Irish Vincentian, is stationed, and with another in Yokohama, Japan.

This is a good sign. What quite so fitting, as the upward movement that is characterized by the transfer of earthly war activities to those that are going on continually between the powers of Satan and our Soldiers of Christ!

NON-CATHOLIC ACTIVITIES.

Two colleges for research are now being constructed in China. They will cost about \$12,000,000—only.

America bought more than thirty million dollars' worth of raw silk in China last year.

Practically every important American firm interested in the import and export business now has some form or organization in China.

We ran across a pledge-card the other day,—no, not a total-abstinence pledge, but an up-to-date card that reads:

The Baptist 75 Million Campaign.

Because of my interest in the Baptist 75 Million Dollar Campaign and my love for the causes involved, for Christ and a lost world, I hereby promise to pay through my church to this fund the sum of \$..... payable in five years as follows.....

This pledge is in addition to my regular contributions to all local church expenses and equipment.

The Awakening.

To the parish of Ashley, in the Diocese of Scranton, Maryknoll-in-China owes the support of a catechist,—but its debt will be the greater because we are convinced that the example set by Ashley will be gladly followed along the line to either coast when the value of a catechist is realized.

We are always glad to record signs of increasing mission interest among the Catholic students of our country. A fine evidence of this has just come to our notice. The students of St. John's Preparatory College, Danvers, Mass., have devised a plan for providing the support in the mission field of one of their Alumni, now a Maryknoll priest. By a weekly tax of five cents they will strive to raise \$350 yearly for this purpose.

Our hundreds of zealous friends in the Congregation of Notre Dame de Namur will be happy to learn that the burse started by them in March, 1918, in honor of their beloved foundress,

Blessed Julia Billiart,
has gone "over the top."

To the Sisters of Notre Dame we extend cordial thanks and congratulations. May this interest in the spread of the Faith to others react markedly on their own splendid work!

THE FIELD AFAR Editor has just looked over the month's special returns and it was certainly an interesting retrospect.

The gifts presented ran from \$50 into several thousands, and there were fifty-two names on the list. Of these, twenty-three were priests and nine were religious communities of women. Two burses were included; two legacies; and annuities amounting to \$2,400. Twenty-four dioceses contributed to the month's returns.

Fr. John A. Schmitt, who died recently at Grand Rapids, Michi-

gan, was a priest with a truly Catholic heart.

Like the late Fr. Schneider of Brooklyn, and an ever-growing number of American pastors, his zeal could not confine itself to parish limits. It filled so full the measure of duty at home that it flowed over, and the foreign missions were the gainer.

We ask ourselves if any gift that came recently added more to this work of God than that which reached us from the Louisiana Leper Home,—an offering of money, small of course, with these precious words:

The lepers contribute also to the treasury of Maryknoll the offerings of untold sufferings patiently endured, and perpetual exile submissively accepted.

From Mr. M—, who does not wish his name to be published but desires only that credit be given to the Sacred Heart of Jesus Christ:

I am enclosing my check for \$1500, this money to be used as a fund for continuously educating a native priest on the China Mission.

I make this offering in acknowledgment of a gift that God has granted in answer to my prayers, through the Sacred Heart of our dear Lord, and I sincerely hope that I shall, some day, have the pleasure of learning that another priest has been added to the Church's army in China through my efforts.

St. Patrick is coming to his own. Long, long ago his burse should have gone over the top, and then have jumped to the \$6,000 mark, for the generous measure that the Apostle of Ireland deserves; but, for some inexplicable reason, our subscribers of Irish birth or blood—and they are thousands—have passed over this particular appeal.

Recently this burse has advanced, showing signs of life, which we hope will remain visible so that soon we may place that blessed name on the list of completed burses.

SHORT CATECHISM OF CHURCH HISTORY

By RT. REV. MSGR. J. H. OBCHTERING, V. G.
It contains two hundred questions with clear, brief answers. Price 25 cents.
Orders sent to THE FIELD AFAR OFFICE will benefit Maryknoll.

MARYKNOLL-IN-CHINA NEEDS

\$15,000 for a Complete Mission Establishment for Fr. Walsh's new mission at Loting.

\$1,000 for each of twelve new Chapels.

\$300 for the yearly Personal Support (food, clothing, and service) of each of six missionaries.

\$200 for the yearly Travel Expenses of each of six missionaries.

\$100 for the yearly support of twenty Chinese Seminarians.

\$15 a month for the maintenance of each of a hundred Catechists.

We study not to embarrass our friends, otherwise we should be tempted to mention the name of the Indiana pastor who wrote this thoughtful letter:

THE FIELD AFAR arrived yesterday and, as usual, I read it immediately. Just before retiring I glanced at it again and I noticed your request for a small ciborium for your brothers' chapel. We have one here which is too small for our parish, and I thought that possibly it might be large enough for your purpose.

I would like to ask of the brothers a memento in one of their Holy Communion. I am particularly anxious to see one or more of our youngsters develop a missionary vocation. This parish is almost a hundred years old as a station and though there seems to be no way of knowing for sure now, I suspect that at least a part of the money to start it came through the Propagation of the Faith Society. Therefore I feel that the parish ought to do something for the cause of the missions.

Where is St. Peter on the Maryknoll Burse-List?

The Bacon.



Bring it home Collie, you can find it.

AND it is quite true—that if the mission fields could get some one to pick up the leavings here at home, the Kingdom of Heaven would witness an almost incredible extension of Catholic Faith.

"Gather the crumbs"—what does loose change mean to a young man or a young woman living and working in these days? Crumbs! Are they not? And you don't mind if they drop occasionally. But you should, unless they drop into a Bank of Heaven, which will make you good returns.

Some of our friends have caught the Bank of Heaven idea. Note how it works:

Here is a few dollars, the fruit of "walk money" put in the Mite Box.

—Ala.

Enclosed check (\$44) is the result of the collection for that little Mite Box for the mission work.

—N. Y.

Filling the Mite Box is getting to be one of our "indoor sports." We are all eager to see how much it can contain. May we have another soon?

—Mass.

I put all my pennies in the Mite Box, also five cents every time it rains, and the difference in price of articles purchased cheaper in different stores.

—Pa.

This offering is for your mission in China. I keep the children informed about the doings of Maryknoll and its missionaries and these are some of their pennies for the cause. With the help of God we will have a larger donation to make next year.

—N. Y.

Our new motto—"Promise the Mite Box!" It seems that the family all have adopted it. Many real favors have been received in this way. The wonderful Box has become a part of our household and nothing gives me

greater pleasure than to add our mite to help carry on your wonderful work.

—N. J.

I was much impressed by your explanation of the responsibility of every Catholic in supporting the wonderful work which your missionaries are doing. I must confess that I had never given serious thought to them. Now I realize how much they are sacrificing and I feel that I should do my utmost to help them in every way.

I will fill my Mite Box as quickly as possible, and if you will send me a dozen more I will do all in my power to further the Cause among my friends.

—Mich.

THIS YEAR—ALL OF OUR MITE-BOX RETURNS WILL BE POURED INTO THE LAPS OF OUR VALIANT YOUNG MISSIONERS.

A friend whose name is well known in the literary world of America writes that we should think about giving away a thousand copies of "Observations," using a carefully selected list. His belief is that the reading of the book would open many eyes and many purse-strings.

The cost would be too much just now, and we will probably go slowly on the proposition, but readers of the "O. O." know why our friend wrote as he did. Every reader of THE FIELD AFAR must, by hook or by crook, get a copy of "O. O.," read it, and pass it on—unless he prefers to pass along an extra copy of the same book.

It was a fine thought and a worthy one—a gift of money to be used for spreading the latest Maryknoll book, *Observations in the Orient*. Other such gifts will enable us to scatter seed that can hardly fail to bring fruit.

Don't pay ten cents to send a dollar. You can do better with a post-office money-order, if you do not wish to entrust your dollar bill to the ordinary mail.

MARYKNOLL LAND SALES.

(Original Purchase)

Total area 4,450,000 ft.
Sold up to Feb. 10, 1920 2,970,107 ft.
For sale at 1 cent a foot 1,479,893 ft.

VÉNARD LAND SALES

Total area at the Vénard 6,000,000 ft.
Sold up to Feb. 10, 1920 1,221,088 ft.
For sale at ½ cent a foot 4,778,912 ft.

NEW PERPETUAL MEMBERS

A Perpetual Member shares in all the spiritual advantages of the Catholic Foreign Mission Society, see second page.

Living—Rev. friends, 7; J. E. S.; M. B. C.; Sr. L. P.; L. M. B.; K. M. L.; D. M.; Mrs. P. F.; J. M.; D. O'H.; M. E. P.; Mrs. M. E. F.

Deceased—Mrs. Bridget Ahern; Maria McGarahan; Stephen J. McDonald; Frederick Haggerty; Dennis Newman; Margaret Newman; John T. Newman; William Sheehan; John Bockins; Mrs. Ellen Kenny; Susanna Lazar; Catherine Wendelgass; Constantine Wendelgass; Ilgrid H. Peterson; H. A. W.; Mary A. Guth; Leopold S. Guth; Patrick Tuite family; Peter Short; Souls in Purgatory; Grimmer family; James Henry.

FROM YOUR STATE AND OTHERS

State	Gift	New Subscribers
Alabama	\$ 60.00	2
Arizona		1
Arkansas		1
California	*2,017.91	550
Colorado		4
Connecticut	210.39	12
Delaware	20.75	8
District of Columbia	131.34	7
Florida		2
Georgia	3.65	1
Idaho		1
Illinois	67.37	43
Indiana	58.00	6
Iowa	1.00	6
Kansas		6
Kentucky	34.00	2
Louisiana	2.00	2
Maine	1.25	3
Maryland	65.81	5
Massachusetts	*8,123.06	94
Michigan	345.30	12
Minnesota	107.31	10
Missouri	\$568.71	8
Montana	3.00	6
Nebraska	32.02	
Nevada		4
New Hampshire	7.50	6
New Jersey	539.15	638
New Mexico		2
New York	—3,892.31	911
North Dakota		2
Ohio	125.54	12
Oklahoma	2.50	
Oregon	11.00	2
Pennsylvania	\$1,383.07	79
Rhode Island	332.38	7
South Dakota	8.00	4
Tennessee	10.00	1
Texas	12.50	7
Vermont	217.50	
Virginia	1.50	2
Washington	12.50	
West Virginia	148.00	3
Wisconsin	105.25	6

FROM BEYOND THE BORDERS

Canada		3
Germany		1
India	.75	
Ireland	5.35	
Newfoundland	5.00	
Australia		1

Total of New Subscribers 2,382

*\$1,100 annuity.
†\$1,000 annuity.
‡\$568.71 annuity.
—\$2,600 annuities
§\$750 annuity.

STUDENT BURSE PROGRESS

A Bourse is a sum of money, the interest of which will board and educate, continuously, one student for the priesthood.

MARYKNOLL BURSSES (Complete)

Cardinal Farley Bourse.....	\$ 5,000.00
Sacred Heart Memorial Bourse.....	5,000.00
John L. Boland Bourse.....	6,000.00
Blessed Sacrament Bourse.....	5,000.00
St. Willibrod Bourse.....	15,000.00
Providence Diocese Bourse.....	5,000.00
Fr. Elias Younan Bourse.....	5,000.00
Mary Queen of Apostles Bourse.....	5,000.00
O. L. of Miraculous Medal Bourse.....	5,002.00
Our Lady of Perpetual Help Bourse.....	5,000.00
Holy Trinity Bourse.....	6,000.00
Father B. Bourse.....	16,273.31
Bishop Doran Memorial Bourse.....	5,000.00
St. Charles Borromeo Bourse.....	15,000.00
St. Thomas the Apostle Bourse.....	5,000.00
St. Catherine of Siena Bourse.....	5,000.00
Rev. Joseph M. Gleeson Bourse No. 1.....	5,000.00
Rev. Joseph M. Gleeson Bourse No. 2.....	5,000.00
Bp. Cusack Memorial Bourse, Albany Diocese.....	6,000.00
Fall River Diocese Bourse.....	5,000.00
Thanksgiving Bourse No. 1.....	5,000.00
Thanksgiving Bourse, No. 2.....	5,000.00
Annuitant's Memorial Bourse.....	5,000.00

MARYKNOLL BURSSES (Incomplete)

C. W. B. L. Bourse.....	\$ 5,617.50
St. Columba Bourse.....	5,342.00
Abb. J. Williams Bourse.....	5,279.21
St. Teresa Bourse.....	*5,118.27
Bl. Julia Billiart Bourse.....	5,054.74
Sacred Heart Bourse, No. 2.....	4,935.30
Holy Ghost Bourse.....	4,403.19
St. Joseph Bourse.....	4,034.75
Rev. Thomas F. Price Memorial Bourse (Reserved).....	4,000.00
Holy Souls Bourse (Reserved).....	4,000.00
St. Vincent de Paul Bourse.....	3,558.54
All Souls Bourse.....	3,458.36
Cheverus Centennial School Bourse.....	3,216.37
Cure of Ars Bourse.....	3,101.11
Our Sunday Visitor Bourse.....	3,000.00
St. Patrick Bourse.....	2,735.81
Our Lady of Mercy Bourse.....	2,086.03
Our Lady of Mt. Carmel Bourse.....	*2,049.18
Most Precious Blood Bourse.....	2,029.66
Fr. Chapon Memorial Bourse.....	1,866.70
Pius X Bourse.....	1,691.00
St. Anthony Bourse.....	1,684.39
Marywood College Bourse.....	1,650.13
St. Anna Bourse.....	1,479.36
Holy Child Jesus Bourse.....	1,338.50
St. Dominic Bourse.....	1,337.00
Bernadette of Lourdes Bourse.....	1,247.71
Our Lady of the Sacred Heart Bourse.....	1,133.00
Bl. Madeleine Sophie Barat Bourse.....	1,088.00
Holy Eucharist Bourse.....	1,037.60
Mother Theodore Guerin Bourse.....	1,000.00
Bl. Margaret Mary Bourse.....	932.52
Duluth Diocese Bourse.....	851.20
Dunwoody Bourse.....	836.91
St. John the Baptist Bourse.....	786.33
St. Francis of Assisi Bourse.....	727.24
St. Agnes Bourse.....	527.78
St. Lawrence Bourse.....	476.25
Susan Emery Memorial Bourse.....	472.20
Fr. Chamisade Memorial Bourse.....	450.21
Trinity Wehansil Bourse.....	406.00
St. Rita Bourse.....	380.05
St. Stephen Bourse.....	353.00
St. Michael Bourse.....	335.00
Immaculate Conception, Patron of America, Bourse.....	273.50
Our Lady of Lourdes Bourse.....	273.41
Holy Family Bourse.....	273.00
St. Francis Xavier Bourse.....	258.55
St. La Salle Bourse.....	234.85
St. Boniface Bourse.....	158.00
Our Lady of Victory Bourse.....	145.16
Children of Mary Bourse.....	133.00
All Saints Bourse.....	115.75

Any bourse or share in a bourse may be donated in memory of the deceased.

A new bourse may be entered on the list when it has reached \$100.

† On hand but not operative.
* \$1,000 on hand but not operative.

VÉNARD BURSSES (Complete)

Rev. Joseph M. Gleeson Bourse, No. 1.....	\$ 5,000.00
Rev. Joseph M. Gleeson Bourse, No. 2.....	5,000.00
Rev. Joseph M. Gleeson Bourse, No. 3.....	5,000.00
Rev. Joseph M. Gleeson Bourse, No. 4.....	5,000.00

VÉNARD BURSSES (Incomplete)

Little Flower Bourse.....	\$ 3,013.33
Blessed Sacrament Bourse.....	2,656.78
Bl. Théophane Vénard Bourse.....	1,529.00
Sodality of Bl. Virgin Mary Bourse.....	1,000.00
Sacred Heart of Jesus Bourse (Reserved).....	1,000.00
C. Bourse.....	910.00
St. Aloysius Bourse.....	524.00

MARYKNOLL MISSION BURSSES

(For the education and support of native students for the priesthood.)	
Our Lady of Perpetual Help Bourse (Complete).....	\$ 1,500.00
Our Lady of Lourdes Bourse (Incomplete).....	600.00

SPECIAL FUNDS

The funds recorded below have been carefully invested so that the interest shall be applied regularly to the needs as designated.

(Complete)

Abb. Williams Catechist Fund, No. 1.....	\$ 4,000.00
Abb. Williams Catechist Fund, No. 2.....	4,000.00
Abb. Williams Catechist Fund, No. 3.....	4,000.00
Yuenghong Catechist Fund, No. 1.....	4,000.00

(Incomplete)

Our Daily Bread Fund.....	\$ 1,034.22
Maryknoll Propaganda Fund.....	5,000.00
Allar Wine Fund.....	200.00
Sanctuary Candle Fund.....	255.00
Sanctuary Oil Fund.....	224.35
Sacred Vessels Fund.....	50.00
Abb. Williams Catechist Fund, No. 4.....	4,500.00
Yuenghong Catechist Fund, No. 2.....	1,000.00
Fr. Price Memorial Catechist Fund.....	375.00

STUDENT AID FOUNDATIONS

A Student Aid Foundation represents \$1,000, the interest on which will supply the personal expenses of one student each year, at Maryknoll or Maryknoll's Preparatory College, The Vénard.

MARYKNOLL STUDENT AID

Fall River Diocese Fund.....	\$ 500.35
Our Lady of Perpetual Help Fund (Incomplete).....	116.24

VÉNARD STUDENT AID

Vénard Circles Fund, No. 1 (Complete).....	\$ 1,000.00
Vénard Circles Fund, No. 2 (Incomplete).....	660.30

Cast thy bread upon the running waters: for after a long time thou shalt find it again. —Eccles. XI, 1.

WILL our readers kindly remember in prayer the souls of:

Rev. John B. Reilly	Thomas Ryan
Rev. Matthew J. Perkinson	Annie Burke
Mrs. John Rogers	Mr. Scully
Mother M. St. Benedict	Patrick Curtis
Sr. Mary of St. Rita	Agnes C. Chapman
Patrick McDevitt	William R. King
Mary Hearn	Alice O'Hearn
Mary Leaman	George Gayette
Barbara Eckstein	Louise M. Riberty
Annie Peard	William Mullin
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M. J. Greaney	Agnes Chapman
Thomas McGady	Frank McGuire
Hugh McGady	Mrs. Mary Eger
Mr. and Mrs. Maley	Helen Dinneen
Richard Walsh	Catherine Huber
Emmet Walsh	Mrs. J. Donohue
Mrs. J. Foster	Hugh McKenna
Theodore Kruse	Mrs. J. L. Wingo

The devil must be mad with Observations in the Orient. Two thousand copies went like hot cakes, and the third thousand were burned at the bindery. Since then, the printer's devil has played pranks. We wait in patience, or fight with no result—but we hope soon to supply copies.

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THE MARYKNOLL MISSION CIRCLES

SOULS! *By all the drops of Blood, and by all the sweat and tears, of the loving Jesus, and through the sweetness of Mary, exercise zeal for souls,—the burning zeal of Jesus and Mary!*

Gain souls, hunt souls, catch souls, court souls, draw souls, pull souls, carry souls, deliver souls, shelter souls, buy souls!

Souls! souls! and nothing but souls! for the love of Jesus, the owner of all souls!—Fr. Nerinx.

Lovers of St. Columba will be glad to hear—as we are glad to tell—that the *St. Columba Club* of Boston, which contributed so generously to the building of the burse in honor of the great Irish missionary Saint, has decided to raise the burse to \$6,000. The additional thousand will provide for the personal expenses of the student whom the burse itself will educate.

Clubs and Circles may have The Field Afar, if all copies are sent to one address, for eighty cents a year.

"Give us catechists!" is the urgent cry of our missionaries, as the call for instruction comes to them from anxious seekers of the truth.

If catechists could be supplied in larger numbers, the results would be most consoling. They are the essential helpers of the missionary, and Fr. Price, shortly before his death, wrote that he would, if possible, "move heaven and earth" to supply them.

Already, Maryknoll Circles are supporting about twelve catechists in the Maryknoll Mission—but a hundred in all are needed. Have you friends who, with yourself, will form a Circle and by small sacrifices provide the \$15 a month necessary for the support of one catechist?

St. Francis Xavier Circle of Philadelphia guaranteed the sal-

THE CENTRE CIRCLE.

The Maryknoll Centre Circle is rapidly taking shape. The requirements for admission are simply these:

(1st) A love for the foreign missions.

(2nd) An earnest desire to co-operate, as far as lies in one's power, with Maryknoll, for the salvation of souls.

Each member, as an associate in the work of the Catholic Foreign Mission Society, will share in all the Masses, prayers and good works of the Society.

Each will, in turn, embrace every opportunity to interest others and make new friends for the Cause. "Out of the fulness of the heart the mouth speaketh." Talk Maryknoll; deepen and make lasting the impression, by a copy of THE FIELD AFAR or a few mission leaflets. These will be supplied upon request. Secure prayers by means of our Apostles' Aid Offering Cards.

Members of this Centre Circle will be governed by the following regulations:

(1st) Daily prayer and occasional sacrifice for the cause of the missions.

(2nd) Payment of ten cents a month or one dollar a year, which will secure, if expressly desired, a subscription to THE FIELD AFAR—otherwise this amount will be applied to the general needs of Maryknoll.

Send your name for enrollment to the *Circle Director*, who will give any information desired.

ary of a woman catechist and has already given more than the required amount for a full year. Mite Boxes were distributed by the Circle members early in the fall, and after Christmas, when the boxes were collected, the goodly sum of \$237 was realized. New Mite Boxes have been given for the Lenten offerings, which will be gathered after Easter.

New interest, as well as the continued co-operation of old friends, is evidenced by the following extracts:

I am enclosing a money order (\$50) from members of the Circle.

The enclosed check of \$40 is the share allotted to Maryknoll by our Altar Society. —Austin, Tex.

It gives our club great pleasure to contribute this small amount (\$13) to Maryknoll, with a "God's blessing on your work!" —Wheeling, W. Va.

We are enclosing a money order for \$10, and are sending some altar linens that were made for an army post during the war. We trust they can be used to advantage on the mission.

—Chaplains' Aid, Chattanooga, Tenn.

The enclosed \$20 is from our recently formed *St. Lawrence Circle*. Please send us fifty Mite Boxes and instructions as to how we can make ourselves otherwise useful. —Great Bend, Pa.

The secretary of St. Bridget's of Worcester writes:

We held a very successful meeting. It is the first month of our third year and I am happy to send our record dues for one month, \$12.30. Interest runs high, many plans are forming, and several mite-boxes have been distributed.

Wanted — Circles to co-operate with Maryknoll in a special effort to help good subscribers to stay on our Field Afar lists.

SAN FRANCISCO ACTIVITY.

The first meeting of the year was a real treat for the members of the *San Francisco Women's Auxiliary*. The Auxiliary's father and founder, the Rev. Joseph P. McQuaide, Ph. D., rector of the Sacred Heart Church and author of *With Christ in China*, spoke on Chinese character, life, and customs, and in his own delightful way showed the members that their interest in Maryknoll's Mission in China is well-placed.

In February, Fr. Pius Moore, S. J., now Rector of St. Ignatius College but formerly Director of the Japanese Mission, showed attractive slides of Japan. And March will bring forth an address on *St. Patrick, the Foreign Missioner*.

How to Help Maryknoll.

By Prayer.

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Perpetual or yearly, for yourself or your deceased.
For spiritual advantages see p. 50.

By wearing the Maryknoll Chi Rho.

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By spreading The Field Afar and The Maryknoll Junior.

Tell your friends—grown-ups and young folks—about
these two Maryknoll monthlies. They will become
as interested as you are. Every new subscription
means progress for Maryknoll's cause.

By reading and spreading Mission Publications.

Send for the Maryknoll book list.
Try a set of Maryknoll postcards, 100 for 50c; or a
set of Maryknoll Prayer Prints, 100 for 25c.

By taking out an Annuity or remembering us in your Will.

If you put your money in our keeping we will pay you
reasonable interest during your life, and at death
you may leave it to Maryknoll with no danger of a
will contest. Send for our Annuity leaflet.

By adding to Burses or Foundations.

A Burse is a sum of money, the interest of which will
board and educate continuously one student for the
priesthood, at Maryknoll, The Vénard, or the Mary-
knoll Mission in China. See Burse list on p. 69.
There are also Foundations for the personal expenses
of students at Maryknoll or The Vénard, and for a
perpetual supply of wine, oil, and candles for the
sanctuary. See p. 69.

By supporting a Catechist in the Maryknoll Mission.

Our priests in China now need one hundred of these
valuable helpers. Will you be responsible for one,
at \$180 a year, or \$15 a month?

By contributing towards the building of chapels or schools in the Maryknoll Mission, or towards the personal expenses of a Maryknoll missionary.

Write for information.

By forming or joining a Maryknoll Circle.

Much valued cooperation, chiefly in the line of sewing,
is given to Maryknoll by these devoted friends. If
not convenient to join a Circle in your own locality,
you may be enrolled in the General Circle directed
from Maryknoll.

By filling a Mite Box.

Send your name and a two-cent stamp for one.

By disposing of our Land.

Help us to pay for the land at Maryknoll or The
Vénard by gathering nickel offerings from your
friends. Send for Land Slips.

By gathering the Fragments.

Sell tinfoil and newspapers and send the proceeds to
us. Gather cancelled stamps and when you have a
quantity write for instructions. Send us your dis-
carded bits of jewelry.

Further information sent gladly on request.

Blessed John Gabriel Perboyre of the Congregation of the Mission A Martyr of 1840



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in Bonum : : :*



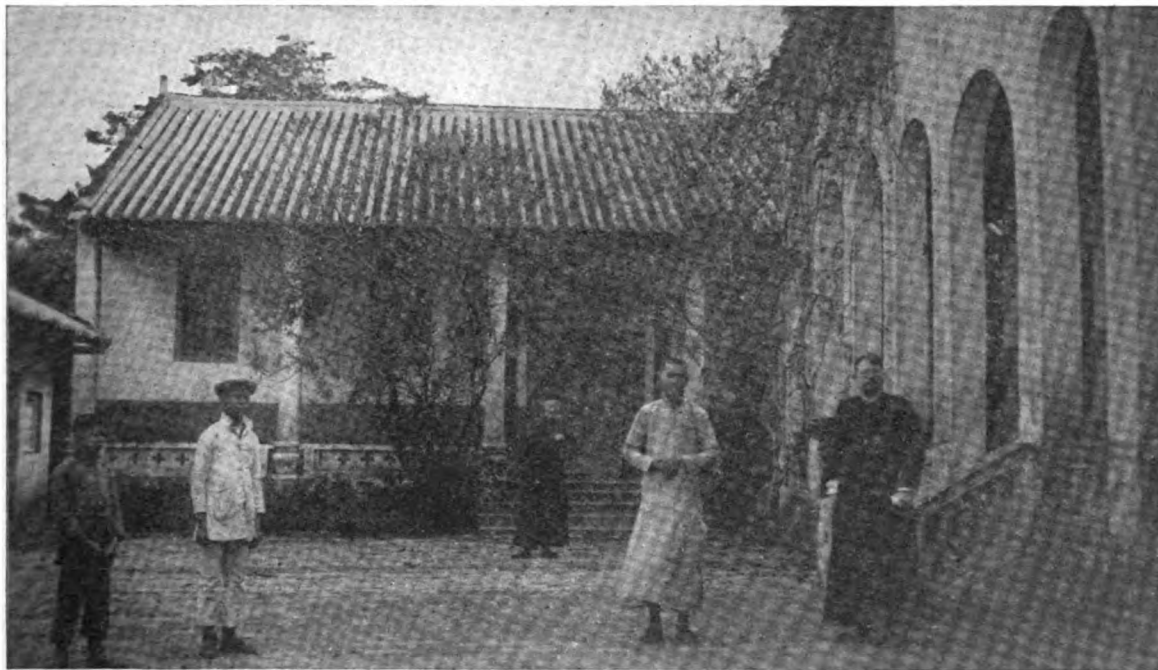
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God All Things Work
Together for Good.*

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Volume Fourteen
Number Four

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Procure—opened in San Francisco, Sept. 13, 1917.

Assignment—to first field (Yeungkong, China), April 25, 1918.

Departures—four missionaries, Sept. 8, 1918; three missionaries, Sept. 8, 1919.

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Owned by the

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Alleluia! Paschal Joys to all
our friends. May the Risen
Christ bless them and theirs!

* *

ONE Pacific liner is chartered
by a certain Protestant sect
to carry its missionaries to Asia
next summer. The accommoda-
tions on another steamer are
almost entirely reserved for a
group of delegates going to a
Sunday School convention in
the Far East. Should not the
mere statement of such facts
stimulate our zeal?

* *

FOR such a work as that which
the American Foreign Mission
Seminary is trying to accomplish,
there is little time for retrospect.
The present and future hold our
attention too closely.

We have felt it our duty, how-
ever, to report with some com-
ment, in this issue, the evidences
of God's bounty and of man's
cooperation during the past fiscal
year, and we urge our readers not
to pass over pages 86-89.

* *

AT Des Moines, Iowa, there
was recently held a conven-
tion of the Protestant student
missionary society, called the
Student Volunteer Movement. The
seven thousand young men and
women attending the convention
represented three hundred Prot-
estant colleges. During the past
thirty-three years over eight thou-
sand of these student volunteers
have sailed to pagan lands. Prot-
estant students in America are
themselves giving over \$300,000
a year to missions. Comment

would be superfluous. The lesson
is obvious.

* *

AT Washington sometime in
July will be held a *National
Convention of Catholic Students*.

The "senators" of this unusual
congress will be delegates from
the various mission societies estab-
lished in academies and colleges
and affiliated with the *Catholic
Students' Mission Crusade*.
Though few gray-headed solons
will take part in the deliberations,
yet there will be present the
ambitious enthusiasm of Catholic
young men and women resolved
to help the spread of the Gospel
in those parts of the earth, near
and remote, where Christ is still
unknown.

The youth of our land have
shown how much they can do for
their country. They are now
organizing to show how much
they can do for the apostolic
work of conquering the pagan
world for Christ. If your school
has not an affiliated mission
society, you may obtain the
information you need by writing
to Maryknoll.

* *

WHAT has Bolshevism to do
with the missions? Very
little, we hope, aside from con-
vincing Christians what life would
be without the order of God in the
world. However, Bolshevism's
program of propaganda in Asia,
the home of hundreds of millions
we long to number as the Church's
own, can make us uneasy.

Throughout China, Japan,
Korea, India, and the nations in
the centre of the Asiatic conti-
nent, subtle preachers of the gospel
of hate have been sent forth to

O U R C I R C U L A T I O N I S N O W

enslave the hearts of the inhabitants, before the Gospel of the Cross can win them for Christ. Several hundred Hindus are said to have been trained in Moscow for such service in India. Thousands of agents are in the Celestial Republic and the bearers of the red flag hope to rouse the myriads of China to their cause.

A little sad, don't you think, that we are moving, oh! so slowly with the word of peace, while the champions of violence topple kings from their thrones and go on "foreign missions" by the thousand to spread their bloody tidings!

* *

THE Pacific Coast will before long be well known to Maryknollers: and, better still, the Cause for which Maryknoll stands will be known along that Coast.

The start was made when our Superior, with Archbishop Hanna's encouragement, opened a Maryknoll Procure in San Francisco on his way to the Far East. He was shortly afterwards followed by Fr. McShane, who, guided by Fr. McQuaide, a San Francisco friend of Maryknoll, began to arouse interest among the San Francisco priests and people.

Fr. McShane, leaving for China, was replaced by Fr. Cairns, who, with two of the Auxiliaries, Brother Thomas McCann and Brother Joseph Donohue, has made rapid strides, in spite of the fact that they still live in the original rented house.

And now we are happy to record the next steps on the Coast. Between the Feasts of St. Patrick and St. Joseph, Fr. George F. Staub bade *au revoir* to his Alma Mater, and started for San Francisco, from which point, after a reunion with his confrères, he left for Los Angeles to open a Maryknoll center.

Two weeks later two Maryknoll sisters, in response to the invitation of Bishop Cantwell, took train at Harmon to cross the



The Apostles' Fast.

This is the name given to the Novena to the Holy Ghost, and it recalls those days after the Ascension when the Apostles returned to Jerusalem to the Upper Room, where they remained for nine days preparing for the promised coming of the Paraclete.

Make the "Apostles' Fast," and offer it for the American missionaries, not forgetting all others. The plan is simple:—

- ¶ Begin on Friday, the day following Ascension Thursday.
- ¶ Make frequent acts of contrition and keep free from even venial sin.
- ¶ Each day of the Novena make some sacrifice and give alms, however small, for the love of God.

country. They stopped along the way to visit the Dominican Sisters at Chicago and will arrive in the city of Los Angeles before the end of Easter Week.

Maryknoll will soon receive, from its latest exiles, news of the beginnings at Los Angeles.

TODAY, with the relationships between employer and employee severely strained, each disposed to look upon the other as an enemy, it is hard indeed to make material progress. Selfishness is rampant,—and, unfortunately, even unselfish men are easily made the tools of their leaders.

We at Maryknoll, as in other branches of Catholic Church organization, are fortunate indeed to possess the consecrated service of men and women whose thought is not of increased revenue for personal ends but of added glory for God.

And we have reason to believe that many young men and women, tired of conditions under which they are forced to fight the battle between greedy capitalists and unreasonable agitators, are looking for some haven where they may toil with hands or brain, or both, and be at peace with God and man.

In the reaction that must inevitably come from the unprecedented and disturbing conditions of today, Catholic brotherhoods and sisterhoods should witness a strong development.

Maryknoll has already begun to experience this good effect and receives almost daily inquiries from young people of both sexes asking how they may offer to God the skill and strength He has given to them.

* *

WHILE some of our friends are hard pressed to know how to make both ends meet, and to keep them tied, others—well-meaning people, too, some of them, even FIELD AFAR readers—are in the spend-quick class.

An observant pastor remarked the other day that young men in his parish are putting their increased wages into multiplied new suits, expensive shoes, silk socks, silk shirts, and the best of hats, gloves, and so forth. "And these are good, clean, honest young fellows," says the pastor, "but they will not save."

M O R E T H A N S I X T Y T H O U S A N D

The women, too, young and some not so young, have caught the spend-quick fever and are piling up a little stock of furs, feathers, high-priced shoes, etc. One of them, a working girl, is, reported to have paid \$500 for a fur coat, and the statement has a good foundation of truth.

Clothing salesmen report that they cannot fill orders quickly enough, even at prices ranging from \$60 to \$110 for a ready-made suit: and shoe-men claim that there is no market for low-priced footwear.

And while the spend-quick dance runs merrily on, the really needy, whether they toil with hands or brain, are suffering, and the be-puzzled old world is getting more selfish every day. We all admit this. Now what does such a condition suggest?

Self-love is the evil order of the world's day and we need something to counteract it. We should encourage every movement that aims to do so,—and God, Who watches, always provides a specific remedy for the evil of the age.

In this country today the Holy Ghost is visibly inspiring bishops and priests to develop a spirit that is sure to lift men and women out of themselves. It is the missionary spirit—the highest expression of Catholic zeal—and it is gaining momentum daily, promising un-heard-of results.

Come up to the line and help to push this spirit. First, stop your own needless spending for the things that bring no real joy to life, and urge your friends to spend less for vanities. If you have spare time and spare money, give some, at least, of each to God and souls. Your eyes will be opened and your heart will be joyful at the prospect of usefulness that will present itself. Try it.

* * *

Buy not while prices soar,
And others want for more
Than pittance small.
Break down the arm of self,
The gods of greed and pelf
That would take all.

Vocations.

ABOUT vocations—some of our young friends expect too much, and some of our older friends are satisfied with too little.

There is one person, and only one, whose request for a miracle Our Divine Lord cannot refuse. This is His Blessed Mother. Since that day at Cana of Galilee her prayers have not ceased to work wonders for the souls of men. No one else has a right to expect miracles.

Among our young friends there are those who think that God should manifest a vocation by a miracle. They expect to see the mantle of Elias falling on their shoulders: they look for the blinding flash that marked the call of Saul. And not finding either, they conclude that a life entirely for God is not theirs to lead,—as if He could be outdone in generosity and refuse the grace of perseverance to those who offer Him their all.

There is another class of miracle-seekers, who think well of the foreign mission cause, but not *very* well of it, apparently, for occasionally they write like this:

Dear Father:

Mr. *Good-but*, well-known to me, wishes to study for the priesthood. His character is all right; BUT from what I know of his mental powers, etc., I think he would hardly do for this country. Doubtless you would be willing to accept him for foreign missions. I take great pleasure in recommending him for this work.

Very sympathetically yours,
"Some" Friend.

Now it is true that Our Lord in His wisdom chose fishermen for the first foreign mission work. But those fishermen possessed keen minds and sound judgments: moreover, the Lord Himself trained them, more than making up by special graces for whatever they lacked in power of mind or will. They went forth, preached, and wrought miracles in apostolic work. That was in the beginning, when miracles were necessary to establish the Church. Miracles are not so necessary now. It is

THE MARYKNOLL JUNIOR

has begun its second year with sixteen pages of live reading and photographs that tell their own story.

This snappy little paper is clutching the hearts of young people—and their elders—across the country.

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rather presumptuous to look for them.

But the person who expects Maryknoll to make an efficient missionary out of a subject unfitted for work at home expects Maryknoll to work a miracle. The priest in America is surrounded with every conceivable aid. Prudent advice and guidance are his for the asking. The foreign missionary must stand alone. He needs moral strength and a spirit of cheerfulness that can subsist from within, but he needs also a well-balanced judgment and a quick able mind, for he may be called upon to make grave decisions and to make them quickly.

It is not strange, then, that Maryknoll, with no right to expect miracles, should find it necessary to reject the application of many who, for one reason or another, do not seem well-fitted for foreign mission work. A foreign mission should be regarded as an outpost on the very battle-line against Satan, demanding picked soldiers from the army of the Church Militant.

A mail-bag for Ossining, tossed from a fast-moving train on the New York Central Railroad,—an obstruction, a allt, scattered letters, some recovered surely, all (?),—this will account for delayed answers to letters that should have reached Maryknoll around March 1.

Our printers still make excuses for the non-appearance of *Observations in the Orient*—and we again express our regret at the delay. Some day we hope to have our own printing plant, a feature of Maryknoll activities which we did not in earlier days even wish to consider.

T H E F I E L D A F A R C A N S A Y T H A T

A Visitor from Japan.

ARCHBISHOP REY of Tokyo came into New York City with the blizzard of early March. His Grace rested a day or two, then took a train to Ossining and walked over the crested hilltops to Maryknoll.

A warm welcome awaited His Grace, who found himself again in the family circle.

Little escaped his keen eye, nor did the piled snow prevent his leaving the next day for a rapid run to Philadelphia, Baltimore, and Washington. On his return, the Archbishop met the Maryknoll Superior at New York and accompanied him to Scranton, where he remained over Sunday as guest, in turn, of Bishop Hoban and the Maryknoll Preparatory College.

A few days later the steamer, "La France," was transporting His Grace to the land of his birth, which he had not seen for over thirty years.

At least half a dozen letters have come recently from priests in Japan urging us to look forward to an establishment there. In this issue of THE FIELD AFAR, we have already referred to two or three letters and, as we were finishing a re-reading of them, another letter, the strongest of all, appeared with the warning that we think and act kindly on things Japanese. The writer says:

The more I reflect, the more convinced I am that American Catholics can best offset the poor kind of Christianity which American Protestants have brought here. Those who will not agree with this opinion do not know what is going on in Japan.

But we need here new life and new methods, such as Americans should be able to supply and, if you come with these, more than one of us will say his *Nunc Dimittis*.

A correspondent who has lived in Japan twenty-three years writes:

Japan seems to be in evolution and the evolution is apparently backwards. She is returning to her gods,—first to the sun-goddess, *Amaterasu*, "grandmother" of the "divine" mikado. School-boys and soldiers are obliged more strictly than before to bow to the idols.

Especially among the Shintoists (one of the two great religious branches)

there is a marked sympathy for things German. The German language is now taught in twelve high schools, as against eight before the war, and the educated Japanese, many of whom are Shintoists, are even more German and more militarist than the Germans themselves, whose Christian sense moderates their tendencies.

Lately a notorious bonze (pagan priest), at the request of the Minister of the Interior, has been traveling through the islands making anti-Christian and anti-foreign speeches. Let us hope that those who rule Japan will learn the value of true Christianity as the only enduring basis of morality and of national existence.

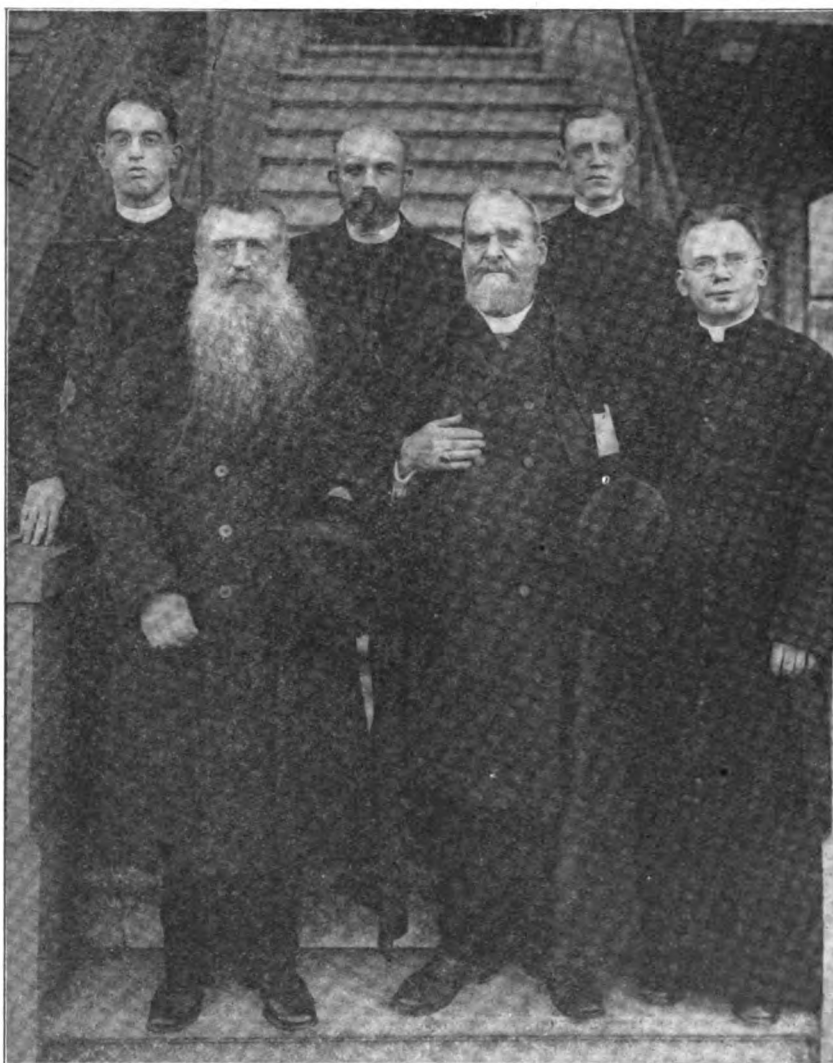
Another observant French priest in Japan writes from a

different section of the Island Empire:

Once again, I urge you *to not forget Japan*. No one can deny that the Germans enjoy a great prestige among the Japanese, but that of the Americans is no less.

The fascination which the English language has for the Japanese will be the first of the resources open to Maryknollers.

Ah! Père! Hurry and come! It is only the presence of Catholic American missionaries that can put down the thousand and one calumnies that have been blown out all over this country from Protestant conference halls.



ARCHBISHOP REY OF TOKYO, WITH ARCHBISHOP REDWOOD OF WELLINGTON, NEW ZEALAND, ON THE STEPS OF THE MARYKNOLL PROCURE.

I T M O V E S B Y I T S O W N S T R E N G T H

The Note Sheet

PROTESTANTS of all, or nearly all, complexions, are working on a program of centralization to "Christianize the World."

Slacker churches are what our Protestant friends call those churches that show little or no interest in mission enterprises, home or foreign.

Humanize geography, Sister. Identify those strange countries with Catholic priests and nuns who are laboring in remote lands.

The Director of Schools in a neighboring metropolis is suggesting to the religious teachers under his direction the incorporation of foreign mission ideas in the study of history and geography.

To Brother Joseph Dutton, of the Leper Settlement at Molokai, we owe acknowledgment for a recent book on the work in which he is engaged. Brother Dutton and Maryknoll are old friends.

A strong admirer of the Chinese writes:

I do not advocate bringing over to America Chinese *coolies*, because labor is not needed here so much as brains. We must raise twice as much wheat on the same acreage, and the Chinese farmer understands the trick. Therefore, I say, bring over half a million Chinese *farmers* with their families.

We learned some time ago of a doll who was called *Miss Maryknoll*, but the latest is a little live babe down in Wilkes-Barre, Pa., whose name is *Maryknoll O'*—A blessing on her, and may she some day climb the steps of our Teresian convent!

If Maryknoll missionaries in China can write that they have three thousand catechumens under instruction, it is because they have been provided by discerning American Catholics with the wherewithal to support catechists.

"Three thousand" can be multiplied as more friends realize the possibilities.

If you are interested—send to the Department of the Interior, Bureau of Education, Washington, D. C., for *Bulletin No. 44, 1919*

Modern Education in China by Charles K. Edmunds, President Canton Christian College, Canton, China.

We expect nothing for the free advertisement, but we desire to mention the fact that the familiar names *Standard Oil*, *Singer Sewing Machine*, *Montgomery Ward*, *General Electric Co.*, and a few others can be read in English or Chinese throughout the length and breadth of China.

To our many religious friends, and to all who relish spiritual books, we recommend the *Inner Life of the Soul*, by the late Susan Emery, a devout convert of many years and a well-known literary woman. Maryknoll is her legatee, and the profit from her book, which is published by *Longmans, Green Co.*, is being applied to a bursary in her honor.

Fr. Ross, C. S. P., who directs Catholic activities at the University of Texas, has initiated the idea of saying, after the prescribed prayers of his daily Mass, an extra prayer for the missions.

For this purpose he uses the *Daily Memento* published from Maryknoll, and he has confidence that excellent results will follow the effort to interest his student congregation.

The Congregation of Jesus and Mary, which has houses in this country, reports that it has thirteen convents in India, and would welcome candidates.

The Provincial house is at Sillery (Quebec) but there is an English-speaking novitiate at Highland Mills, N. Y.

These sisters work in the Punjab, India, under the direction of the Mill Hill Fathers—the English Foreign Missions.



The Maryknoll Pin
(The Chi-Rho)

Twenty-five cents apiece.
Six for one dollar.

It consists of two Greek letters—Chi (key) and Rho (roe)—the monogram of Christ. The circle symbolizes the world, and the entire emblem signifies the mission of Christ to the world.

Address: Maryknoll, Ossining, N. Y.

We regret to record the death of Rev. Marco T. Simonetti, late pastor of St. Rita's Church, Brooklyn, N. Y. The St. Rita's Maryknoll Mission Circle was begun under Fr. Simonetti's auspices and he accompanied the Circle members to Maryknoll last spring. We ask a prayer for his soul.

A Rochester priest has sent for fifty copies of *A Modern Martyr*, the life of Blessed Théophane Vénard, and for fifty of *An American Missioner*, Fr. Judge in Alaska.

This priest is anxious to foster vocations and, even if his young readers shall not be inspired to go across the seas for souls, their ideal will be the higher for knowing the story of these lives.

The Dominican Sisters of Sinsinawa (Wisconsin) are planning to erect a great college near Chicago. We wish those enterprising nuns well, as we wish all our religious women, but we shall watch the development of this new college with special interest because for the last few years a Sinsinawa nun has been permitted by her superiors to reside at the Maryknoll convent and to help in the formation of our devoted sisters.

Passages have been secured for six Maryknoll Missioners to sail for China September 21. The outfit and travel expense for each will be

FIVE HUNDRED DOLLARS.

Can you give us a lift?

S I X T Y - T H O U S A N D S U B S C R I B E R S

The growth of the Church in our country is due, principally, to missionary labors. We are now enjoying their fruits, and we are deeply concerned that the harvest should increase. But we cannot forget that we owe a duty to the missions in other countries. Freely we have received; let us freely give in return.

Quite recently, Pope Benedict XV made eloquent appeal to all the faithful in behalf of the Foreign Missions. To cooperate with his noble endeavor, we have established a special department which has for its object the care and furtherance of our missionary work.

The problems which confront it are more serious now and the need of action more urgent, on account of the changes and losses which the war has occasioned. We, therefore, look for a generous response to the Holy Father's appeal, and to that which we are making for the support and extension of our Catholic Foreign Missions.

—From the Pastoral Letter of the American Hierarchy.

The photograph of Cardinal Gibbons, as it appears on this page, may be secured from THE FIELD AFAR Office, for two dollars and a half, size eight by ten inches.

Pittsburgh Again.

AGAIN we bow low in acknowledgment to the *Diocesan Mission Aid Society of Pittsburgh*, which for several years past has included the American Foreign Missions in its list of beneficiaries. This year the grant was increased to \$3,500, of which amount \$2,500 is without conditions and \$1,000 designated as the foundation of a *Pittsburgh Diocese Maryknoll Burse*.

For this splendid cooperation we are sincerely grateful to the Rt. Rev. Bishop Canevin, to Fr. Danner, Chancellor of the Mission Aid Society, and to the Society itself.



HIS EMINENCE, THE REVEREND JAMES CARDINAL GIBBONS OF BALTIMORE.

Fr. 'OShea Chronicles.



Nov. 20—**M**ADE some calls. At the Canton (Inter-denominational) Hospital, met Dr. Hayes of Los Angeles, recommended to us your Portuguese friends in Hong-kong, and also visited a Scranton woman, head nurse of the hospital, a Miss Dickson. The Doctor and his wife were very hospitable, and we found that Miss Dickson knew one of our Scranton benefactors, Mrs. C., very well. We also visited the Standard Oil Company Office, to thank a *Jerseyite* there, a Mr. Tyson, who has begun to make us a bi-weekly contribution of all the magazines received by S. O. employees.

Nov. 21—Feast of the Presentation, and of course we were united in spirit with the "goings on" at Maryknoll-on-Hudson.

While shopping today, we met Mr. Thompson, the minister at Yeungkong, who expressed great sympathy in connection with Fr. Price's death. He reported, too, that Dr. Ewers, their medical man, has been permanently transferred because the climate did not agree with Mrs. Ewers.

Nov. 22—The big event on Saturday was the arrival of our boat, with the announcement that "she would sail soon, maybe tomorrow." However, she did not sail on the morrow, so that Fr. Meyer preached at Shameen and Fr. Walsh sang High Mass at the Cathedral.

Nov. 23—The following Thursday would be Thanksgiving Day back in "God's Country," but we anticipated and had our great feast, with turkey, on Sunday (today). And it was especially a Thanksgiving Feast, because someone else was paying for it. This "someone" was none other

than Fr. Pradel, the P. F. M. Procurator, who was celebrating his name-day, the Feast of St. Clement. Besides the usual Cathedral priests, the nearby missionaries, both French and Chinese, had come in, as had the Brothers from Sacred Heart College, and—last but not least—"les Pères Américains." It was a great affair, partaking somewhat of the nature of our "farewell dinner," as word had come that our dilatory junk would proceed to sea certainly on the morrow.

Nov. 24—The morning was spent in "packing," and after an early luncheon at 11 a. m., because the boat would *positively* sail at noon, we took leave of Fr. Fourquet and our other friends in Canton, for another year. Of course, the junk was "prompt" in leaving,—that is, she got away by 2. p. m., which is quite a record for things Chinese.

It was with joyful heart that we passed Shameen and out into the "delta" district, for it meant, for the new men, a real start in their missionary life, and, for the "veterans," a return to their flocks.

This delta country is very interesting, and its net work of rivers was covered with all sorts of craft. At one time, we counted, in as many different directions, seven towed-junks, more or less similar to the one we were on,—which was a large, heavy, sea-worthy, and fairly-clean craft.

Our party was roughly divided into priests and laity,—or, as it happened, into *foreigners and Chinese*. The latter were down in the hold, with the exception of the lady catechist, Mrs. Lo (a daughter-in-law of the prominent Mr. Charley Chong of San Francisco's Chinatown), who had a little cubby-hole of a cabin on the upper deck aft. We five priests were "chez nous" in one cabin, together with the perishable part of our baggage and

Fr. Meyer's little Japanese poodle. We thought at first he was going to bring in his goats, also, but they were made comfortable upon a pile of "soft" coal on the main deck forward.

When we started out through the delta, there was every indication of a storm; but the weather compromised, and, instead of "blowing rough," it "blew cold" and the Canton Weather Bureau is our authority for saying that it reached forty degrees that night, the coldest November weather in ten years. Fr. Gauthier claims that he once saw ice down in Tinpak, a part of our district which has not been visited by any priest in seven years—but near-freezing seems to be the rule here in these "balmy tropics" for about three months of the year, from January 1 on.

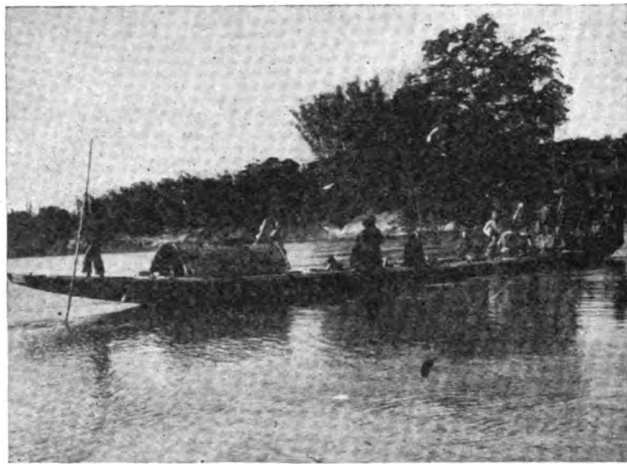
We spent the afternoon "sight-seeing" from the poop of our "bus," and after supper we again climbed up on the poop—free this trip from its usual cargo of live pork in crates—while Fr. Gauthier told us the old traditions of the mission districts through which we were passing, in all of which he was one of the pioneers. He is a fine "raconteur" and his reminiscences of people and events are very interesting. However, we did not proceed very far when our boat dropped anchor, as the captain did not wish to pass through a particularly piratical section of the delta at that time of night. Shortly afterwards we went to bed,—i. e., pulled our blankets over our matting, and "enjoyed," to a greater or less extent, depending upon the individual, a refreshing sleep.

Nov. 25—Other boats overtook us during our wait, and the Captain evidently thought it safe to proceed. By ten o'clock, we had arrived at the very bustling, but equally dirty, trading center of Kongmoon,—after a brief stop at Pakhai, a European settlement a few miles away, which has a fine Protestant

SEND FOR LIST OF PREMIUM BOOKS



FRS. WALSH, McSHANE, GAUTHIER, MEYER.



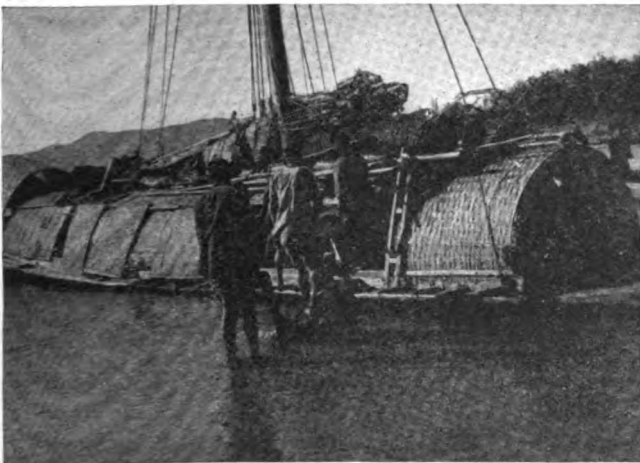
A FERRYBOAT REST EN ROUTE.



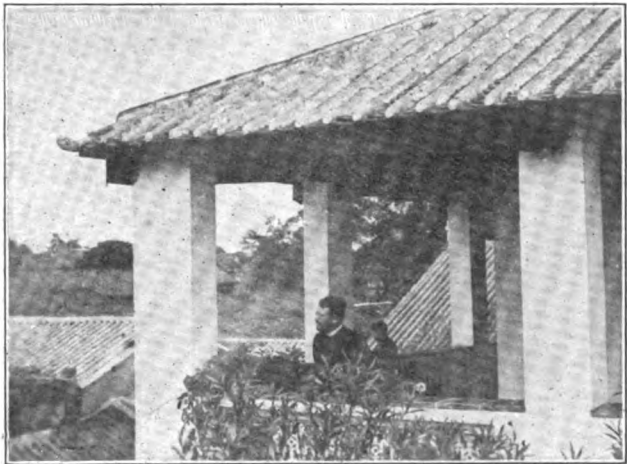
ALL ABOARD FOR KOCHOW.



THE RECEPTION COMMITTEE AT KOCHOW.



WHERE IS THE WATER?



THE CAPTAIN "SIZES UP" THE PLACE.

mission establishment right at the water's edge.

We were told that the boat would probably stay till one o'clock, so Frs. Walsh, McShane, and O'Shea, accompanied by the boy "Thomas," who had been Fr. Price's guide last year at Yeungkong, went ashore for a two hours' walk in the very beautiful hill district around Kongmoon. This is the best farming country near Canton,—so our Iowa expert informs us, and it certainly did look prosperous. Kongmoon itself, though very large, does not boast of a single Catholic, according to Fr. Gauthier, and, except possibly at the hotel, there would be no chance for saying Mass, even had we arrived on time.

A Chinaman tried to evade the payment of export duty at Kongmoon by "declaring" his shipment of lamps to be "ironware" instead of "glassware," and this led to our being held up until after 4 p. m. and meeting the only white man we have seen since leaving Canton. The white inspector, who came, with a dozen native officials, to decide the case, was a Portuguese Catholic, named Sousa. He was very glad to meet us, and said he was only temporarily assigned to Kongmoon, from which he had been detached seven years ago, after the pirates had captured him and carried him off.

Dinner having been disposed of soon after leaving Kongmoon, we again went up on the poop to watch our approach to the ocean,—but the arrival at the mouth of the delta was witnessed only by two, the others being asleep or wishing they were ashore. Needless to say, the sea-sick members of the party were from the Great Middle West, and for the next twenty-four hours they were wishing that they had made the trip to Shuitung by land instead of by sea. Nor were they alone, for the Chinese, every one, were "hors de combat," although they did

make an effort to help us get our "chow" at the regularly appointed times.

Nov. 26—Those who were equal to it were up bright and early the next morning to catch a glimpse of Sancian Island, which



PÈRE GAUTHIER,
A Maryknoll Uncle.

we passed at dawn. It was not yet the third of December, but it was within the Octave, and it was not difficult that morning, up there alone on the poop of a Chinese junk, to make a good meditation on St. Francis Xavier, as a preparation for the mission life some of us were just beginning.

During the morning, we passed Yeungkong, to which we wafted thought-waves of fraternal greeting, and after a quiet run arrived, just at sun-down, in the little harbor of Shuitung. It is a good five miles' run to the village, but there was no debate on the question of going ashore—at least by those who had been visited by *mal de mer*. We were lucky enough to catch one of the sampans that came alongside, and, after some haggling about the extent of our baggage, and a few adjurations to keep quiet—the boatmen being "scared sick" of pirates—we reached the shore.

There we were met by a torch-light procession of Christians, not only the local ones, but also those who had come down from Tungchan and Kochow to meet us, and we made quite a little procession going up through the village to the mission compound of Shuitung. Some quick work on the part of Fr. Meyer and our Chinese friends, soon got the place in habitable condition, and us in the arms of "Morpheus."

Nov. 27—Shuitung, although in our district, is tended by the Chinese pastor of Moiluk. A resident catechist keeps it in good order. We spent the day resting, and wrestling: resting from the sea-voyage to get some "vim" for the overland trip to Kochow: and wrestling with the "boss of the baggage smashers" for a price on the transfer of our baggage. As a usual thing, the coolies want to "talk price." They give a bid, then expect you to cut it, then after some haggling a figure is arrived at. Not so this time,—they gave us a set figure of two cents per pound, and, what is more, they were not very anxious that we should accept. Nor would they do the trip to Kochow via the short route, a hard one day's "push." They would only take the longer route, requiring two days. At first we thought it was a case of the increased work that made them demur, but we later learned the real reason. Only a couple of nights before, a school-master and his six pupils had been killed right in the town, and on the day we arrived in Kochow a battle was in progress between four hundred soldiers and an army of bandits a few miles away.

We had no recourse but to agree to their terms, i. e., to take the two days' route and with it a force of twenty soldiers, costing us forty cents a man, and to have three men for each chair, of which we required four,—two for our Chinese catechists, and two for the five priests, who

T H E M A R Y K N O L L J U N I O R

would alternately walk and ride. We saved some money, but lost considerable time, by sending our heavy baggage—trunks, etc.—over by ox-cart to Moiluk where it would be transferred to rafts and poled up to Kochow and, afterwards, Tungchan.

It was not much of a Thanksgiving Day, this Thursday at Shuitung, but we had had our celebration the Sunday before, and we were very thankful that we were nearing the end of our journey and the beginning of our work.

Nov. 28—As we were to get away at dawn (6 a. m.) Friday, we rose and started Masses at three o'clock, but it was seven before we really got away. And it was some caravan!—twenty soldiers; twelve coolies carrying the lighter part of the sixty pieces of baggage with which we had left Canton; five priests; a half-dozen retainers from our missions, with two white horses among them; our "lady catechist," our "gentleman professor," Chan Sinshaang; the aforesaid Thomas, and Minglei, Yuksaat and Aning, the three "boys" (Aning being a grandfather) of the three "veteran" missionaries.

The weather was fine, and we made good time. By noon, we had crossed a sort of desert region much infested by pirates, and, our coolies being evidently assured that the "ye yan" (the "wild men" as we were actually called), would be able to protect them, our soldiers took their departure.

We then crossed a pretty river, the one on which Kochow is located further up, and, passing through a prosperous farming country, reached a village called Tungkwun about three p. m. Here we had considerable difficulty getting a place to sleep, the only one in evidence being a damp, filthy little hut, that would not take half our party. Inquiry at the police station got us an idle shop, which, though

dirty enough, was dry and had an upstairs room where we could sleep and were able to say Mass in the morning.

All were very tired, as we had done quite a lot of walking, but some of those famous soups from Camden, N. J., put us in better shape to finish our Office and enjoy a night's repose.

Nov. 29—Mass and breakfast were over at six, and we were soon on our way, but not till after the landlord had taken his dollar and sixty cents toll, and had searchingly inspected the tiles on the roof and the boards on the floor to insure that we were not removing his premises with us. We knew there were no Catholics in the town, and were surprised when he told us that there were many Protestants in it.

We stopped at a village called Kamtong, to permit the coolies to have their "petit déjeuner," (little lunch) or rather, we halted because they did. The inhabitants told us that there were some Americans near there, engineers assisting a Chinese company in developing a coal mine. However, the "hinterland" in China is proverbially "strong" on rumors and "weak" on facts and we had neither time nor opportunity to verify the statements.

About noon, on Saturday, our second day out from Shuitung, our equestrian retainers left us, with the statement that they were going on ahead to give notice. They gave notice, all right, for at two o'clock, when we arrived at the foot of the pass in the Loting mountains, we were met by a deputation from the town, who asked us to tarry a little, so as not to hurry our Reception Committee too much.

However, we were anxious to get "home" and did not tarry very long. But, as soon as we had gotten through the pass, my, what a display! Talk about Trajan's Triumph at Antioch, or

A PEPTETUAL ASSOCIATE MEMBERSHIP

in the Catholic Foreign Mission Society of America may be secured gradually in as many payments as desired, provided the sum of fifty dollars is reached within two years from the date of the first payment.

These Memberships may be in the name of the living or the dead.

about Augustus Caesar at Rome,—only they can appreciate our experience! For, in the vanguard, there stood at attention a company of soldiers, fully uniformed and armed (which be it said is not always the case in old Cathay). Then there were the Christians, about forty in number, all of whom had probably been waiting a day or two for us, as there are only two Catholics in all of Kochow proper. And finally, there were the pagan "notables" of the village, and with them two specially decorated chairs for Frs. Walsh and O'Shea!

We were conducted into the Temple within the Gate, given ceremonial tea and cigars, told how greatly Kochow was being honored, etc., etc. Then, again being seated, we paraded, the military first, with bugles blowing and drums sounding, then the notables, then the Christians, then our horsed retainers—augmented this time by Fr. Meyer's own steed ridden by his Tungchan "boy"—then, Frs. McShane, Meyer and Gauthier, in the order named, and, finally, the real "heroes," Frs. Walsh and O'Shea.

It certainly must have been an impressive sight, judging by the complete cessation of all labor along our route, which route covered every street in the town; by the number of fire-works exploded, and by the size of the dinner to which we were treated, when, with a heartfelt "Deo Gratias," we were led through the gate of the Kochow Mission compound.

We tried to analyze our feelings afterwards, as regards the re-

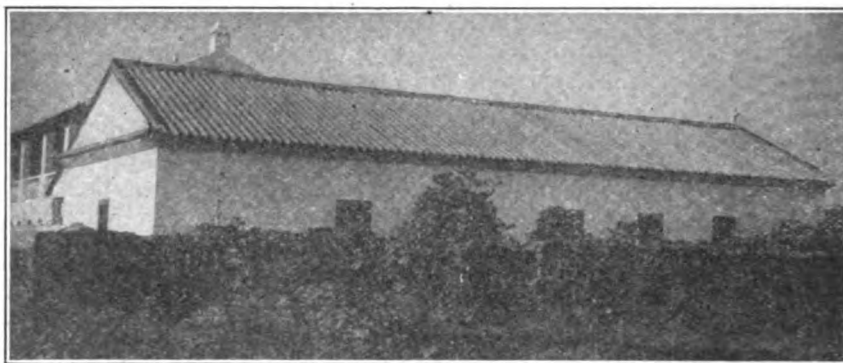
H A S A L R E A D Y 2 0 , 0 0 0 S U B S C R I B E R S

ception and particularly the procession—and it was difficult to decide whether the predominant sensation was that of attending one's own funeral, or being the leader in a circus parade. However, in all seriousness, we were deeply grateful to God and to these poor people, none of whom have had the Faith for over a single generation, for the warmth of their welcome.

The Mission establishment, itself is very pleasing to the eye: an "impressive looking" white-stucco house (as it has only four real habitable rooms,—two bedrooms above, and a refectory and reception room, below,—you will see that its impressiveness is mostly "bluff"); a string of native houses to the west and south, forming a pretty little courtyard and giving accommodations to our "school" and other retainers; and a very commodious church, clean, and in good repair.

Nov. 30—Our first day "at home in Kochow" was the last of November, Sunday. We rose rather late, and said all our Masses on the High Altar,—the one and only,—for all of which the forty Christians waited devoutly. At Fr. Walsh's Mass, Fr. Gauthier preached a little sermon, and told the Christians how happy we all were to be here.

After Mass, we had Fr. Walsh's first solemnization of marriage, not only in Kochow, of course, but in his ministry as well. Being in Advent, a Nuptial Mass was impossible, so we did the next best thing. The victims were Leo Fung, a graduate of our school the same day he was married, and Paulina Liu. "Long may they live happily ever after!" They must have appreciated Fr. Walsh's efforts in their behalf, for they presented the entire clerical body with an elaborate wedding dinner. The day was spent in resting, looking after Fr. Meyer's menagerie (three goats, one horse, and one Jap animated sausage), and listening to his



WHERE FR. WALSH AND FR. O'SHEA OFFICIATE AT KOCHOW.

copious suggestions on how to turn a perfectly nice mission compound upside down with improvements.

Dec. 1—Monday saw Fr. Meyer's departure, bright and early, and with him Fr. McShane and the rest of the Tungchan outfit. We wanted them to stay with us longer, but knew they were anxious, as we had been to get "home." However, this was not such a serious departure, as Frs. Meyer and McShane are only two days away from us, and we can run over and back, if anything is pressing, inside of four days.

After our guests had left, we spent the day in getting ourselves settled. As the house here is built for two men, Fr. Walsh insisted on Fr. Gauthier taking his room upstairs, while he himself squeezed into a little store-room under the staircase on the ground floor. He then furbished up the chapel a little, while Fr. O'Shea repeated pioneer days at Maryknoll by improvising a desk and book-rack,—using a "bed" instead of a packing box.

Dec. 2—We made visits to the mandarins, yesterday and today, the three priests going in state, with Fr. Gauthier in the lead,—of both the procession and the conversation. Yesterday, it was the local mandarin, and he is ordinarily easy to see. We found him to be a young man of about forty, who had once studied English for a year at the Sacred

Heart College in Canton. Today, it was the "Taai Yan" or "Great Man," a sort of vice-roy over two Provinces, Kwangtung and Quangsi, who has his seat of government here. Ordinarily, such an officer is hard to see; but Fr. Gauthier said he was especially courteous to us, for, among other things, he invited us to visit immediately after he received our cards, instead of making us wait for some time as is the wont with high dignitaries in dear "old China." The conversation consisted, in both cases, of the usual "polite palaver," varied in the latter case by the "big man's" description of some old pottery he had in his reception hall and which we had admired.

This afternoon, Fr. Walsh made six more visits to various notables of the town who had called and presented their respects,—among others, the heads of three schools here, the Fan Kuk, the Chung Kuk, and the Chik Po Tong. Just what these names mean, he is not able to say, although the explanations he received were copious enough.

Dec. 3—Feast of St. Francis Xavier. Our regret that we could not celebrate Benediction led to the discovery of a Monstrance left here for safe keeping by Fr. Baldit, Fr. Meyer's predecessor, when he went to France before the war. We can now have Benediction regularly.

Dec 4—Was another "society day" for us. We seem to be

right in on the "upper crust" of Kochow's "400," and, what's more, we enjoy it. Chinese etiquette, outside of smoking cigarettes and drinking most abominable tea, is a very pretty thing when rightly practiced, and although we are still a little awkward in "shaking hands with ourselves" and bowing, we hope for progress in this, as well as other things Chinese.

Thus far, most of the "notables" who have visited us—so Fr. Walsh states—have been very intelligent men, whose conversation was worth listening to, and when "we" get a little more proficient in the language, we shall enjoy meeting them, also. Fr. Mollat, our predecessor, was in excellent relations with the Chinese officials and notables, and the head catechist of the mission, Epiphanius Yip, is proud of his social standing and etiquette, so that we are losing nothing in the way of High Society, as aforesaid. However, it strikes us as being the right idea—it certainly comports with the dignity of the Catholic Church for its ministers to amount to something in whatever community they may live, for the good influence they may exercise in general, and for the great good they certainly can do for their people, who most often are of the lowly and friendless stratum of the social fabric.

Dec. 5—Second Ordination Anniversary for half of Maryknoll-in-China. Celebrated at Kochow by resumption of Chinese classes, with Catechist Epiphanius Yip as Professor. Kochow dialect is not pure Cantonese, but the tones are the same, and the Professor is a very intelligent one. "Ho Shan Fu" (Fr. O'Shea) started with four classes daily, to be reduced as he makes progress and is able to work more by himself.

We also took a walk outside the compound,—our first, with the exception of the formal visits

to the "notables." By the simple expedient of ascending to the top of the nearby city-wall, and always walking in the same direction, we circumnavigated the town in a leisurely stroll of less than an hour. It cannot be of very great area, therefore, but is said to hold twenty thousand souls. The view of the adjacent country is a very pretty one. The wall itself is in fine condition.

On our walk we took a "peep" from a distance at the Protestant "plant" here, which is situated outside the wall. As we had been told there was no minister there, no "Mei Kwok" (American) man except ourselves in town, we did not call. However, at a distance, Fr. Walsh said, it did not seem to be as extensive an installation as our separated brethren have in the other places he has visited, notably Loting and Yeungkong. In the big cities, of course, as is generally well-known, their foundations are splendid. Some day, please God,—and that not too far distant, or it may be too late,—the American Missions will have something worth-while of the same sort, for the salvation of these four hundred millions.

Dec. 7—Fr. Walsh's fourth anniversary as a priest. We had Benediction of the Most Blessed Sacrament and inaugurated our regular weekly catechism "quiz" of the school boys. Frs. Gauthier

THIS YEAR—ALL OF OUR MITE-BOX RETURNS WILL BE POURED INTO THE LAPS OF OUR VALIANT YOUNG MISSIONERS.

and Walsh both report that the fourteen boys now attending school know their doctrine very well. All are communicants, but three have not yet been confirmed.

Dec. 8—Feast of the Immaculate Conception, the "American Feast of Our Lady." Formerly a great day at Maryknoll, with somebody always celebrating a First Solemn High. Here we did not have anything extraordinary. It is the height of the rice-planting season, and so near Christmas, that we cannot ask our people to leave their work and come into town for the Feast. However, we did have Benediction,—after dinner being our regular time,—with Fr. Gauthier celebrating, and the best singers that Maryknoll ever boasted, at least in the Olden Golden age, as the choir.

The festive air was not entirely absent, however, as our week-overdue boat from Moiluk arrived with practically all that Frs. Walsh and O'Shea have of this world's vanities—and necessities—or at least all that are not contained in the freight shipment from New York. We made quite a holiday of the event, the



THE COMPOUND AT KOCHOW.

The priests' house is at the left, the church at the right. Occasionally both are flooded, but they are substantially good—built by the French Fathers.

M A K E A N D K E E P F R I E N D S

entire community going down to the beach; and assisting in unloading the cask of altar wine, organ (for Fr. Meyer), trunks, etc. Several good pictures were taken. The joy of the arrival was "slightly dampened" by the loss, probably overboard, of Fr. Walsh's timepiece, a gift from a Scranton admirer.

Dec. 10—Today marked the completion of three kneeling benches and two chapel brackets that have been under construction for the past week. Chinese carpenters receive only thirty cents a day,—but when it comes to speed, they're worth it! However, being actually completed, the kneelers will be an incentive to keep us in mind of the "one thing necessary"—no matter how much study of the language and care of the mission may claim our attention.

The brackets are for statues of Our Lady and St. Joseph which were formerly on the altar. We now can have a place to put an occasional votive candle or flower vase before them. While on this subject, it might be well to note that the Kochow Mission is rather "poverty-stricken" as regards a decent sacristy outfit.

Our "second boy," A Hoc, having arrived with the boat shipment from Moiluk, Fr. Walsh's "boy," Ming Lei, was able to get away to visit his wife. A nice, happy pair this couple must be, for he seems to ask permission to visit her—some eight hours away—about twice a year. This is his second visit home since he has been in Fr. Walsh's employ.

A big bunch of American mail today—and it certainly made us feel good. Especially the news from Maryknoll about Frs. McKenna and Early (two late additions). That "two hundred in ten years" doesn't look so bad a forecast, when we can already

count eighty-four aspirants for the priesthood, and a score already in its ranks.

At the Close of a Year.

FOR legal purposes, the Society, listed at Rome as the *Catholic Foreign Mission Society of America*, is incorporated under the laws of New York State. The fiscal year of this Corporation closed February 1, and the members assembled on the third Tuesday of that month at the residence of Archbishop Hayes, one of the incorporators. The meeting took place in the Diocesan office and was attended by

V. Rev. James A. Walsh, Pres. -
Rev. Patrick J. Byrne, Vice Pres.

V. Rev. John J. Dunn, Sec'y.
Honorable Victor Dowling.
Alfred J. Talley, Esq.
Michael Maginnis, Esq.

Two reports were read, both prepared by the Maryknoll Superior as President of the Board of Directors and as Treasurer of the Society. Items in each that will especially interest and encourage our readers are these:—

From the Report of the Board of Directors.

Maryknoll Center.

We have on the property at present six complete buildings, in addition to the barn and farm outhouses (ten in number, including the hot-house).

We now actually accommodate sixty men, with an occasional crowding to seventy, the absolute limit for our chapel and refectory.

St. Teresa's has recently undergone interior changes on the first floor, but it should receive further additions although it can no longer house all the sisters. They now number almost fifty, forty of whom are at Maryknoll Center, the others at Scranton. The interior changes referred to affected principally the former recreation room, which has been transformed into an attractive chapel.

The latest building, St. Paul's, will ultimately serve several purposes, some of them very shortly. The basement contains even now, besides its adjacent coal-pit, three Uniflow boilers for a central heating-plant, with provision for a dynamo room and a cannery. The first floor is designed to be the final laundry and mending-room, and the second floor will be given over to publication needs.

For the present, however, the first and second floors will be placed at the disposal of the Maryknoll Sisters, who will probably use them until the first section



THE DOMINICAN HOUSE AT HAWTHORNE, N. Y.
Where the organizers of Maryknoll first began their work, in Dec. 1911.

F R I E N D S O F O U R P A P E R S

of the new Seminary shall be completed, allowing a withdrawal of our personnel from the Pro-Seminary and St. Michael's. Then, if desired, the sisters can occupy the former Seminary buildings until they have secured their own property. If not desirable for the sisters, we can easily find good use for these buildings.

Connections with the boilers at St. Paul's have actually been made from the Pro-Seminary, St. Michael's, St. Joseph's, St. Martha's (laundry), St. Teresa's, and St. Peter's (THE FIELD AFAR office), by means of conduits with movable covers of cement and occasional manholes. Tubes for various wires were placed under ground at the same time.

This heating-plant has been an expensive installation, especially in these days of frightening building conditions, but we look forward to an economy of fuel, because we can burn the cheapest grade of anthracite coal, and of labor, which we can now concentrate at one point. With comparatively small additional expense we shall be prepared to heat the future Seminary.

And this brings us to the question, "When shall we begin the new Seminary?"

We do not feel justified in refusing those youths whom God has sent to knock at our doors. He has supplied all our wants so far, just as we needed them—no more, but enough—and we know that He will continue this help, especially if we try to make good use of what He sends.

At present we can accommodate in the several buildings at the Center no more than fifty students, with ten auxiliary brothers, and from six to ten priests. By September of this year we shall probably have sixty students of Philosophy and Theology, with an increase of priests and brothers.

We are convinced that by September, 1921, the first section of the new Seminary at Ossining must be ready for occupancy, and we look forward to breaking ground this spring, digging the cellar and building the foundations so as to finish these by the fall, gathering our stones during the winter, and starting the superstructure in the early spring of 1921.

The farm buildings have housed the live-stock comfortably and have required no additions except that of a concrete-floored annex for the live hogs and a smoke-house for certain sections of the dead ones.

About Maryknoll-in-Scranton.

Our Treasurer's report will chronicle a considerable loan from the Center to the Vénard Apostolic School Corporation, but there is much to show for this and each year the College is standing more strongly on its own feet, gaining friends in the diocese and elsewhere,

sending more of its priests out on propaganda, and receiving increased assistance from the students themselves.

At Maryknoll-in-San-Francisco

are one priest and two brothers. They live in a rented house and have been self-sustaining this past year. Fr. Cairns, the present Director, wrote recently:

"Vocations have begun to come: California is already represented by three students at Maryknoll: and two aspirant sisters have been accepted, who will leave for the East as soon as they can be accommodated. Other applications are pending."

THE FIELD AFAR has notably increased its subscription list and pastors have been extremely kind in allowing our priests permission to gather new friends for Maryknoll. Twenty Bay City parishes, four in San Francisco, and one each in Los Angeles and San Diego, have given us new FIELD AFAR friends.

To Maryknoll-in-China

we have sent, during the last year, gifts designated for our missionaries and for their mission, or for travel expenses, amounting in all to \$28,414.80. And in response to an urgent appeal made by Fr. Price just before his death and backed by Bishop de Guebriant of Canton, we also dispatched a loan of \$10,000, which is gradually being reduced.

The reports from China are very encouraging, as may be judged from the fact that at the end of the first year fully two thousand five hundred catechumens were under instruction.

Gifts for the Mission came very slowly at first, but I am pleased to say that these are increasing quite satisfactorily.

SHORT CATECHISM OF CHURCH HISTORY

By Rt. Rev. Msgr. J. H. ORCHERING, V. G.

It contains two hundred questions with clear, brief answers. Price 25 cents.

Orders sent to THE FIELD AFAR OFFICE will benefit Maryknoll.

In concluding this Report of the Board of Directors, it will be of interest to record the personnel of the several Maryknolls.

AT THE CENTER, OSSINING:

Priests..... 8
Students.....42
Auxiliary brothers.....7
Maryknoll sisters.....36
Outside
Professors.. 3

AT THE PREPARATORY COLLEGE, CLARK'S SUMMIT:

Priests..... 5
Students.....46
Auxiliary brothers..... 3
Maryknoll sisters.....6

AT THE PROCURE, SAN FRANCISCO:

Priests..... 1
Auxiliary brothers..... 2

AT THE MISSION IN CHINA:

Priests..... 6

	23	88	12	42.	
TOTAL					165

There are three more not numbered here,—three priests, who have gone to God since last February:—Fr. Massoth, a young priest who, immediately after



THE PRO-SEMINARY AT OSSINING, N. Y.
A transformed farm-house—where the first six students assembled. This building is still in use.

A R E O U R B E S T F R I E N D S

the funeral of one of our junior students whom he had carried to the hospital with pneumonia, was stricken with the malady and died at Maryknoll: Fr. Lane, an elderly priest, who helped in the beginning of our work and later joined us, and whose death was due to paralysis; and Fr. Price, whose death in China followed an operation for appendicitis. Fr. Price's body rests in Hongkong. Of him the poor Chinese, who could not understand a word he spoke except, "God bless you," said, "He was a holy man." His body is at Hongkong, in the soil of the nation that he would have evangelized, and we feel certain that abundant fruit will come from this precious seed.

From the Financial Report.

This report showed an increase of seventy-five per cent over the previous year's return.

Means of Income.

The principal means of income remain as before, our publications; but these

have reached a wider circle of readers and strengthened a desire to contribute and made for the Cause many new friends.

THE FIELD AFAR has reached a circulation of 55,674, which we consider creditable in view of the fact that we employ no paid agents and have few priests or brothers to spare for propaganda. THE FIELD AFAR goes to 1600 priests, 1100 sisters, and to 52,974 homes of the laity. It finds its way to almost every State of the Union.

The Maryknoll Junior has finished its first year. It goes, as does THE FIELD AFAR, all over the country. Of 17,000 subscriptions, 5,000 are individual and 12,000 bulk, sent, as a rule, to priests and sisters.

Benefactors.

While our publications are the principal means of support, this statement refers not merely to direct profit—which, under present conditions, is fairly good—but to the indirect income, gifts.

Our benefactors represent all walks of life, but we have the usual experience in regard to the indifference of the well-to-do.

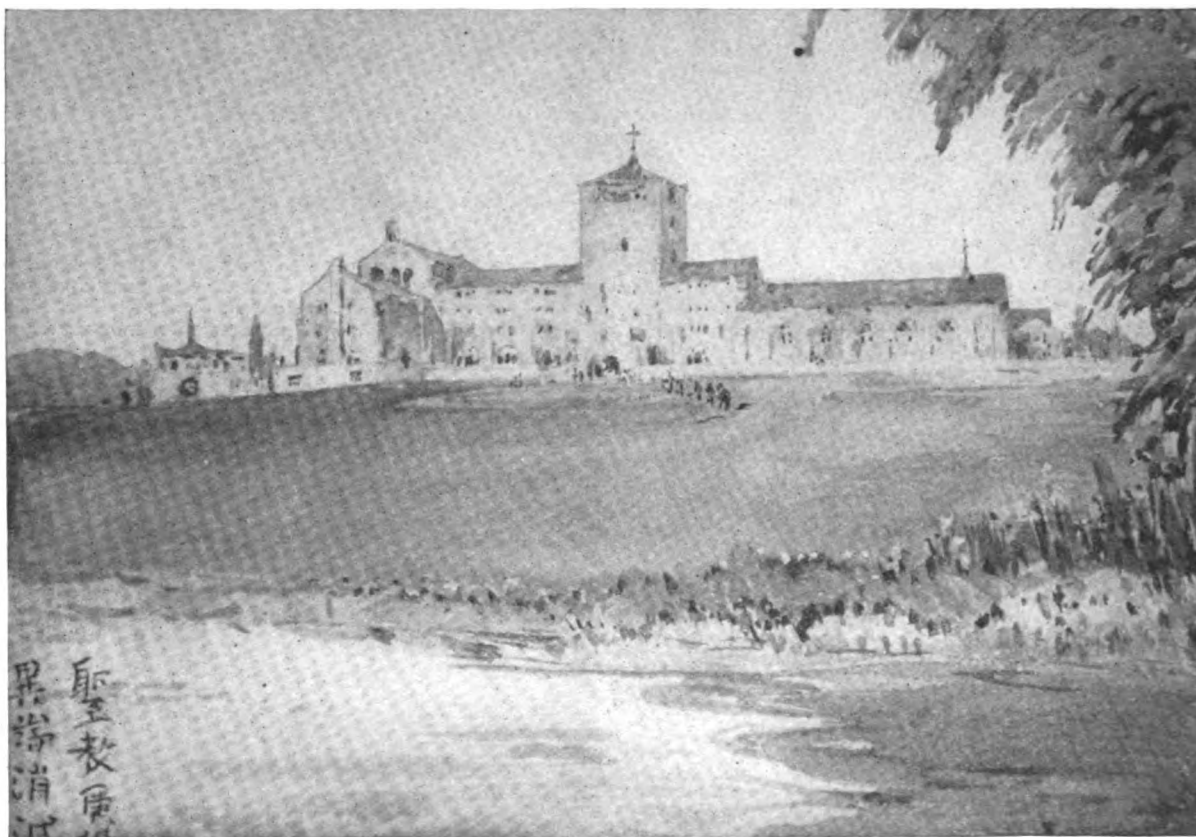
Priests—we can trace almost a third of the gifts received last year to priests scattered over the country, and to these we are privileged to add some of the bishops.

Sisters—the religious women of the country, and especially those in the Middle West, have been coming strongly to our aid.

Students—in our seminaries and colleges are showing a marked interest.

During the year we have listed, counting priests and laity,—

19 Founders, at.....	\$5,000 each
11 Special Benefactors, at.....	1,000 each
19 Gifts of.....	500 each
44 Gifts of.....	200 each
100 Gifts of.....	100 each



FOR THE CROWN OF MARY'S KNOLL.

This rough sketch of the future seminary suggests the building, plans of which are even now in preparation.

KEEP YOUR NAME ON OUR STENCILS

We have benefited by six wills during the year, and have received notification of twelve others in which the Society has been named.

We have 29 Complete Burses, as against 15 last year.

Up to February 6, we counted 76 annuities, amounting to \$46,770.83.

Rising.

There were some fine jumps from last year's figures, and we thank our readers for the strength they gave us to make them. Here are some:—

FIELD AFAR subscriptions went from \$48,084.49 to \$ 81,708.77

Student Burses and other Foundations from \$32,205.02 to \$131,227.23

Gifts to the Seminary from \$76,609.41 to \$ 90,196.53

For Maryknoll Mission from \$19,835.10 to \$ 27,696.31

Of course, we did not set aside much this past year. How could we, with the H. C. L. slapping our hand and telling us to drop it!—but after all, we take in money to make good use of it "for God and souls," otherwise what right have we to take it at all?

Some of the principal items of expense are worth noting and will not weary our readers:—

The Publication Department, including THE FIELD AFAR, *The Maryknoll Junior*, books, etc., cost just a little less than fifty thousand dollars for the year.

The upkeep of our houses at Maryknoll, where we have a daily average of more than a hundred people, took nineteen thousand dollars for food, fuel, laundry, and other living expenses (calculated at fifty cents a head—not much these days).

And building at Ossining, including central heating plant, and at Scranton, cost in the neighborhood of two hundred thousand dollars. "A nice little penny," sez you. "A good big one," sez us.

The great point, however, is that we are paying our bills, keeping afloat, and pushing ahead, with the realization—which we should be blind, indeed, not to have—that God is behind Maryknoll and its friends.

Our present conditions may be summarized as follows:

ASSETS:

Value of land (Ossining)..	\$ 70,880.00
Buildings and Improvements (Ossining) ..	248,573.00
Furniture.....	17,454.50
Stock—office supplies, books, etc.....	19,166.89
Farm.....	8,475.00
Investments.....	222,803.30
Insurance gifts.....	27,190.60
Total.....	\$614,543.29

LIABILITIES:

Loan No. 1—for Ossining.....	\$20,000
Loan No. 2—for Ossining.....	14,000
Loan No. 3—for the Maryknoll Mission.....	10,000
Total.....	\$44,000

Besides the yearly interest (about \$3,360) on the loans and mortgages, there is annuity interest of \$7,647.65, an item on which, happily, we shall never have to pay the principal.

Do you not see, dear reader, that God has been very good to Maryknoll, and that its friends have responded promptly to the inspirations of His grace? *Laus Deo!*

And now for another year of growing pains and consequent additions to the vitality of Maryknoll.

Don't lose sight of the program—the breadth of this country, with the span of an ocean to the missions, together a tremendous field of operations, rich in possibilities which can be realized—if man will cooperate with God.

JOTTINGS.

The Rev. George F. Staub has been assigned to assist in the direction of the new Maryknoll-in-Los Angeles. Fr. Staub joined the American Foreign Missions while yet a student of theology in St. Bernard's Seminary, Rochester, N. Y. He was released through the kindness of Bishop Hickey and was ordained only last year.

Indoor games must have had some popularity this winter even outside the Knoll. Our students are encouraged to be out whenever possible, as missionaries-in-the-making, but we admit that some days would be dreary without indoor recreation. And we were glad to find that an appeal for billiard-table repairs did not go absolutely unheeded, although the procurator reports that as yet a lone billiard fan from Newark is the sole contributor. Billiard players know how far two dollars will go on a billiard table. (Now don't misquote us.)

For lack of space, the Burse List is omitted this month, but it will appear in May, and, we hope, with additions. To help train an apostle is a privilege.

The "wireless telephone" is taken very seriously here, and already a class is hard at work on the subject. The stimulus comes from a desire to keep Maryknoll missionaries in the field in touch with one another, although separated by long journeys. We wish to make an appropriation of two hundred dollars for equipment, and shall be pleased indeed if this appeals to some reader who catches the idea.

A few friends of our late revered confrère, Fr. Price, have sent to Maryknoll photographs and data bearing on his life, which some day, we hope, will be made known to our readers. We encourage others among his friends to supply what information they possess. Copies of letters from Fr. Price will also be welcome.

A priest in Jersey City recalls Fr. Price's visit to his church one Sunday some years ago. On that occasion, after hearing Fr. Price's mild appeal for FIELD AFAR subscriptions at the first Mass, this priest became anxious and said to him in the sacristy, "Father Price, do you depend on your sermon for your propaganda results?"

Fr. Price smiled and said, "Why do you ask?"

And his friend answered, "I want to see you make good. But if you don't put more strength into your appeal your visit here will be fruitless."

Fr. Price thanked his host, and told him that in reality he depended especially on prayer. And the priest, in telling of the incident, added, "He took away the largest sum of money ever gathered by any missionary visiting our church."

Are you familiar with the Maryknoll book-shelf?

A D D _ T O _ O U R _ L I S T _ Y O U R _ F R I E N D S

The Maryknoll Sisters.

IT was on a Sunday morning in the early years of this twentieth century—in 1904, to be exact—and two young Catholic women, studying at a non-Catholic College in eastern Massachusetts, were refreshing their souls at Mass in the little church of a neighboring town.

An appeal was made that day for the foreign missions and it attracted the attention of these young women who had, during almost four years of school life, heard constant references to the subject, with no allusion, however, to the labors of their own priests in foreign fields.

Seven years later, shortly after the return of Fr. Walsh from Rome, one of these two young women, Miss Mary Louise Wholean of Westfield, Mass., wrote to the present Superior of Maryknoll, asking where she could offer her services to benefit Catholic foreign missions.

The question was a difficult one to answer, at the time. There was imperative need of just such intelligent service as this young woman could give, but what could she do alone?

Providentially, several other young women, who had watched THE FIELD AFAR from its beginning in 1907, had conceived similar aspirations. One of them, Miss Sara Sullivan, for some years a secretary at Harvard Medical School, had, in Fr. Walsh's absence, made inquiries into his mission work and on his return had offered her services also. This made it possible, on January 6, 1912, for the organizers of Maryknoll to open a small house for a few women workers at Hawthorne, New York, in which town they themselves had temporarily located their own headquarters, about a mile away.

Two other young women, unable to join the first group at Hawthorne, cooperated from their own homes for the first seven

months, and, as soon as they were free, joined forces with the pioneers. One of these two, Miss Mary Josephine Rogers, is the present Superioress of the Maryknoll Sisters.

Miss Rogers, like Miss Wholean, had been graduated from a non-Catholic College in



MARY LOUISE WHOLEAN, A. B.
(Sister Mary Xavier)

Massachusetts, whose Protestant missionary activities had aroused her curiosity about Catholic missions.

The consciousness of her own ignorance on this subject and, later, the realization of an almost universal ignorance of foreign missions among American Catholics, determined Miss Rogers to offer her life to the Church for this great Cause.

The little group of women at Hawthorne was an experiment, and, for each and all, it was

an unusual sacrifice, because no assurance could be given to them that they would be anything more than laywomen, united by a common purpose and supported by their combined meagre salaries.

The story of that first year will never be known in detail. Its brief chapters were full of activities, punctuated with the thousand and one trials incident to all beginnings of work for God, especially of those works that aim to dislodge Satan from his strongholds.

Physical trials were many, but the most serious was the illness of Miss Wholean, which developed within a few months after the start and proved to be of a malignant character. Miss Wholean was operated upon at St. Vincent's Hospital, New York, and the surgeon announced that with future operations she might live six or seven years, not longer. The Maryknoll Superior, though loath to lose so valuable an assistant, suggested that she return home, but her answer was that with his sanction she would like to stay and work to the end. She did so, and gave five years of intelligent and devoted service that still bears fruit in the editorial department of THE FIELD AFAR.

Miss Wholean, known as Sister Mary Xavier, died February 19, 1917, and is buried under the shadow of Maryknoll, which she loved much.

In the meantime, Miss Rogers had been chosen by the little group to act as their head, and they had moved, in the fall of 1912, to Maryknoll-on-Hudson, where one of the houses on the new property of the Society had been assigned to their use.

New recruits began now to arrive from different sections of the country.

The house was named after Saint Teresa who appealed strongly to all because, while St. Teresa labored in her native land, she loved, prayed for, and made sacrifices in favor of pagan

E V E R Y N E W S U B S C R I B E R

souls. From that time on the group was known as "*The Teresians.*"

The late Cardinal Farley became personally interested and encouraged the Teresians to adopt a uniform dress, giving them at the same time the great privilege of having the Most Blessed Sacrament reserved in their house.

The next step, advised by their eminent patron, was to place themselves under professed religious and in 1914 Mother Germaine, Superior of the Sisters of the Immaculate Heart at Scranton, Pa., with true apostolic charity heeded the call and for almost two years loaned three of her sisters to St. Teresa's, where all, under the guidance of Sister Stanislaus, a gentle, motherly woman, who died two years later at Scranton, followed the exercises of a novitiate. When the sisters of the Immaculate Heart left in the summer of 1916 it was with the satisfaction that the little community at Maryknoll had a strong spiritual foundation on which to build.

Cardinal Farley made frequent inquiries about the Teresians and visited their house whenever he came to Maryknoll. Other bishops and many priests also observed with kindly appreciation and words of congratulation the development of the women's organization.

Among these friends, none was more keenly interested than Fr. McNicholas, O. P., now the much-esteemed Bishop of Duluth, and it was largely through his counsel that the Teresians decided to become affiliated with one of the great Orders in the Church so that they might share in its spiritual advantages. The Dominican Order made a strong appeal for several reasons, and there was already a bond of union with the Dominican communities at Hawthorne which, under Mother Alphonsa Lathrop and Mother Amanda, had held out to the little band in its first

days the warmth of their friendship and the encouragement of their cooperation.

On February 7, 1916, Fr. McNicholas enrolled the little community, then fourteen in number, as Dominican Tertiaries.

At this point it seemed wise to Cardinal Farley for the Teresians to ask Rome to recognize them as a religious body under the title "Dominican Tertiaries of the Foreign Missions", and in June, 1916, a petition to this effect was sent to the Sacred Congregation of Religions.

The following January, word was received from Rome through Cardinal Farley that the Tertiaries were to consider themselves as a "Sodality of Pious Women" organized to aid the foreign missions. They were instructed to develop their work, to prepare a Constitution and Rule, and to purchase and hold property in view of a permanent establishment, but at this period they could not be encouraged to open a formal novitiate or to make public vows.

A few months later, at the

solicitation of Fr. McNicholas, Mother Samuel, head of the splendid body of Dominicans at Sinsinawa, Wisconsin, sent Sr. Mary Ruth for six months, and later, in 1919, Sr. Fidelia, two of her best, to train the Sodality along Dominican lines. Sr. Fidelia is still at Maryknoll.

The little community continued to attract attention and to bring many inquiries. The Superior of Maryknoll found its assistance invaluable along the many lines of women's work—household, clerical, and literary—and he longed to double and treble their number, but he feared, what most Orders hope for, so large an application list that he could not provide accommodation for all.

Besides, Fr. Walsh desired to secure for the energies of the Teresians outlets in other portions of this country and in the missions; and to this end, since they themselves sought further and final authorization from Rome, he decided to wait for it. And so THE FIELD AFAR spoke of the Teresians hardly enough to satisfy its feminine readers.



THE BEGINNINGS AT HAWTHORNE
(Miss Wholean, later Sr. M. Xavier.) (Miss Sullivan, now Sr. M. Teresa.)

IS ADDED STRENGTH TO MARYKNOLL

Evidently, however, the Teresians did not need to be "featured." The body continued to grow and few of those who joined it could persuade themselves to leave.

A second petition went to Rome late in 1917—and the Teresians experienced the slow and wise movement of things in the Eternal City. The following May further inquiries were made by the Sacred Congregation into their work, but their status remained unchanged.

In the meantime the Maryknoll Preparatory College had grown so rapidly that it called on the Teresians for the same kind of help they were giving at Maryknoll. Volunteers for this service were many and with the assurance of a gracious welcome from Bishop Hoban of Scranton, four, selected by their Superiors, on the Feast of Mt. Carmel, 1918, opened a little house on the Vénard grounds dedicating it to *Our Lady of the Missions*.

The head of this little group, Miss Catherine Fallon, with the approval of Bishop Hoban, took up a long desired phase of the work, that of addressing convents and schools in the interest of foreign missions, and the kindly encouragement which she met was proof of fruitful work to be accomplished along these lines by Catholic women.

In June, 1919, a very complete document was drawn up in behalf of the Teresians, and graciously signed by Archbishop Hayes, who is much interested in the work at Maryknoll. It was carried to Rome personally by the beloved Apostolic Delegate, Archbishop Bonzano. Finally, on February 14, 1920, the patient waiting of the Sisters was rewarded when full approbation was received from Rome through Archbishop Hayes. The Foreign Mission Sisters of St. Dominic then took their place as a recognized religious community in the Church of Christ.

Today these Sisters number forty-four, and a dozen more have been accepted. They represent the States of Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, Missouri, Wisconsin, and South Dakota.



MARY JOSEPHINE ROGERS, A. B.
(Sister Mary Joseph)

California and Michigan have daughters on the way.

"And what does the future hold?" you ask. We do not know, but under God's Providence we see the Maryknoll Sisters at work throughout this country helping the American Foreign Mission Seminary in its various activities, whether in the simple round of household duties, in clerical and literary work, or

among the Orientals who have found a home in our land: and we see them, too, in the mission field, catechizing, nursing, doctoring: in fact, we set no bounds to their work for the salvation of those countless souls who have not so much as heard the blessed names of Jesus and Mary.

The future is big, indeed, with possibilities, but the hours are even now too full for day dreams. Yet some things must be thought out at once, and in face of our own great needs we urge all friends of the American Foreign Missions to keep their hearts and purses open—for an occasional request from the Foreign Mission Sisters of St. Dominic, whom we shall be proud to refer to as **THE MARYKNOLL SISTERS**.

Their organization, ecclesiastical and civil, will be distinct from that of the Catholic Foreign Mission Society of America, and, as soon as they can see their way to do it, they will secure property of their own. *Encourage them!*

Reports from our Procure in San Francisco all spell activity and progress, but as yet Maryknoll has only a name there, without a habitation that it can call its own.

The Director on the spot would as cheerfully accept a house as he would a Ford machine or a subscription to *The Maryknoll Junior*. Try him.

A source of much encouragement to the makers of Maryknoll is the ever-increasing confidence in our work revealed by inquiries for our legal title and for Annuity blanks. The Annuity idea, especially, by which a man can execute his own will while living and retain the use of his money until the end of his life, is appealing to many.

Add some Maryknoll mission books to your library.

A N E N V I A B L E C I R C U L A T I O N—

At The Vénard.

THE new term began auspiciously with a retreat of four days. The preacher was Fr. Dever of Maryknoll, and with renewed vigor all have entered into the spiritual, intellectual, and manual duties of their program of preparation.

Two other Maryknollers gladdened us with their presence during the mid-year recess, and with their first priestly benediction as well,—Fr. Lane, and Fr. Sweeney, both recently ordained at Maryknoll. Such occasions are fruitful in graces, and forecast to the students the great happiness in store for them when their days of preparation are over. As Fr. Lane was the first student enrolled at The Venard when The Venard first began, in its first home (on Clay Avenue, Scranton, in the old "stone age"), the students at once instituted *habes corpus* proceedings for a holiday in celebration. They won their case, with ease, for never again, in this wide, wide world, will there be another "first" student at the Venard.

Fr. Sweeney remained to fill the vacancy occasioned by the departure of Fr. Staub, professor of Latin and English, who has been transferred to Los Angeles, where he will work for the cause of Maryknoll and foreign missions, and also serve as chaplain to a community of Japanese nuns, who conduct a school for the Japanese in the land of the movies. We were all sorry to part with Fr. Staub, a companionable confrère and an efficient worker. He takes with him our most cordial good wishes and the assurance of our prayerful remembrance in his new field of activity—for Maryknoll and the greater glory of God.

The new college building is finally beginning to look the part—instead of priceless ruins in Asia Minor. Boreas, with his snow and ice barrage, that effectively hindered all advance for many weeks, finally capitulated to Old Sol and southern winds—and now work on the structure is being rapidly pushed, inside and out. The walls and roof of the north wing are finished, and the central tower is about two thirds completed, while partitions, plumbing and heating fixtures, and plastering, engage a goodly company within.

Meantime various models of laundry equipment are being carefully scrutinized, in preparation for installing an up-to-date outfit in the power house. It is obvious that prospective dwellers in the "celestial kingdom" should be thoroughly familiar with the abluent processes so dear to the Chinese heart, so manifest in their fondness for laundries. The Venard students of next year will have every opportunity to acquire

this knowledge at close range. Therefore, let them rejoice!

The most notable among our visitors of the month was the Most Reverend Archbishop Rey, of Tokyo, Japan, who paused long enough in his cross country run for a boat to take a look at The Venard, with which he was familiar in print but which he wished to see "in the flesh." The Archbishop was delighted to be greeted by one of his own adopted children, Paul Hirata, our Japanese student, who, in native costume and tongue, welcomed His Grace to the Maryknoll Preparatory College, regretted the enforced brevity of his stay, and hoped for a longer visit on the return trip. The Archbishop will remember his visit by the blizzard that accompanied it—a better one than he ever met before, either in Japan or his native France—and the students will remember it by the many snaps with which they shot him, and by the charming talk that he gave on the little people of the Land of the Chrysanthemum, a talk that made us all equally willing with himself to fall in love with the Japanese and ready to spend our lives among them if so calls the voice of the Master. The blizzard departed with the Archbishop, and it proved to be the last, but lusty, kick of a hard and fast winter. All the oldest inhabitants in the valley are heart-broken. They used to brag about "the war" and "the weather"; but the world war and the last winter have left them speechless. We have many things for which to be thankful, but the most striking at present is that "spring is here."

The Venard has suffered a sad loss in the death of two of its most devoted friends and benefactors;—Doctor H. C. Barrett, a dentist, and Dr. J. T. McGrath, the college physician. Both were keenly interested in the foreign mission cause, and generously devoted to the welfare of the students, whose needs always commanded their prompt and cheerful service. Both were called by death when apparently in the very best of health, and with long useful lives before them. Human nature cannot understand why this should be, but with the confidence of Faith we know that Our Father, Who is in heaven, is kind and loving, and always acts for our greater good and happiness. Surely He Who wills all to be saved is mindful of these His servants who have given so generously their time and their science, and cooperated personally in the work of extending His kingdom and His Glory! The prayers of the community will continue to be offered, that God, if He has not already done so, may speedily receive their souls into His Holy Presence; and that He may bring, with the grace of perfect resignation, peace to the hearts of those who on earth were near and dear to them. "Blessed are the dead who die in the Lord."

June will be here before you realize it, and you will be worried about **PREMIUM BOOKS**. Think of them now, with our special discount, before it is too late.

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THE Most Rev. Francis Redwood, D. D., Archbishop of Wellington, New Zealand, visited the Maryknoll Procure in San Francisco on Sunday, February 15. His Grace is bound for Rome, to attend the meeting of the Hierarchy.

Another notable guest at the Procure was Most Rev. Pierre Rey, P. F. M., Archbishop of Tokyo, who stayed with us almost two weeks. During that time His Grace visited, in San Francisco, the Most Reverend Archbishop, the Seminary at Menlo Park, the Japanese Mission, the Marists, Jesuits, Dominicans, Paulists, Franciscans, Madames of the Sacred Heart, Notre Dame and Dominican Sisters, and Little Sisters of the Poor; and in Oakland, the Sisters of Mercy, the Franciscans, the Little Sisters of the Poor, and the Sisters of The Holy Name.

A reception and entertainment were given to His Grace by the Catholic Japanese of San Francisco, at the Morning Star Mission. Archbishop Rey has spent thirty-nine years as a missionary in Japan, and many of the Japanese who attended the reception had been baptized and confirmed by him before coming to America.

SIXTY THOUSAND, ALL INTERESTED



THE MARYKNOLL MISSION CIRCLES

WE know of two Circles, at least, that have a large associate membership of men, composed of the husbands and friends of the active members. Here are their requests:

Would you advise me of your plans for the Center Circle? I have had considerable experience in all kinds of clerical work and have a typewriter in my home. Let us know how we can use some of our spare time for Maryknoll.

—Trenton, N. J.

Please send me instructions. A number of us meet regularly in a social way and a desire has been expressed to help the missions. Will you sketch some definite plan that we may follow?

—Rochester, N. Y.

The proposed *Circles' Mission Fund* for the assured support of a Maryknoll missionary in the foreign field is an established fact.

A tiny foundation stone (\$5.00) has been laid. Contributions from individuals or from Circles will be welcomed, and will bring to the donors the reward promised to those who will come to the aid of an apostle.

Sales are popular and remunerative. So say the Circles of Westfield, Mass., who got together for a mission "drive" recently.

Home-made cakes were baked, —home-made confections of all kinds were made,—fancy articles and useful little comforts were manufactured,—mission books were ordered from Maryknoll,—and the whole town was agog with pleasurable anticipations. The good pastor announced the bazaar from the altar at all the Sunday Masses, encouraging all to patronize the affair, which offered attractive little gifts for Christmas and at the same time would very materially aid the cause of foreign missions. About six hundred dollars were realized.

The Westfield Circles are already making plans along more

extensive lines for the next Christmas sale, which bids fair to be an annual event of importance in the town.

The March meeting of the San Francisco Maryknoll Auxiliary was one of the most successful in its history. The speaker of the occasion was the Rev. Bartholomew Reilly, O. P., of Washington. This priest was born in Scotland, and he debated the question, "Our Foreign Mission Is Not Successful" with another Scotch priest, the Maryknoll Director. The humor of it all was that Fr. Reilly considered America as his foreign mission, while the Maryknoll priest took another point of view. The experiences of Fr. Reilly were interesting and instructive, and the debate between the two priests was declared by the audience a "Scotch Treat."

The Procure "auditorium" was crowded, and if the Auxiliary membership continues to grow a new meeting place will have to be found. The meeting was presided over by the Auxiliary's president, Miss Emma J. Ramm. The secretary, Miss Margaret A. Gallagher, made the interesting announcement that for the past six months the Auxiliary has been able to pay the rent of the Procure.

Catholic women of Oakland, San Francisco, and vicinity may become members of the Auxiliary by applying to the officers or to the Rev. Director, Maryknoll Procure, 1911 Van Ness Ave.

Clubs and Circles may have *The Field Afar*, if all copies are sent to one address, for eighty cents a year.

"What shall we sew?" is a query that comes often to our desk. And at present we answer: Household linens,—sheets, pillow-slips, towels of all kinds including rollers, napkins, and so forth. Housekeepers will understand the need of an abundant supply for such a big family as ours (170), and the need of constant replenishing.

The *Maryknoll Center Circle* offers a splendid opportunity to ardent Catholic souls throughout the country, who are asking, "What can I do to help?"

Membership in this Circle will bring you into close touch with Maryknoll and will give you a share in its spiritual benefits. Guided by a Director here, your zeal will find numerous outlets for aiding our missionaries and for helping in the training here of future Soldiers of Christ in the foreign apostolate. Souls brought to God through the ministry of these young priests will owe much to you.

A word judiciously uttered at the right moment will perhaps awaken a vocation: a mission leaflet, or a copy of *THE FIELD AFAR* or the *Junior*, that you pass on will perhaps prove to be fruitful seed. The vocation thus aroused may produce another Francis Xavier—or, at least, gain a friend for the Cause. To be a Maryknoll Mission Circle is to be a propagandist, an apostle,—and the reward promised to an apostle will be yours.

If you are interested, write to the *Circle Director*. Send ten cents (in stamps) for one month's dues, or one dollar for a year, and a membership card will be forwarded to you, with leaflets suggestive of various means, great or small, by which you may aid the Cause.

Our *Oriental Social* was a success. The attendance was good and interest was aroused in the work of the missions. As a result we are enclosing seventy-five dollars for the support of a catechist for five months, in Maryknoll-in-China.

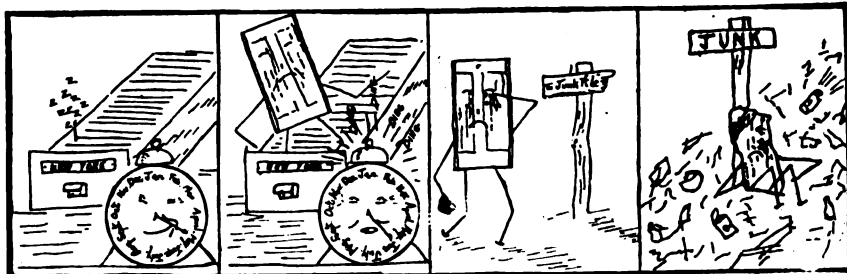
—Rochester, N. Y.

Enclosed find \$68.00, the returns from Mite Boxes distributed by the Immaculate Conception Circle.

Your idea, as proposed in *THE FIELD AFAR*, to gather among one's friends every month the support, in part or entire, of a catechist, has moved me to make the attempt. Kindly send fifteen Mite Boxes, which I will distribute among that number of friends. Each month I will make returns and with God's help we will try to raise the necessary amount.

M A R Y K N O L L M A G A Z I N E S H A V E

Recollections of the Office Desk.



Some unhappy stencils are doomed to the Junk heap, but better days are at hand for most of ours. The daily average of discards is getting really small.

Banzai! Another Women's College appears on the horizon as a **Maryknoll Founder**. This time it is the

College of Mt. St. Vincent on-the-Hudson—

near enough not to see us, yet big enough to appreciate the World-Wide Cause.

A blessing—a big one—on Mt. St. Vincent's College! We welcome it, and warmly.

It looks now as if Saint Patrick will yet reach the place he deserves among Maryknoll burses:

Enclosed find a check for \$50, in thanksgiving for a favor received.

I should have liked to send it without a string attached, but I am so much interested in St. Patrick's Burse that I wish you would add it to that.

I hope the Friends of Irish Freedom will get on the job with as much energy and enthusiasm as they have displayed in the Victory Fund Drive and send the St. Patrick Burse over the top during the month of March.

(A New Jersey priest.)

Annuities during the past month reached the sum of ten thousand dollars and are traceable to the interest of priests in Iowa, California, Ohio, New York, and Massachusetts.

Evidently it will not take long to place the Mother Guérin Burse in its niche alongside the other Complete Burses in the Maryknoll Burse List. Here is the proof:

(With check for \$1,206.78.)

What is particularly gratifying in this remittance is that the greater part of the offering is the result of sacrifices made by our school children. By denying them-

selves moving-picture shows, sweets, and other indulgences, for several weeks or months, they have been able to contribute a neat amount to the fund.

The children are delighted to send their offerings, and we feel that they are developing a spirit of missionary service that will prove a fundamental principle of their future lives. The prayers and sacrifices of these dear innocent children will surely yield blessings in the fields afar. It is our earnest endeavor to instill into their hearts this zeal and personal interest in the missions, for we realize the need of an active lay apostolate.

—Srs. of Providence,
St.-Mary-of-the-Woods, Ind.

There were only one hundred ninety-three discontinuances last month, a good record, out of fifty-five thousand subscriptions.

Why is this? Because **FIELD AFAR** subscribers like their paper, read intelligently, know when they are "touched," are neither lazy nor indifferent, are thoughtful for us as well as for their own spiritual needs.

Of course, we had to send out some bills (nine hundred), and some reminders, all of which meant labor, time, printing, and postage, but there is great satisfaction in keeping your friends even if they cost you good money.

A word to you who would have the Foreign Mission Seminary benefit after your death by your present thoughtfulness—

Suppose you desire to leave to us a certain sum, which is now lying in a savings bank, or elsewhere, and drawing interest which you need.

We are in a position to accept your gift now, agreeing to turn over the income to you during your lifetime. Send for our Annuity leaflet.

TOURS TO EUROPE

The Gross Travel Bureau has arranged tours for April, May, June, July, and August. These tours claim to be the lowest in price of any agency.

The tours of June, July, and August will provide for attendance at the unveiling of Lafayette's statue in Metz, France, on September 6. The tours cover France, Italy, Switzerland, Belgium, Holland, England, and Ireland.

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Deceased—Elizabeth Patterson; Mrs. Kate Humes; Elizabeth McDede; Richard Gorman; Mary Slater; Annie Slater; Katherine Stack; William McKiernan; Mary McKiernan; John Rattigan; Mrs. Catherine Cronin; Mary Keough; Thomas Lawlor; James Stringer; Edward Nolan; Mrs. Anna Kessler; Mary Murphy.

We ask a remembrance in your prayers for these friends of our work:

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N O P R O F E S S I O N A L A G E N T S



Is that you, Father?

This drawing is one of several, some of which have already appeared, prepared for *The Field Afar* by a zealous French missionary in Burma. Fr. Mourlante, the artist, doubtless thus relieves the hardship of his life and at the same time contributes a smile to those of our readers who do not lack the saving sense.

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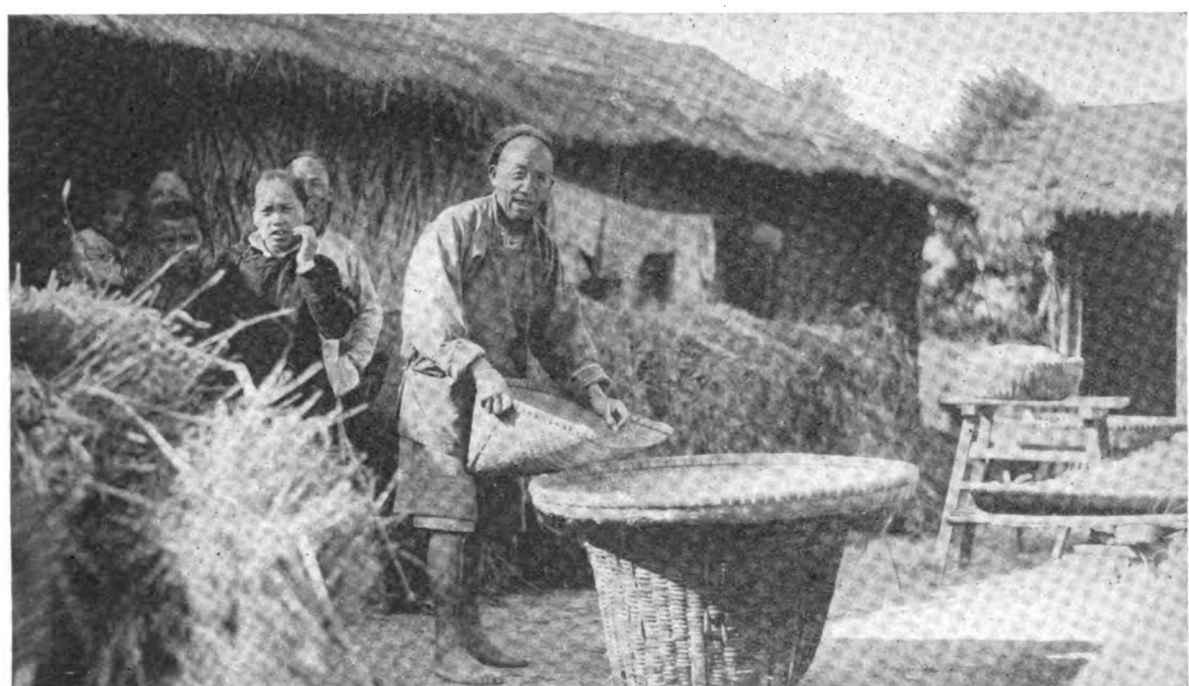
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Assignment—to first field (Yeungkong, China), April 25, 1918.

Departures—four missionaries, Sept. 8, 1918; three missionaries, Sept. 8, 1919.

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Founded in 1907. Appears monthly.

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and consecrated toil of all engaged in
this work.

Communions and rosaries every Friday
from all Maryknollers. Similar spiri-
tual help from thousands of friends,
lay and religious, in many countries.

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Make all checks and money-orders pay-
able to James A. Walsh, Treasurer,
Ossining P. O., N. Y.

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Maryknoll Preparatory College.
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District No. 1—Yeungkong.
District No. 2—Kochow.
District No. 3—Tungchan.
District No. 4—Loting.



*Holy Spirit, Spirit of Truth,
come into our hearts; give to all
nations the brightness of Thy
light that they may be well-pleasing
to Thee in unity of faith.*

Recall!

The Solemnity of Pentecost
falls on May 23. If this
notice reaches you in time,
kindly join us in a Novena of
Thanksgiving for the many
gifts of the Holy Ghost to this
young Society during the past
nine years of its existence.
And add a prayer that this
light and strength may con-
tinue.

* *

THE Apostolic Letter, *Maxi-
mum Illud*, of His Holiness,
Pope Benedict XV, is a very im-
portant and unusually strong
document on the subject of mis-
sions and missionaries.

We have as yet seen few
references in the publications of
this country to some of its most
vital points, but already we have
evidences from overseas that the
inspired words of Our Holy
Father are having a telling effect.
They make us realize that we have
entered upon the great mission
era of the Catholic Church.

* *

BACKED by three hundred
million strong, united in
closer bonds than any merely
human organization can boast of,
the Holy Father is setting before
our generation as few other Popes

have ever done the mission ques-
tion—one of the most pressing of
our day.

The heart of the question,
according to Our Holy Father's
view, is the fostering of foreign
Mission vocations among our
students, and also even among the
clergy. To him, parochial bounds
do not exist; or, rather, they
expand to include the whole
parish of Christ, the entire world.
Never have pagan countries been
more ready for the Faith,—yet
facilities are lacking to bring it to
them at the present moment.
Today the Universal Church is
marshalling her forces, and our
own America is going to take an
important part in the movement.
As yet we do not realize the
magnitude of the new undertak-
ing,—but after a few years the
fruits will appear.

Yielding to none in loyalty to
the Holy See, the Church in
America is rising in all the
strength of her vigorous youth to
shoulder her part, and more, if
necessary, of this work. Our age
is an age of "big things." Recent
experiences have acquainted us
with the power latent in a body
of sixteen million members.
Though the work is new to this
generation, tremendous oppor-
tunities are lying at our feet.

MAY in South China is hot
and humid, but the month
is as precious to our missionaries
as it is to those of us who stay in the
home-land. It is a beautiful
work, this propagation of Catho-
lic faith that carries with it the
love of the one true God, the

multiplication of tabernacles for both the Real Presence and for the Third Person of the Most Blessed Trinity, and the extension of devotion to our Blessed Mother, the Immaculate Conception. It is the privilege of all Maryknollers and of all who are standing behind Maryknoll to share in this blessed work.

* *

IN these days of self against self, it is pleasant to learn that some of a class too often characterized as greedy are giving fine examples of charity.

We think of two, large employers of labor. One is dividing his profits on a fifty-fifty basis with his employees, to whom he opens his accounts for inspection. The other, in spite of a long and serious battle against difficult conditions of production, recently gave a bonus to each of his employees, who in turn passed on the spirit of kindness by contributing a tithe of the bonus to a Home for Incurables.

Both of these employers, we are proud to say, are practising Catholics.

* *

ROME announces an examination into the Cause of the twenty-two young neophyte-martyrs of Uganda, Africa, converted by the White Fathers in 1886. These black-skinned youths preferred to be burned alive at a slow fire of dried reeds rather than deny their Faith.

This is one answer to the question sometimes asked by well-minded but skeptical inquirers who feel that the moneys expended, not to mention the energies of the missionaries, might be more profitably employed in the Church's warfare at home.

Catholic faith has a philosophy but is not itself a philosophy: it is a supernatural message, and Christ has warned us that God has "hidden these things from the wise and prudent and has revealed them to little ones."

* *

Note the Joan of Arc Burse. It waits for you.



JOAN OF ARC—the world's heroine! Better still, a saint in God's Church!

Like Bernadette of Lourdes, to whom our late revered Fr. Price was so devoted, Joan tended the flocks. And these two virgin shepherdesses of France are now eternally happy in heavenly pastures, "following the Lamb whithersoever He goeth."

Joan of Arc loved Mary's Month, and it was on a beautiful May day that the virgin of Domremy, after receiving the Sacraments, was taken to the market-place at Rouen and burned at the stake. Out of the fire a dove was seen to ascend.

Ask the new saint for some special favor.

THE more we look into the work of European Catholic missionaries, the stronger grows our admiration of their spirit.

We do not refer now to the heroism that has brought forth a legion of martyrs who thirsted to die, under the sword, for Christ and souls; but we think rather of their unaided and often fruitless struggles, borne with patience and almost an excess of charity.

Many Catholics are beginning

to learn that their representatives in the mission field have never been properly maintained.

Imagine a priest trying to live, travel, and extend his missionary activities on a sum ranging from thirty to fifty cents a day. Yet this is the pittance supplied by the principal mission-aid organizations of the Catholic Church.

And some thousands of missionaries have continued at their posts on this small allowance, resigned to inactivity, and content—as if it were an unalterable condition—to keep life in their bodies and faith in their own souls.

This condition can be remedied, but not until old methods and measures, honorably labeled, are set aside, and organization renewed in a truly Catholic spirit. Of this we are convinced: the Catholic body of the United States will respond generously to the call of Our Holy Father and of our own hierarchy for a decent support of missionaries, whatever their nationality.

* *

THE other day we had just laid down two letters, both from missionary bishops, each from a different country, and both with the same cry—"The situation, for lack of funds, is desperate. Can nothing be done?"

Something can be done, of course, but these bishops are well aware that Maryknoll can do little more for them than send some spare intentions occasionally.

And they know, too, that the old *S. P. F.* and *Holy Childhood* cannot give what they have not—and the most they ever have is little, indeed. And as we dropped the letter with a sigh we picked up a New York daily and read:

John D. Rockefeller, Jr., at the head of a party of more than twenty public officials, representative business men and religious leaders, left the Pennsylvania Station early today for a two weeks' tour of the principal cities of the country to present the program of the Interchurch World Movement (to evangelize the world), which he describes as being "a movement of the churches, by the churches, for the churches."

The tour, arranged as a sequel to Mr. Rockefeller's offer to give all of his time for two weeks, is preliminary to the United Simultaneous Financial Campaign of the week of April 25, when the thirty denominations which are co-operating will seek subscriptions of \$336,777,572 from the Protestant population of the United States.

A suggestive and stimulating paragraph! But who that will be moved can bring fruit from it?

✱ ✱

THE Divine Founder of our Faith was persecuted—unto death. He foretold that His Church would also be persecuted.

Today the enemies of our Church still repeat the worn-out and oft-answered objections to the divinity of our Faith. Occasionally more modern calumnies are brought to light. To the Catholic it seems strange that one apparently sound objection to the divinity of the Faith is never proposed.

It is this. The Catholic claims that Our Divine Redeemer founded and commissioned the Catholic Church to "teach all nations,"—and in this work of conversion promised to be with It all days. Now is not Our Divine Savior God Himself, and Omnipotent? Why then, after nineteen long centuries, is only so small a portion of the world Catholic?

How can this seeming objection be answered? We prefer to let our readers imagine for themselves just how they would reply.

However, we suggest one consideration. Man's greatest faculty is the free will. God will not take back this gift by forcing our nature. He invites, He never compels. If so small a part of the world is Christian, and even less is Catholic, is it not because many whom God had "invited" to assist in the work of conversion, in His own work of salvation, have either disregarded the invitation or, if they have at first followed a vocation, afterwards lost their zeal and worked only indifferently?

"God has not forgotten you, but you have forgotten God."

The Preparation.

Six passages have been secured since January for as many Maryknoll priests to leave San Francisco for China in September. The outfit and passage asked for each will be five hundred dollars. If you can help Maryknoll to meet this expense whatever you give will be welcome.

The next group of Maryknollers crossing the Pacific will share the deck of the Nanking with the *World Sunday School Convention*. From the difficulty which we have had in securing accommodations it looks as if the Sunday Schoolers will be very largely in the majority.

By the by, we note that some enterprising Japanese laymen—non-Catholic—have pledged \$150,000 to this convention.

Japanese, Too.

WE have rarely met a missionary from Japan who did not urge us to keep in the heart of Maryknoll a place for the people of that Island Empire, which more, perhaps, than any other country, in our day, needs the heaven of Catholic faith.

When the Superior of Maryknoll left Japan for Korea and China, he had a strong hope that some day, and soon, the young Society which he represented would take its place alongside its European brothers and share with them the trials of that difficult field.

There are strong reasons why American Catholic priests should be in Japan, and Maryknoll has already been encouraged by the Sacred Congregation of Propaganda to prepare for future efforts there.

The Maryknoll Junior is rapidly increasing the number of its readers. A hundred thousand is our present aim, and with such backing as The Field Afar has already secured, we should reach this figure before the end of 1920.

Diocesan Mission-Aid.

THE Diocese of Columbus, Ohio, has established a *Home and Foreign Mission Society*.

The Rt. Rev. Bishop Hartley has decided upon this form of organization as most desirable to secure gratifying and permanent results to Catholic mission activities, and in a pastoral letter he has ordered a branch of this Society to be established in every parish and mission of the diocese.

The declared object of the new Society is

**to aid all needy missions
at home and abroad,**

and we are gratified to remark that the American Foreign Missions are already announced as a beneficiary.

The Rev. P. J. Kilgallon has been appointed by Bishop Hartley as Diocesan Director, and at the close of his first two weeks of labor he had enrolled fifteen thousand members. Fr. Kilgallon will work through promoters and will keep a column of live news in *The Catholic Columbian*.

We call the attention of our Pittsburgh friends to the great kindness of their Diocesan Mission Aid Society.

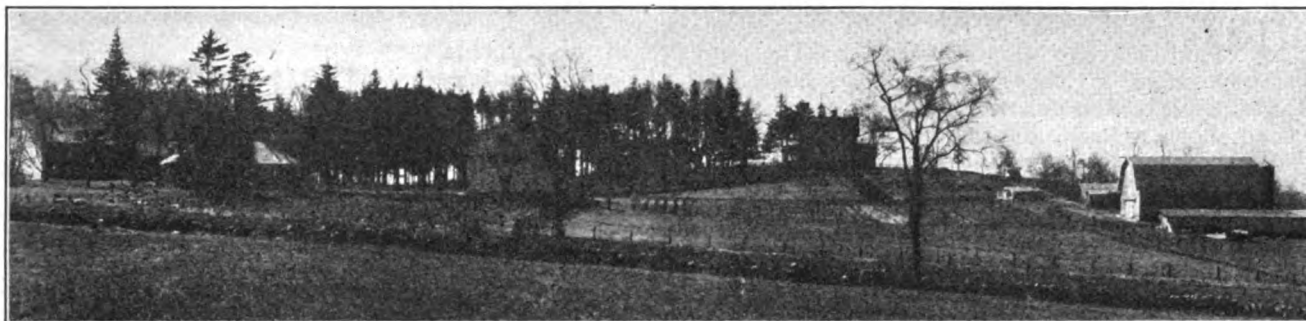
Fr. Danner, Chancellor of the Diocese and Director of the above-named Society, has started a Maryknoll Burse, "to perpetuate the work of the benefactors."

A special card has been printed to spread the movement, and we quote from this card:

In the past we have permitted all our funds to go directly and immediately into the work of aiding the present needs of the missions. Let us also set aside this burse for the education of a student, so that the Diocese of Pittsburgh, which has always been foremost in doing its share in any worthy cause, may be listed as the founder of a perpetual offering to the mission work.

The receipts of the *Catholic Missionary Aid Society* of the Pittsburgh Diocese during its past fiscal year were over \$88,000.00. The expenses of collecting were only \$1,206.68, and the funds were divided between home and foreign missions,—foreign missions receiving \$45,218.17.

The Home Compound—The New Seminary Site Behind the Trees.



St. Peter's and St. Paul's,
both beyond
St. Teresa's and St. Martha's.

Garage
beyond
St. Joseph's. Wireless Station.

St. Michael's
and
Wireless Station.

Pro-Seminary
and
Chapel.

The
Green
House.

Barn,
Outhouses and
Chicken Yard.

ST. PAUL'S has shed its coat of scaffolding "and looks the part." It is a dignified pile that has an appearance of having grown out of the ground and of having always been where it now stands.

You will like it,—and if you have given a dollar to it you will be proud of the fact, but sorry that you did not give more.

Strange to say, our one appeal for St. Paul's brought only a small proportion of the entire cost of the structure. Our friends have been good to us, but along other lines than St. Paul's and our central heating-plant. And together, both will stand us a clean one hundred thousand dollars, not including five hundred tons of coal.

You see, we are getting big and need a few big gifts occasionally.

St. Teresa's is beginning to look quite monastic. All its occupants except the postulants have added to their gray habits a coiffed veil, and the chapel, transferred to a larger room, has been fitted with stalls, the gift of one of the community.

Activities are preparing, and in the near future more of these Maryknoll Sisters will be turning their faces toward the westerning sun and taking up their residence on the Pacific Slope.

Of this, more in a later number. Scranton was the first outlet, and now two others are being prepared. And then, some day,

The site of the new Seminary, which will soon be started, is still open to a benefactor. Twenty-five thousand dollars will cover its purchase. The gift can be registered as a memorial.

the much desired opening in the Far East will be found and the stream will be flowing in earnest.

The "wireless" at Maryknoll is an established fact. It's first message was from St. Joseph's to St. Michael's, the short distance of about three hundred feet, and it read:

May American Catholics make use of the wonderful gift of God revealed by science, so as to bring their less fortunate brothers in

pagan lands to the knowledge and love of our Redeemer.

Within a few days, however, our operators were in touch with Arlington, Va., and listening to telephone conversations from the other end of Ossining.

And why the "wireless?"

Because Maryknoll-in-China is road-less and our men are several days apart. We are sure that the wireless will bring them together, and make their work more efficient, at small cost.

For our first wireless foundation we have appropriated two hundred dollars, to be expended by "the Professor." If the appropriation appeals to you, we shall be glad to have you share the expense with our small check-balance.

A Request to Square a Square. That's Square!

□ □ □ □ □ □ □ □ □ □ □ □ □ □ □

When we built St. Peter's, the Field Afar house, it cost only about twenty-five cents a cubic foot; but our two latest, St. Paul's at Ossining and our College at Scranton, came up to the times at forty-five cents per.

□ □ □ □ □ □ □ □ □ □ □ □ □ □ □

If you can help us to square a few cubic feet, we shall be indeed grateful to get forty-five cents, or any multiple thereof. We need it to clear our accounts before we tackle the next big problem, our new Seminary.

□ □ □ □ □ □ □ □ □ □ □ □ □ □ □

Reports and Jottings.

THE annual report of the St. Paul Diocesan Mission Office (*Propagation of the Faith and Holy Childhood*) is most attractive and shows a strong development of mission interest in the great Northwest. The work in St. Paul was begun only a few years ago and the receipts last year were almost \$69,000.

The Right Rev. Bishop Russell announces that the *National Catholic Welfare Council* is inaugurating its *News Service* to Catholic papers. THE FIELD AFAR will rarely have occasion to use this service, but it strongly urges every one of its readers to look for it in some Catholic weekly. The *News Service* will be exact and reliable.

Ossining has recently made an impression on the country through successful radio-phone experiments made by Mr. Robert Gowen, who, with an inexpensive equipment, has talked with Chicago and other cities of the Middle West. The Maryknoll wireless is in touch with Mr. Gowen and is noting his progress with much interest.

Archbishop Rey, of Tokyo, Japan, was present as a guest at the great St. Patrick's Night dinner in New York. That morning he had pontificated in honor of the day's Saint, at the so-called French Church of the Blessed Sacrament Fathers. But all this is quite as it should be: March 17 commemorates the Finding of the Christians in Japan.

I shall have to spend one hundred dollars a month on catechists in this district to "make any fist at all," but it will be money well spent.

—Fr. James E. Walsh, writing from Kochow to his Superior.

The *Duluth Diocese Burse* is climbing and it looks as if something even better would follow.

The pupils of all the parochial schools in the diocese have been offered prizes by the Bishop himself for the largest number of subscribers to our *Maryknoll Junior*.

Someone remarked with truth the other day, "*The American Foreign Missions is fortunate in its friends.*"



THE ARCHBISHOP OF TOKYO
AT MARYKNOLL.

In Japan, where I have lived for thirty-eight years, there is a magnificent field for the ardent young American missionaries, even though statistics seem to prove that the empire is a disheartening field of missionary endeavors.

Archbishop Rey at San Francisco.

The report of mission work among the negroes of the United States emphasizes the fact that "the South has no use for the negro race and this fact makes a negro secular priesthood a practical impossibility." The report adds that a solution might be found if someone would establish

"OBSERVATIONS" at last!

A limited supply—one thousand copies—of

OBSERVATIONS IN THE ORIENT

By A Maryknoller

has come and will soon be gone.

See page 120.

a religious community of negroes for negroes.

In our February issue there was an announcement to the effect that a house in New York City would be a welcome gift to Maryknoll.

We need such an establishment—a city Procure—and we could make good use of it in a hundred different ways, but we did not expect the good fortune of having a house presented to us and it wasn't. We are still on the lookout for something reasonable, on easy terms, and if you know of such drop us a line, please.

A new school program for the Philippine Islands calls for an expenditure of \$15,000,000 in five years.

One-hundred-and-fifty American school teachers are wanted, including high-school instructors and specialists. Two-year contracts are required and traveling expenses will be paid to Manila. The salary is \$1200 a year, with a 15% bonus. Applications are sent to the Bureau of Insular Affairs, Washington, D. C.

The Cause has been introduced at Rome for the beatification of forty-six servants of God in Korea and Cochin-China. Among these are the names of Just de Bretènières, and Henry Dorie, both familiar to readers of THE FIELD AFAR. Eight of the forty-six are alumni of the Paris Seminary; sixteen are Koreans; and twenty, all natives, belonged to East Cochin-China.

If you intend to enter Maryknoll—the Seminary or the Preparatory College—write now.

With Fr. Ford.

We have been looking over the journey of Fr. Ford and have set aside the following entries as especially interesting to our readers:—



Oct. 12. **H**AD long talks today with the three women catechists from Cheungtinnam, Taishap and Sashan. Encouraging to find I could understand them better than I had hoped from my attempts with others here—owing to the difference between Cantonese and Yeungkongese.

Some Christians sent me a small pheasant and a huge "polo"—a sort of melon, larger than a watermelon but with a cluster of edible fruit inside, peach-like in taste and size.

The mason finished his work on the house today. I was not prepared to pay him, but we did not come to blows over it; he agreed rather reluctantly to wait a few days till I sent to Canton for it.

Oct. 13—Between classes, spent the day urging the carpenter to finish. I tried the Maryknoll tactics of moving in and shoving him out. We got the dusty old Chinese bed-frames in place. The whole house is clean for the first time this year, or will be when we have finished.

Oct. 14—Housecleaning all day. Cheungtinnam Christians sent me two live pheasants. They are too beautifully feathered to kill, but I suppose they'll have to go the way of all bird flesh. I postponed it till we come back from Canton; the catechist will feed them meanwhile.

Oct. 15—Still housecleaning. I have to spread the furniture of one room over three impartially, and I don't know which one later will be assigned to me; it's quite a strain.

Chingshinglan from Cheklung came today. No priest has been near that town (3,000 pop.) in over three years; it is cut off from Yeungkong by frequent raids of bandits. He says there are seven Catholics in the town, but many, whose names he will send later by messenger, want instruction. The Catholics have bought a shop for services. I promised I would try to visit it after Christmas. Cheklung is a half-way post westwards on the road to Tinpak and a very important town geographically in this district. Fr. Shi told me it should later be a center to work from. It is only two days from Yeungkong by boat and overland, in the part of this district I have not yet seen.

Leave tomorrow at six for Canton—then a happy reunion!

Oct. 16—Mass at 5 (11 men and 6 women present). After a hasty breakfast for fear of missing the boat, we sampaned to the "On Chai," which did not leave till 2.30 and then simply floated down the river to its mouth. The steamer draws seven feet of water and there was only six feet in the channel, so we anchored overnight.

Spent a happy day on board, recognized many of the crew and passengers, and had plenty of time for a little meditation. Struck by two lines in Psalm that I've read hundreds of times before: "*Vacate et videte quia Ego sum Deus, exaltabor in gentibus et exaltabor in terra.*" The first result of meditation (*vacate*) is to realize God's plan in creation, so to speak, and the next is to realize the Foreign Mission ideal (*in gentibus et in terra*). The psalms are so full of Mission appeals, it's a wonder to me that more priests are not moved by them to offer themselves. It certainly is the clearest of vocations described in the Scriptures.

Oct. 17—At daybreak the steamer weighed anchor and continued the journey. As a special concession, and in confi-

June will be here before you realize it, and you will be worried about **PREMIUM BOOKS**. Think of them now, with our special discount, before it is too late.

Mission Books

(PUBLISHED AT MARYKNOLL)

Thoughts from Modern Martyrs.....	\$.40
Field Afar Stories, Vol. I.....	.60
Field Afar Stories, Vol. II.....	.60
A Modern Martyr (Life of Bl. Théophane Vénard).....	.75
An American Missionary (Fr. Judge, S. J., in Alaska).....	.75
Théophane Vénard (in French)	.60
The Martyr of Futuna (Bl. Peter Chanel).....	.75
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The Lily of Mary.....	\$.50
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With Christ in China.....	.50
Our Missionary Life in India	1.00
Bl. Jean Gabriel Perboyre....	1.00
Christian Daimyos.....	1.85

(All Books Postpaid)

Address: THE FIELD AFAR OFFICE

dence (which I trust I am not violating now), the purser whispered to me that perhaps we would not arrive tonight, though he boasted that the boat could do the trip in fifteen hours. I resolved yesterday, however, not to mind any delays and I had provided against them with a book, so it is simply a peaceful rest instead of an irksome prison.

Had a pleasant afternoon chatting with my neighbors. There's a great chance for quiet propaganda,—we are cooped in a narrow cabin—sixteen of us—with little to talk about, and their minds are soon exhausted. The questions they asked showed intelligent interest. Especially when we passed Sancian Island several remembered my explanations from last time and related them to the rest.

One young man studied me silently all morning and as we came in sight of Sancian he

listened awhile, then told me that his family wanted to study the catechism. They live at Taiho where we have no Christians. Years ago they were prepared for Baptism, but no priest had come since. It will give us a foothold in Taiho (a port reached by every boat going to Kongmoon). I promised to get off and see the family on the return trip.

Oct. 18—No Mass. Landed at Kongmoon at 6.30. Three of our women catechists accompanied me. Never again! Each had three or four small trunks, several tin cans, about fifteen live chickens, besides small bags and umbrellas. It took at least twenty minutes to load the sampan and unload, and we barely caught the Canton boat.

Forgot to mention last night I met the new Customs Officer at Ngaimoon—a Swede from Brooklyn, N. Y., named Neilson. He has a lonely life of it, but likes it here as his married sister lives in a port nearby.

Alone on deck at night makes God very near to us in China, and the plaintive cry, "How shall we sing the song of the Lord in a strange land?" is answered from the silence of our soul where God's word is heard. And He consoles us in the absence of Mass by making the sacrifice of it sweet, and instead of offering Him Himself, we laugh at our empty hands and offer Him ourselves.

At five in the evening arrived at Canton, to find Fr. "James Ed." ahead of me! Oh! how good it was to meet after seven months absence. His face was the most attractive, though not the handsomest, I've seen in months! Had only a word or two with him, as he went to hear Confessions at the Orphanage. He is due to preach tomorrow at Shameen, I to sing High Mass at the Cathedral.

Oct. 19—Sunday. Sang Mass off key and everything else, but I'm so happy I don't care; I did my best.

Père Robert came last night. This morning he gave me a half-hour's walk and talk. Among other things, he urged the building of *Christianities* in groups so they can be visited economically.

Oct. 20—It's Confucius' Birthday and the infernal regions seem to be let loose, to judge from the Chinese music. It played outside my window until 3.30 this morning.

Seven young Salesians just demobilized arrived at dinnertime; this makes thirteen in their Mission. The Italians gave us an enjoyable hour of song in the evening. It was a good chance to compare the two nationalities—seven Italians sat on my right and six French on the left.

Oct. 21—The Italian Salesians left this morning, each strapped to a sensible knapsack. They will have a different dialect than we, — Hakka, not Cantonese. They are Venetians and Milanese.

Fr. Meyer landed in at supper, in better health than ever. We had an informal meeting from nine to twelve!

Oct. 22—A sick call from the hospital for an English-speaking priest was answered by Fr. Walsh.

Oct. 23-25—On Retreat.

Oct. 27—A five hours' boat ride to Fr. Gauthier's Mission, Tailung, southwest of Canton. He has "old" Christians. There is a noticeable difference in the increase of devotion and frequent Communion.

Oct. 28—Went to Lunghaan, a large village where Fr. Gauthier has three hundred Christians.

Oct. 29—We took the occasion to have a Missa Cantata, a Requiem; about fifty received Holy Communion.

Oct. 30—Went to Hongkong by train. One of the Canadian Sisters was in the Third Class and



The Maryknoll Pin
(The Chi-Rho)

Twenty-five cents apiece.
Six for one dollar.

It consists of two Greek letters—Chi (key) and Rho (roe)—the monogram of Christ. The circle symbolizes the world, and the entire emblem signifies the mission of Christ to the world.

Address: Maryknoll, Ossining, N. Y.

had to stand, so we were happy to invite her into the Second. She had a FIELD AFAR with her. As we reached Hongkong we saw the *Nanking* had docked and we arrived just in time to greet Frs. McShane, O'Shea, and Vogel. It was good to have us six pioneers together again—the first time in four or five years. There's a full understanding of one another among us that removes constraint.

Oct. 31—A whole day of excited talking and shopping!

Nov. 1—At Nazareth for the day. Fr. Tour claimed us as his own and spent his every minute with us. He is jolly and frank and a lover of Maryknoll.

Nov. 2—Fr. Walsh preached at the Cathedral. In the afternoon we pilgrimaged to Fr. Price's grave. Some kind soul had placed a bouquet on it.

Nov. 3—All Souls' Day (transferred). Up at 5.30 and said Masses at 4. We were thirteen priests at the Procure, so the five altars were not too many. We left at 7 for Canton. We were the only Europeans in the Chinese section and had a large portion of the deck to ourselves; the Chinese prefer sleeping in the cabin. We got a good meal—a generous beefsteak, potatoes, and peas, with coffee—for fifty cents.

Are you hesitating about offering your life to the foreign missions? Say a prayer to the Holy Ghost, and be generous. God's arm is strong.

Nov. 4—Quiet days of rest for all but the Superior. We sang a Solemn Mass of Requiem for Fr. Price. In the evening we called at the Canadian Sisters' Foundling Home. They received 6650 infants last year and every one of them went to Heaven.

The three new men went on Retreat after supper.

Nov. 5-18—Spent in shopping, meetings of the brethren and frequent visits to the boat company's office to get information as to the next boat for Kongmoon.

Nov. 18—Fr. Vogel and Fr. Ford left for Yeungkong amid the hidden tears of their brethren,—at least, with their best wishes and prayers for the months of absence.

Nov. 19, 20, and 21, and 22,—On board the several good ships that ply between Canton and Yeungkong. The trip was as usual, though our cabin was smaller, if anything. It was three feet high, but we crawled in and out gracefully, and as Fr. Vogel had brought a game of chess from home, the time passed quickly.

Nov. 23—Dec. 16—Visited three Stations, hired a Yeungkong teacher and a second "boy", and fired six catechists. Received word from three villages that some men in each wanted to be

instructed, but they are too few to send a catechist now. Built a stove for the kitchen and made minor repairs about the house.

Dec. 18—Man from Taishap, whom I thought to be a Christian from his steady attendance at Mass, told me today he would like to go under instruction for Baptism.

Dec. 19—Cook from the Presbyterian Doctor's over today to offer his services to instruct Ahan how to make bread; at last the dreams of months seem to be realized!

Two patients for the "Dispensary," my quinine is down to two pills, and it's costly.

Catechist reported another young man, a shopkeeper at Taipat, wants to be instructed. Will come to Yeungkong at his own expense for that purpose. He appears to be comfortably situated financially.

The missionary, like his brother in remote parishes of our own country, misses at times the great solemnities of the Church, but Fr. Ford thus points out a compensation:

This will find you in the solemn time of Holy Week, perhaps, but it won't disturb the spirit of recollection to wish you a share in the joy of the Church at her

Fifteen Thousand Copies

of the life and letters of

THÉOPHANE VÉNARD

(Blessed)

are in circulation among English speaking peoples.

Read this book—wherever you are—for recreation, for spiritual help.

**Address: The Field Afar Office
Maryknoll Ossining, N. Y.**

Savior's Rising. I envy you the *Tenebrae* and *Exultet*, but the fervor of our "early Christians" gives a setting to each Feast that takes one back to Apostolic times. It's the first Easter for some, and all have felt a re-birth in our continued presence among them.

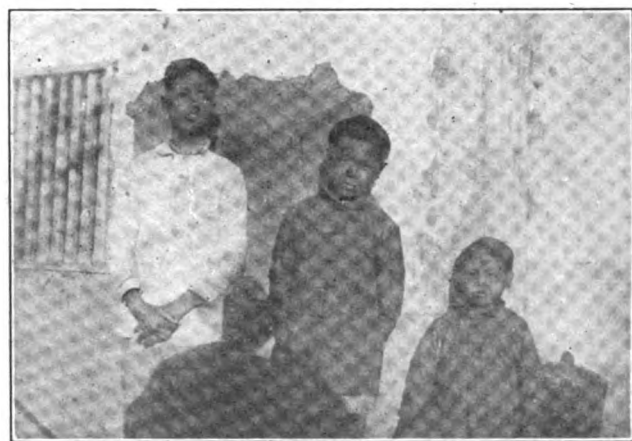
Fr. Ford sends this report of spiritual returns:

Jan. 1919'— Jan. 1920.

Chapels, 6; stations without chapels.....	19
Catholics, all told.....	356
Baptisms in 1919.....	148
Adults, 15	
Children of Christians, 20	
Dying babes, 113	
Confessions, Easter Duty.....	83
Additional.....	244
Communions, during the year....	1,185
Marriages.....	1
Extreme Unction.....	1
Schools—primary—for boys, 12; students.....	222
Schools—primary—for girls, 6; students.....	49
Catechumens under instruction....	1,535



TWO OF FR. MEYERS' BEST PUPILS, WITH HIS CATECHIST AND PROFESSOR.



ORPHANED BY BANDITS. FR. MEYER HAS SELECTED NUMBER TWO AS A POSSIBLE ASPIRANT.

From Iowa-in-China.



IN location, size, and appearance of buildings, this mission of Tungchan is much better than Yeung-kong. Its one disadvantage is that the buildings are not as well built as they should be, much dirt having been used in laying the bricks on account of the high price of lime.

The house is three stories high, though the third is a little low and hot when the sun shines on the roof. The rooms are very small, there being a five-and-a-half veranda around the whole house on each of the three floors. The ground floor has hall, refectory, and stairs, the second, two rooms and the stairway. The stairs to the third floor are on the veranda, so that there are three rooms there. The verandas are quite open, and comfortable if there is any wind at all. The whole building is covered with a coat of white plaster, made of lime and bamboo paper beaten together.

The chapel is perhaps a little more than thirty feet wide inside,

and ninety feet long over all, including the sanctuary and the sacristy, which is under the main roof. The altar rail is of brick in somewhat fancy designs, covered with plaster and painted in colors. There is also a fancy border under the roof, and the sanctuary is painted a terra cotta with stencil designs of *fleur-de-lis* and crosses and circles in black, white, and green. The altar is of wood from Sicawei and is in good condition. The roof of the nave is supported by arches and pillars and the finish is white and terra cotta. The windows have colored glass.

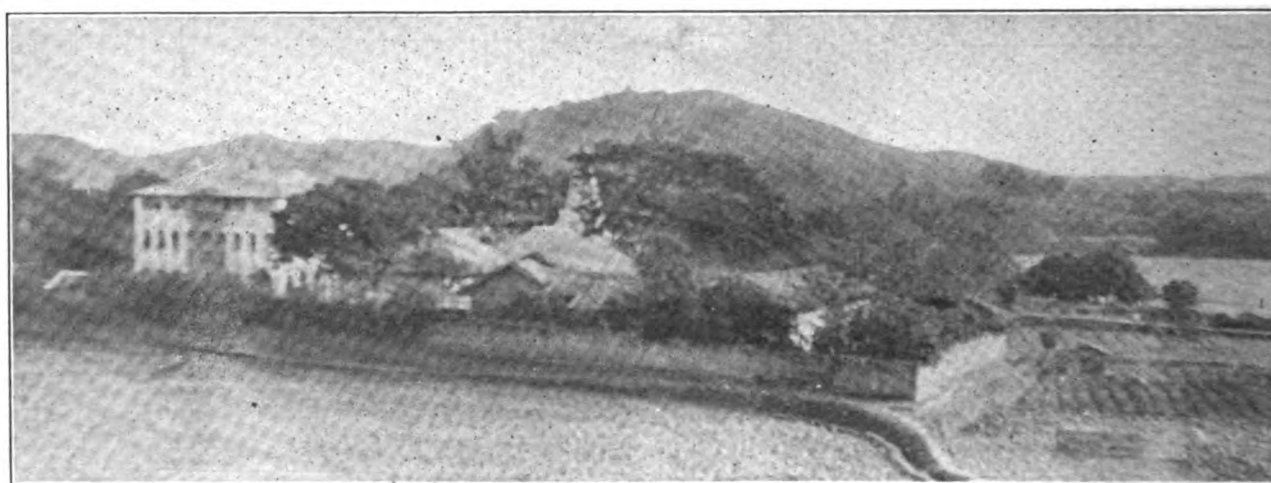
In the rear there is a belfry about fifty feet high, but there is no bell in it. It was built after the rest of the chapel and part of its wall rested on wood-beams. The water found entrance and rotted the beams and the white ants completed the work, with the result that I have had to have the beams taken out and masonry put in their place. The roof, also, is not in good condition, a number of the beams having been rotted or eaten by the ants, and they must be replaced soon.

The chapel is west of the house, and extends considerably beyond it in front. On the opposite side are the kitchen, rooms for the boys, poultry house, and bath-

room, all gathered under one long, low roof. West of the chapel are the old chapel and rooms for the priest, the catechist, etc. These "dwellings" were all built of mud, but with some repairing can be made to serve for a long time yet, as school, and houses for the catechist, the farmer, and the Christians when they come in for the feast days.

The grounds are large. In front of the house is the space between the chapel and the out-buildings, but only ten feet in front of the chapel itself the grounds belong to several owners, one of whom refuses to sell because there is the grave of some ancestor in a neighboring plot and he is afraid that if he sells the foreigners will build something that will destroy his "*fung-shui*," the winds or waters of good luck. However, Fr. Baldit made some sort of arrangement with him that would be possible only here, probably. He bought the trees and two fallen-down mud houses, and there is a rental on the land, "in perpetuum" as near as I can find out, though we may not build on it. This gives us, however, a good open space in front of the chapel.

Still further to the west is the rice field, which pays a rental of



THE MISSION COMPOUND AT TUNGCHAN.

It looks good, and it is not too bad; but again, we happen to know that it is not half so fine as it looks in a photograph.

about sixteen hundred pounds of unhulled rice annually; and across the road that comes into Tungchan from this side on the river bank is the garden plot. There are rice fields to the north also,—not ours, however,—so we have water on three sides of us.

As to humidity I should say that the atmosphere is perhaps a little dryer than at Yeungkong though articles mold here, also. There is not the constant breeze that at Yeungkong makes the heat a little more bearable, but our altitude (probably 700—800 feet) gives a less oppressive atmosphere.

We are right in the midst of the mountains, several of which, a few miles away, run up to probably nearly two thousand feet. All the fields, except, of course, along the larger streams, are in tiny valleys that you could throw a stone across. The roads are not good, being only narrow paths that run, now through the rice fields, now halfway up the sides of the mountains, and are often impassable in rainy weather. There are some trees here, though nothing that looks like a forest, and they are kept cut so close that few are more than twenty or thirty feet high.

As far as I can learn now, there are about three hundred Christians, scattered among perhaps thirty villages. Only two villages in my district and in the sub-prefecture of Maoming have more than a score, one having perhaps fifty, the other thirty or forty persons. This makes it very hard to give them the consolations of religion or to instruct them. We have visited one community, a family of nearly fifteen persons, which meant a journey, going and returning, of twenty-six miles.

The first days of the new year were taken up with a visit to

Use Maryknoll books for June premiums. A special discount will be given to priests, brothers, and sisters.

the Christians of several villages towards the northeast, where I found the fences of the Lord very badly in need of repair. Many of these families have not been visited since Fr. Baldit left six years ago and it would be too much to expect that they would make extraordinary efforts to see a priest,—at least, not in this stage of their Christianity. So there are many children to baptize, irregular marriages to arrange, and careless ones to be recalled to their duties.

The saddest and most difficult cases, and they are all too many, are those in which a youth in his teens has never been instructed for confession and has contracted an invalid marriage. I hope to be



RESTFUL GLIMPSES ON THE MARYKNOLL MISSION TRAIL.

able to get all of them, if I have to go their homes and give them a little instruction one by one so that I can validate the marriage. I have asked them to come to the mission for a short period of instruction, but the answer usually is that they haven't the time, or they promise and when the time comes do not show up.

I have been able to get some of the women to come and seven are now here studying. Little by little, with God's grace and the help of our friends, we shall be able to bring in nearly all, or send catechists out to them and so establish Christian families.

The second great need is the instruction of the children. Most of them, even those in their teens, do not know a word of the catechism. One boy, fifteen years of age, had never heard of God, and he was a sample of many. The average Chinaman is not noted for his efficiency or thoroughness, and the parents, in the religious education of their children, are no exception to the rule. The idea that they have an obligation to give their children a religious instruction seems never to have entered the minds of the most of them—that work is for the priest or catechist.

I am beginning a school with the opening of the Chinese year, and I shall send catechists out to those villages which, because of poverty or other reasons, are unable to send their children here. It will be particularly necessary to send out women catechists, as very few fathers would be willing to send their young daughters in to school—"Such a thing has never been heard of!"

The same will apply to many of the boys, also, because often the father is satisfied if one of his sons has a little book-learning, in order to conduct business for the family and give them a little position in the world; as for the others, if they are to follow in the footsteps of their fathers, what need have they of the wisdom of books?

The Catechist.

INTEREST in *catechists* is growing, simply because we are all beginning to know just what a catechist means.

We know now that with catechists, and good ones, the Faith in some lands will spread with remarkable results.

Fr. Walsh of Kochow, at the request of a Pittsburgh Circle,



EPIPHANIUS YIP
Catechist.

has thrown the spotlight on a few for us. Watch:

Epiphanius Yip—Head catechist for the entire mission of Kochow. 35 years of age, married, has three children, one of whom he hopes will be a priest. Lives at the mission always, as his duties keep him there. His mother was an Annamite Catholic woman who migrated here and converted her husband on marrying him. This young man is a clever, well-educated, and finished Chinese gentleman. He is in excellent relations with

the officials and notable people of the district, and has helped much to put the Church here on a plane of dignity where she enjoys the prestige she should. He is an excellent Chinese scholar, and speaks French. Formerly he was paid \$10.00 a month. When I came, I offered him \$15.00, for things are higher now and besides I have more work for him to do, but he declined it, saying that \$10.00 provided for his support, and that he did not care to have any more.

Mary Low—Woman catechist, imported from Canton. 25 years of age, and from an old Christian family. Is married to a Catholic Chinese, who now lives in San Francisco, the son of a Chinese merchant well known to the Catholics there. She lives at the mission, the idea being to have her work up interest among the Christians of Kochow town.

Cato Cheung—A young man of 30 years, married, has two children. At present is teaching the boys' school at Kochow, a sort of parochial school. It is our intention, however, to put him out soon into whatever village needs him most to do direct catechetical work. He is a splendid character, pleasant, and with a medium education.

John Lye—28 years old, married, no children. Was formerly cook for Fr. Mollat, but, being ambitious, he studied doctrine and Chinese characters, so that now he is the equal of any of our catechists. Having always been with Fr. Mollat, he is also the best informed person here in regard to the Christians and affairs of the mission. Though not much on looks, perhaps, he is a pleasant, engaging fellow, and has the *entré* everywhere in this district. He will be sent to a village soon, but it has not yet been decided which one needs him most.

Clara Yip—I have no picture for her, as she is out now, teaching doctrine at Chetung, a village where we have 40 catechumens. Sister of the head catechist,—about 40 years old,—able, intelligent, and extremely zealous.

An S. O. S. came from the China Maryknollers last fall, calling loudly for *at least fifty catechists*, at an average expense of one hundred eighty dollars a year per.

It took our breath away, because there were other wires registering calls just then. But we answered:—

"Count on your mother for thirty—but try to get the other twenty with your own hooks; and may the good God Who watches over all the Maryknolls direct

Maryknoll has many needs but don't forget her sons on the field.

you, or at least send others to us for you, our sons."

Well, since last fall, twenty-eight out of our thirty have come, and it looks as if our friends will yet make it fifty, so that our missionaries will not have to use paper, postage, and time.



CATO CHEUNG
Catechist.

This month we quote from these two among our priest friends:

In thanksgiving for countless blessings received from Our Dear Lord, kindly forward to Fr. James E. Walsh in China the enclosed check.

He wrote of engaging catechists, "with the confidence that money will come for that purpose." How happy I am to be able to help him in this divine work! *I own a hundred and six dollars, and most gladly do I give the hundred to help him bring the Light of Faith to souls dear to Christ but still in the valley of darkness.*

May God bless you all, will be my prayer in the Holy Mass.—*Sacerdos.*

I am enclosing a check for \$44. During the Lent just closed I announced that the collections taken up at the evening services would be devoted to the foreign missions. My parish is a small one and most of the people are farmers for whom the condition of the roads is an important consideration in determining their attendance at evening services. Nevertheless, this amount is more than twice as much as is usually given during Lent. By this plan the church does not lose much, and you are so much the gainer; indeed, I think our church will be the gainer, too, for God will bless it.

I told the people that their offering would be used for the support of a catechist in China. May I ask you to tell me where this—our—catechist will live? My people will be glad to know his name, also, even though they won't be able to pronounce it. I think it will give them a personal interest in him and this interest may be of use later.

I do not know whether this idea of devoting the Lenten collections to this purpose is original or not. If it is original you are welcome to it—perhaps you will be able to get other and larger churches to do likewise. If you mention this in THE FIELD AFAR kindly omit names and say only that the offering comes from the diocese of Buffalo.

We take occasion of this issue to thank our friends for an unusually good Lenten mile-box return.

Our after-Pasch mail was noticeably heavy and the Treasurer's Easter smile lasted for two weeks.

If you wish to support, during one year, one of the Maryknoll missionaries, three hundred dollars will be required.

Our plea to allow Chinese cooks to come to the rescue of cookless pastors brought a remonstrance from two good Irish girls. They asked for a list of vacancies in Catholic rectories, and we were "stumped."

One of the girls reminds us that the word "servant" is a thing of the past,—"helper" or "house-keeper" has taken its place. (We hope that Our Holy Father may still be called by the beautiful title, "Servant of the servants of God.") She adds:

If you would kindly send a list of the priests in need, I'm sure they would prefer a good Catholic girl to a Chinaman any day. State in what cities they live.

About Japan.

FR. FAGE of Kobe writes:

Today I had the visit of Mr. A. Ward, Secretary of the Knights of Columbus War Activities, who is going, with two others, to start some work in Manila for the K. of C. America is going ahead with the work of Catholic propaganda—Banzai!

The mission of Tokyo, under Archbishop Rey, has, outside of the Marianists and Jesuits who teach, only twenty-four European priests, twelve of whom were in Japan at the last report. The Catholic population is 10,836 out of 17,160,335.

The Japanese government is reported as more than fair toward the Jesuit educational work in Tokyo. It permits its own professors and officials to lecture at the Jesuit University, and employs professors from the Jesuit establishment for classes at the Imperial University and elsewhere.

The Japanese Commander Yamamoto, whose strong Catholicity has been remarked wherever he goes, has returned to Japan from his mission to Rome and has been appointed instructor in French to the Crown Prince.

Our correspondent in Japan adds, "The Japanese begin to realize that the Catholic religion is not harmful to education."

The Brothers of Mary in Japan are exerting a strong influence as competent teachers. Japanese boys have great respect for professors and later in life send their own sons to the Brothers. Comparatively few converts are made, but prejudices are broken down or prevented, and in spite of the barren soil the Brothers feel that their work of preparation is well worthwhile.

The Field Afar is propagated by Maryknoll priests, brothers and a few students in person, by Maryknoll sisters through the mails, and by its own interested subscribers talking it to their friends. It has no paid agents.

A MARYKNOLL ANNUITY means annual or semi-annual interest of at least five per cent paid regularly to you in consideration of your gift to Maryknoll. Send for further information if desired.

Maryknollers may yet go to Japan, and before many years, but Maryknoll will realize, to some extent, the difficulties ahead and its own limitations. It may suggest new methods, but it will look for example to the splendid records of personal sanctity and consecrated, self-denying service that its French confrères have made. Their struggle has been especially hard because their support from outside has been so slender. It is quite true to say that, in no country in the world, has the Catholic missionary suffered more want than in Japan.

The *Missionary* records that the First Secretary of the Japanese Embassy, M. Shinosh, was recently received into the Church by Fr. Tacchi-Venturi, S.J.

Mgr. Cerretti, Archbishop of Corinth, administered the Sacrament of Confirmation. Among those present was Captain Yamamoto, well-known in Catholic circles in London, where he was Naval Attaché at the Japanese Embassy, who was in Rome on a special mission regarding the Catholic Church in the islands recently come under Japanese control.

Fr. McNeal, S. J., of Tokyo, Japan, is in this country to arouse interest in the Catholic University established at the capital of the Island Empire. He writes:

The Japanese Catholics are outnumbered by pagans, 800 to 1. They are the children of martyrs. They kept the Faith for two centuries without priest or chapel or book or crucifix—the same two centuries that Ireland kept the same Faith in spite of the penal laws. The Japanese Catholics, though so few and so weak, form a well-organized Church, with its hierarchy and priesthood, orders of men and women, schools and institutions. They appreciate and patronize their Catholic schools not less—perhaps more—than we do ours.

Catholic leaders, lay and clerical, so necessary for us, are an imperative need in Japan.



SAINT PAUL'S AT MARYKNOLL

THE FIRST SOLID STRUCTURE COMPLETED AT MARYKNOLL-ON-HUDSON.

St. Peter's, at the left, contains the Field Ajar offices. The connecting passages serve the purpose of a shipping and stock room. St. Paul's at the right provides a central heating-plant, a dynamo room, a future laundry, and ample space for an ever-growing number of clerical workers from the Maryknoll community of sisters.

Knoll Notes

SHORTLY after this issue appears (if conditions in the world low it to appear at all), three of our deacons will receive the sublime dignity of the priesthood and we ask for them the prayers of our readers. These will bring the number of Maryknoll priests up to twenty-four.

Ten priests who have been actually engaged in the ministry have given their life service to the American Foreign Mission Society.

Since our last issue, another priest has joined our forces. This time it is Fall River that makes the sacrifice and we owe warm thanks to the Rt. Rev. Bishop Feehan, who has generously released to Maryknoll one of his most promising young priests, Rev. Anthony Paulhus.

Fr. Paulhus is an alumnus of St. Mary's Seminary, Baltimore. Before his assignment to the ministry in Fall River he spent some time at the Catholic University, Washington. He is still young—under thirty—and was up to his neck in work within a few days after his arrival at Maryknoll.

Maryknoll counted among its April visitors Fr. Blowick, Fr. Galvin, and Fr. O'Brien, all of the Maynooth Mission to China. Dr. Blowick, the Superior-General of the new Society, and Fr. O'Brien stayed over night, thus becoming members of the family. This visit should prove to be a historical one, and the fact was realized by all at Maryknoll. Dr. Blowick addressed the student body and appreciated its sympathetic interest in his new work. He with two other priests will soon sail for China, and after some months twelve more will follow. God-speed to the Maynooth Missioners!

Again we urge our readers to keep in their prayers this splendid new venture of Catholic Ireland for the missions of China.

The Spirit.

Kindly send *The Field Afar* to the Cathedral School, Lafayette, La. It is my earnest hope that the reading of your wonderfully interesting and edifying publication will awaken vocations, not only for my own little diocese, which is suffering from a dearth of priests, but also for the foreign missions.

I will not begrudge you any of my boys—quite the contrary. You are welcome to the best. A missionary worthy of his vocation would bring untold blessings upon the diocese.

With all good wishes, I am,
Yours very sincerely
in Christ,

*Jules Jeanmard,
Bishop of Lafayette, La.

"What matter if the flesh be white or black or brown?"

The dying Saviour wore for all the thorny crown!"

Beauty is only skin-deep—but skin is only skin-deep, too, and this is brought home to us very forcibly when we have the pleasure of meeting some of our friends from the Far East.

Beauty of soul, solidity of character, intelligence, thrift, are all found in our Chinese and Japanese friends.

Unfortunately, race antipathy and vague indefinable "antis" stick in our minds and obscure our vision. The result is that we "can't see our yellow and brown friends."

Might we not try to forget these little differences of race, often the result more of imagination than of fact?

We are pleased to realize that in our Maryknoll communities we have sixteen nations represented by birth at this early date in our history. No fatalities have occurred as yet and there has been no need of safeguarding the rights of small nations.

They're all the same size at Maryknoll.

Everybody does spring-cleaning. Spring-cleaning means, to all except housekeepers, a luxury on which the Government should place a prohibitive super-tax. Nevertheless, there will be spring cleanings as long as there is a recurrence of spring seasons. Even the students at the Knoll have the fever. I do not refer to the raking of lawns and burning of dried leaves and grass that survived this long tedious winter. I do not refer to the repairing of roads, seriously gutted by the thaws of March. I do not refer to even the cleaning-out of cellars, quietly accumulating, like misers, much that is dross. I refer to the thrifty economy-squad, nosing here and there for paper and rags, bottles and scrap iron, any old junk that may have been discarded or overlooked, scraps of copper and zinc left behind by the builders at St. Paul's.

For spring is here, and baseball is coming, and a sinking fund must be raised if we are to obtain the *sine qua non* for the national game. The Master of Games walks around like Cassius, with a lean and hungry look. He thinks that he should get a subsidy for his schemes, but the Treasurer seems as heartless as is the Appropriations Committee in Congress towards the Merchant Marine. So he whispered his troubles to the Editor, and he is sure, if only a tactful propaganda is inaugurated and *THE FIELD AFAR* public thoroughly aroused, that enough baseball fans will be moved to send the price of a rain check and help the *Seminary Giants* to meet the *St. Joseph's Dodgers* in an interclass series for the championship of Maryknoll. This ought to stir memories in our clerical friends, who will recall old seminary days and the

Passages have been secured for six Maryknoll Missioners to sail for China September 21. The outfit and travel expense for each will be FIVE HUNDRED DOLLARS.

Secured thus far 000000. Prefix 1, 2, 3, 4 or 5, and place the decimal point where you will.

importance of baseball, in even a foreign mission curriculum.

And while we are talking of spring cleaning, if these clerics discover in their wardrobe cassocks that have been hung in forgotten recesses of the closet, we have youths of varying dimensions, and, even where the girth is slender, willing hands are ready at the convent to alter, mend, and cleanse for the future young missionaries.

Well, he has gone,—gone, we trust, never to return.

His arrival had been heralded with joy, he seemed destined to fulfill a great want. Did he fail through obstinacy, as his name would suggest, or through lack of effort, or because of the herculean task he undertook? We cannot say—but he failed. In the records of Maryknoll he must be written as one of those who disappointed.

When this donkey-engine—for it is of him we speak—came up Sunset Hill in all his majesty in the closing months of 1919, he received a royal welcome. He was fed as often as he showed the least inclination, he had attendance by day and by night, he was coaxed and cajoled and humored; but alas, his memory is not held in benediction and his departure was without honor. No loving or grateful eyes followed his going out. Oh, the fickleness of human popularity! Oh, the inconstancy of men!

When he came, the winter was still ahead of us, and, if he could not be said to have furnished heat, at least he kept away some cold. Occasionally the steam pipes moaned and groaned and clattered, and in imagination one could dream that they were hot, snug his top coat around him, blow on his hands, and wait for "Der Tag" when the long-promised boilers would be installed. Now that the boilers are slung, and functioning at least once in a while—with the snow gone and the birds chirping in the woodland—ingratitude raises its serpent-like head. The



LAST WINTER'S HEATER—THE RIVAL OF THE ROYAL MULES.

need for the donkey-engine has passed, the respect for his majesty has ceased. The king is dead—long live the king! Down the hill he went, unwept, unhonored, and unsung.

Do you recall the royal mules, *Nig* and *Buck*, who had the honor of bringing Bishop Gibbons of Albany to Maryknoll? No, they did not blow up with pride—but a horse that lived under the same roof died shortly afterwards,—possibly of envy, we shall never know. And since then his running-mate has not done a day's good. And ploughing time is here, with many a furrow to turn. Brother Martin, our farm supervisor, says that we must get a pair of horses without delay—and if we can't get horses he would secure two good mules on the hoof. At this writing we can find neither horses nor mules worth buying, even if we had their price. Can any reader, who is not a horse trader, suggest?

Upset conditions in the business world have again interfered with our schedule. Paper was sidetracked, and finally a "near-good" substitute was found. "Patience" is the watchword.

Two of the Maryknoll sisters left for the Pacific Coast so as to arrive at Los Angeles before the end of Easter Week. They were cordially received by Bishop Cantwell, and welcomed as sisters by the little group of Japanese nuns with whom they will take up their domicile. We shall be pleased to have our readers follow their work.

Chips of the Vénard Log.

THERE are now over two hundred at The Vénard,—chicks, I mean. They are just the "dearest" little things, at twenty-seven cents a head, including in the bargain the rest of the body. Some day by an irony of fate the bodies will far out-value the heads. That is, if they keep on chirping, and don't "croak." Readers of THE FIELD AFAR are invited to send thirty cents to the Procurator for the privilege of naming one of the chicklets and having it say, "Tweet, tweet," in gratitude. The extra three cents are for a beau to make them look belle.

Balmy Spring, all the more welcome for its tardy appearance, affected us in various ways. First and most delightful was the Spring Fever. In the Spring-tide young men's fancy lightly turns to thoughts of—

Care-free tramps
And woods and camps,
And "balls" and "strikes"
And all-day hikes;
To brooks—not books,
To shirk—not work.

All the more merit, then, in books and work, so what of it?

The fever left before there was time really to enjoy it, and gave way to restless activity. A squad of boys tapped the maple-trees, and set up a temporary fire-place outdoors. They requisitioned all the old large and small kettles and buckets within sight, burned up a ton of old wood, and came off in the end with several gallons of really delicious syrup. Whereupon the kitchen got busy and furnished the other half of the unutterable combination. The joy, though short, was sweet, and the lesson in profiting by near-at-hand opportunities went home to our mission aspirants.

Next came the all-day hikes, which enjoyed unusual popularity this year. There is the classic one, for instance, to the world-famous concrete railroad bridge at Nicholson, Pa. It will never

be forgotten as long, at any rate, as one of the participants lives. For a few days they COULD not have forgotten, had they wished. By the lowest estimate the round trip is thirty-five miles. Home WAS sweet that night!

Meanwhile, *Brother Farmer* had been busy ever since the snow first left the ground. The result of his tireless work can better be imagined than told. Eighty acres of cultivated soil ought to yield sufficient for the coming year, with a neat surplus.

The Card-Party held at the Casey Hotel in Scranton, on April the Sixteenth, for the benefit of The Vénard was a decided success. The many people who honored the affair by their presence and made it worth while by their generosity merit the heartfelt thanks of the College and the Society which it represents in this vicinity. Nor can we fail to express deep gratitude to the Circle ladies who, by their careful planning and efficient management, assured these gratifying results.

There was oodles of excitement over it, but probably "Jack" was right. Anyway here are the facts. Judge for yourself.

Act I. "Jack" in Solitary Grandeur. "Jack" is a genus canine, species bull, habitat Pennsylvania and, specifically, the Vénard grounds. He has been the boys' mascot for two years. Undoubtedly of Mayflower stock, though unfortunately his pedigree was lost in a recent fire. He has the "goods," though.

Act II. Enter "Laddie," a gift collie, one month young, habitat the kitchen next the stove, where he sleeps in a discarded apricot box, "Happyvale" brand. He chums with the black kitten, but, being only a pup, may readily be pardoned for that. Together they sleep in "Happyvale," but "Laddie" insists on having his meal first, while pussy "waits" and "for nothing." "Jack," with true gentility, treats his youthful rival kindly, meeting his pestiferous playfulness with philosophical good-humor and whimsical forbearance.

Act III. Three months later. Enter "Rover"—name significant, — also a K-9, species Newfoundland, habitat Mars, and The Vénard by adoption. His heart proportionately big; by disposition, lamblike; hence, lovable. "Kitty" regards the Colossus with wonderment and manages to keep diagonally opposite. "Laddie" makes friendly advances, speculatingly, with good success. But "Jack," alas, poor "Jack," who once enjoyed popularity undivided, hates, unremittingly hates. There is bad blood.

"Jack" slumbers no longer peacefully. He growls in his night-mares at an invisible foe. While awake, he shivers with passion, and whines at his rope to be "let at him." Under the influence of

his rage he does the impossible. One day he climbed to the top rung of a ladder to a low roof where the intruder in seeming security had been barking somewhat more lustily than usual. "Laddie" was on the scene also, but diplomatically contented himself with barking encouragement to both sides, in the hope, no doubt, of seeing—from a convenient distance—a real good fight.

No one knows when or how the dread feud will end. Probably when all the bad blood has been spilt, and "Jack's" seems to be all bad. He looks determined still, though much the worse for wear, head and neck punctured, teeth loose. "Rover" contemplates his bandaged paw and in a dog's way vows vengeance. These are real "dog-days," I tell you.

There's an obvious moral to all this, which reads: "Every dog has his day." "Jack" should have thought of that.

In Chinatown.

FR. CHAN,—Peter,—S. J., has by this time probably left for his home in China. He has been in the United States over a year, and wherever he went he left the impression that, if all Chinese priests are anything like Fr. Chan, the Catholic Church has a glorious future in China.

Simple, modest, intelligent, deeply pious and charitable, Fr. Chan made friends of all whom he met. He should have been sent over this country and presented to Catholics wherever he went; but we lack organization to improve such opportunities, so that comparatively few have seen the product of mission activities as focussed in this Chinese priest.

One Sunday before Fr. Chan said goodbye to this land of the meek, he appeared with a few Maryknoll priests, including the Superior, in the basement of the Salesian Fathers' Church of the Transfiguration, Chinatown, New York. Three score of his countrymen listened on that occasion to Fr. Chan, and, although they did not show any excitement or take up a collection, they were apparently deeply interested in what this bright young Chinese had to say. The handbill reproduced in the next column was distributed in Chinatown before the conference.

Field Afar Stories

A Second Volume

170 pages, 16 illustrations

Price, 60 cents, Postpaid

This is a new edition of what was known as Field Afar Tales, and we call it to the special attention of priests and sisters who desire to spread mission books.

The cost of production has, of course, increased, but we are keeping the book first-class and low in cost for the purchaser.

請聽演說

公啓者茲有天主教華人教士陳碧橫君者乃廣東新會縣人曾留學歐洲十餘載已畢業於神學大學並晉陞教士且學問優長謙恭博愛誠我國之賢才也經於前年由歐到美因從事於考查各種學業是以無暇得與僑胞諸君聚談傾教茲乃事竣擬於本月下旬離美回國惟欲於未啓程之前敬請僑胞諸君一會以叙鄉誼及演講歐洲情事聊供見聞茲定於陽歷三月二十一日(即禮拜日)下午四點鐘假座華埠勿街夾柏街意大利教堂開會歡迎僑胞諸君光臨一叙凡欲聽陳君之演說及教情者請依期到會則無任欣幸之至矣
中華民國九年 三月十日 紐約中華天主堂謹啓

Translation by a Chinese friend.

To the Public:—

Catholic Chinese priest Chan, a Cantonese, was in Europe ten years, a graduate in theology, learned, kind, humble, he is our Chinese good man. He came from Europe to America year before last. He was through the U. S. to look around schools to get ideas so had no time to meet and talk to you. Now he finish he wish to go back to China at end of this month, so he wishes before he leaves to invite you kindly to meet him because he wish to talk to same countrymen and give you some lecture about Europe. On March 21st afternoon, 4 o'clock in Mott and Park St. Transfiguration Church, open the meeting and welcome you. If you like to hear Fr. Chan speak and meet countryman I hope you come on time and we are very glad.

Chinese Republic 3 month 10th day
New York Catholic Mission.

Watching the Returns.



TICK TACK TOOK

MARYKNOLL LAND SALES. (Original Purchase)

Total area.....4,450,000 ft.
Sold up to April 10, 1920.....3,000,180 ft.
For sale at 1 cent a foot.....1,449,820 ft.

VÉNARD LAND SALES

Total area at the Vénard.....6,000,000 ft.
Sold up to April 10, 1920.....1,238,512 ft.
For sale at ½ cent a foot.....4,761,488 ft.

GIFTS IN KIND

Books; breviaries; magazines; thread, needles, thimbles; table knives; surplises; lace; old clothing; pictures (for missionaries); towels and sheets; bandages; medals; altar linens; 6 linen albs and cinctures; old gold, jewelry, etc. from N. Y., Pa., N. J., R. I., cancelled stamps, tinfoil, etc., from Md., Vt., Del., Pa., Mass., Conn., New Mex., N. H., Utah, N. J., Mich., N. Y., Ky., W. Va., D. C.

We have said little about *burses* recently, because we have so many other goods on the counter, but the Lord knows that we are more than happy to get additions to any of our *burses*—not to speak of the addition of a new one.

We need at present just one hundred.

Note the Blessed Virgin *burses*: May calls for their cultivation.

A PRAYER, please, for:—

Rev. Daniel Walsh
Sr. Petronilla
Sr. M. Austin
Harold C. Barrett
Mrs. B. W. Wright
Hugh McKenna
Margaret M. Collins
Mary McGinnis
Bridget T. Maher
James Weldon
Jane Weldon
Mrs. Powelson
Joseph Latscha
Hannah McNamara
Mrs. H. Whitner
Mary M. Brady
George B. Dwyer
Mrs. A. O'Neill
Mrs. P. Hughes
Benjamin Wirth
Mrs. Julia Horan
Sarah McQueeney
Mrs. N. Connelly
Daniel Hogan

Annie Feeney
Mrs. C. Johnston
Roger O'Meara
James McCleavy
Mrs. G. W. Ellis
Nora McCarthy
Ellen Wright
Helen Garvey
Mrs. C. Carberry
Mrs. T. O'Shea
Anne Lavin
Edward Donahue
Mary Baldwin
Frank McGarry
Mary E. Roth
Benjamin Smith
Mrs. Hurley
Mrs. Collins
Louis Felderer
Winifred Ruddy
Mrs. M. Clifford
John Nugent
Mrs. E. Mannion
Mrs. S. Harrington

The Manhattanville Alumnae Association is gradually building up a Maryknoll Burse which, when finished, will be applied to a New York student.

"It's only two bucks," he writes from Wisconsin, "but there are 'skiventeen' other blessed works rapping at the door of my heart and it's a big drain these days on an assistant's monthly 'per' of twenty-five dollars."

In the course of his Wilmington propaganda, Fr. Wiseman, our spokesman, received an offering of \$50 with the request to "send fifty copies of THE FIELD AFAR where they will bear good fruit."

A layman who reads and likes both THE FIELD AFAR and the *Junior*, writes to tell us so, and adds, after a fervent eulogium of Joan of Arc,

May every one of your readers exclaim: "Saint Joan of Arc, pray for us and for Maryknoll!"

"Thirty pieces of silver, in reparation to the Blessed Eucharist."

This was the unique offering received during Holy Week, from one of our readers. And the thirty bright dimes which tumbled from the velvet case spoke volumes of love and sympathy for Christ in His moment of great sorrow.

It is not surprising to find such a one extending a helping hand to the heathen.

Happily for our creditors and, incidentally, for our own peace of mind, our friends continued numerous thoughtful. Our needs are many these days, but each seemed to have impressed one or more and we listed annuities, burse-additions, student-aid, a \$900 legacy, even a bread-fund contribution,—not to speak of some type-writers and other responses to calls from the missions. The high-water gift of the month was an annuity of one thousand dollars, that came through an Indiana priest.

NEW PERPETUAL MEMBERS

Deceased:—Denis Newman; Margaret Newman; John Newman; William Sheehan; Sr. M. Paula Stuart; Sr. M. Columba Donovan; Sr. M. Austin; Michael W. O'Brien; Edward L. Sullivan; Adam Ward; George H. Gray; James J. Glennan; Cecilia Lennon; Marion E. Murphy; Patrick J. Cleary; Elizabeth J. Cleary; James A. Hannagan; Daniel Whalen; James McManus; Margaret F. Leahy; Mrs. Mary Gallagher; Henry McCourt; Hugh McCourt; Felix Rutkowski; Rosary Society of St. Patrick's Church, Elmira, N. Y.

Living:—Rev. friends, 2; Anonymous, 3; M. M.; J. R.; M. C. W.; M. D.; C. D.; W. D.; F. McK.; C. L.; Mrs. J. J. M.; J. L. M.; J. A. L.; Mrs. L. F.; M. G. O'C.; Mrs. M. F. B.; E. D.; M. E. O'C.; Rosary Society of St. Patrick's Church, Elmira, N. Y.

FROM YOUR STATE AND OTHERS.

State	Gift	New Subscribers
Alabama	\$ 6.00	3
Alaska		1
Arizona		1
Arkansas	50.00	1
California	400.00	976
Colorado	11.00	3
Connecticut	336.36	9
Delaware	57.91	551
District of Columbia	159.58	7
Florida	15.00	1
Georgia	5.00	2
Idaho	23.76	1
Illinois	151.23	45
Indiana	72.60	9
Iowa	241.57	13
Kansas	13.00	1
Kentucky	74.00	1
Louisiana	14.00	3
Maine	33.10	9
Maryland	158.76	50
Massachusetts	1,113.29	138
Michigan	427.73	28
Minnesota	1,393.99	26
Missouri	193.07	39
Montana	16.00	9
Nebraska	10.50	3
Nevada		302
New Hampshire	136.98	65
New Jersey	1,229.36	1,476
New York	*3,817.93	1
North Carolina	5.86	1
North Dakota	5.00	39
Ohio	†1,662.29	2
Oregon	28.20	2
Pennsylvania	2,856.81	81
Rhode Island	350.92	15
South Carolina	25.00	1
South Dakota	66.50	1
Utah	1.14	1
Vermont	253.00	4
Virginia	1.50	2
Washington	1.00	2
West Virginia	42.25	2
Wisconsin	58.19	14

FROM BEYOND THE BORDERS

Australia		2
Canada	44.00	4
Holland		1
Honolulu	1.00	
Ireland		6
Newfoundland	21.00	
Porto Rico		3
Total of New Subscribers		3,959

*\$243.27 legacy.
†\$1,000.00 annuity.

STUDENT BURSE PROGRESS

A Burse is a sum of money, the interest of which will board and educate, continuously, one student for the priesthood.

MARYKNOLL BURSSES (Complete)

Cardinal Farley Burse.....	\$ 5,000.00
Sacred Heart Memorial Burse.....	5,000.00
John L. Boland Burse.....	6,000.00
Blessed Sacrament Burse.....	5,000.00
St. Willibrord Burse.....	15,000.00
Providence Diocese Burse.....	5,000.00
Fr. Elias Younan Burse.....	5,000.00
Mary Queen of Apostles Burse.....	5,000.00
O. L. of Miraculous Medal Burse.....	5,002.00
Our Lady of Perpetual Help Burse.....	5,000.00
Holy Trinity Burse.....	6,000.00
Father B. Burse.....	16,273.31
Bishop Doran Memorial Burse.....	5,000.00
St. Charles Borromeo Burse.....	15,000.00
St. Thomas the Apostle Burse.....	5,000.00
St. Catherine of Siena Burse.....	5,000.00
Rev. Joseph M. Gleeson Burse No. 1.....	5,000.00
Rev. Joseph M. Gleeson Burse No. 2.....	5,000.00
Bp. Cusack Memorial Burse, Albany Diocese.....	6,000.00
Fall River Diocese Burse.....	5,000.00
Thanksgiving Burse No. 1.....	5,000.00
Thanksgiving Burse No. 2.....	5,000.00
Annuitant's Memorial Burse.....	15,000.00
Rev. Joseph J. Cullen Memorial Burse.....	5,000.00
Anonymous Burse.....	5,000.00

MARYKNOLL BURSSES (Incomplete)

C. W. B. L. Burse.....	\$ 5,651.50
St. Columba Burse.....	5,342.00
Abp. John J. Williams Burse.....	5,279.21
Bl. Julia Billiart Burse.....	5,273.24
St. Teresa Burse.....	*5,118.27
Sacred Heart Burse, No. 2.....	4,947.30
Holy Ghost Burse.....	4,415.19
St. Joseph Burse.....	4,254.25
Rev. Thomas F. Price Memorial Burse (Reserved).....	4,000.00
Holy Souls Burse (Reserved).....	4,000.00
St. Vincent de Paul Burse.....	3,928.05
All Souls Burse.....	3,521.96
Cure of Ars Burse.....	3,291.33
Cheverus Centennial School Burse.....	3,216.37
St. Patrick Burse.....	3,202.45
Our Sunday Visitor Burse.....	3,000.00
St. Anne Burse.....	2,631.27
Our Lady of Mercy Burse.....	2,355.85
Mother Theodore Guerin Burse.....	2,206.78
St. Francis of Assisi Burse.....	†2,136.50
Most Precious Blood Burse.....	2,075.66
Our Lady of Mt. Carmel Burse.....	2,056.89
Fr. Chapon Memorial Burse.....	1,866.70
Marywood College Burse.....	1,757.13
St. Anthony Burse.....	1,742.29
Pius X. Burse.....	1,698.00
Holy Child Burse.....	1,473.14
St. Dominic Burse.....	1,334.07
Bernadette of Lourdes Burse.....	1,299.51
Bl. Madeleine Sophie Barat Burse.....	1,219.00
Pittsburgh Diocese Burse.....	1,183.00
Our Lady of the Sacred Heart Burse.....	1,166.00
Duluth Diocese Burse.....	1,151.20
Holy Eucharist Burse.....	1,059.50
Bl. Margaret Mary Burse.....	940.50
Dunwoodie Burse.....	923.56
St. John the Baptist Burse.....	786.33
Trinity Wehnduit Burse.....	583.00
St. Agnes Burse.....	564.80
Susan Emery Memorial Burse.....	552.00
Fr. Chaminade Memorial Burse.....	530.21
College of Mt. St. Vincent Burse.....	500.00
St. Lawrence Burse.....	476.25
St. Rita Burse.....	407.05
St. Michael Burse.....	374.13
St. Stephen Burse.....	353.00
Immaculate Conception, Patron of America, Burse.....	281.50
Our Lady of Lourdes Burse.....	280.51
Holy Family Burse.....	275.00
St. Francis Xavier Burse.....	265.55
St. La Salle Burse.....	234.85
St. Boniface Burse.....	158.40
Our Lady of Victory Burse.....	145.16
Children of Mary Burse.....	137.00
Maryknoll Memorial Burse.....	125.00
All Saints Burse.....	115.75
St. Joan of Arc Burse.....	100.00

Any burse or share in a burse may be donated in memory of the deceased.

A new burse may be entered on the list when it has reached \$100.

An unexpected gift came recently from the much-loved Rector of the Catholic University, who wrote:

I enclose a mite toward the support of your holy work, rejoicing with you that it is growing so well and so rapidly. May the Holy Spirit send you, in His own way and time, all the men and women of faith and zeal and charity whom you need for the harvest that henceforth whitens from day to day!

Within a decade, the tiny seed of Maryknoll has grown beyond our expectations, and our American Catholic Church is now worthily represented in the Middle Kingdom and is destined surely to accomplish wonderful things for the spread of the Gospel among those who, from time immemorial, sit in moral darkness.

God bless you and all the workers in the blessed field!

Maryknoll rejoices in the possession of friends among nearly all the religious orders of men and women in this country, and Maryknoll is always happy in the rôle of a unifier. *To Those Who Love God All Things Work Together for Good.*

One of our best friends is a Redemptorist—and his heart reminds us of the eminent Redemptorist, Cardinal Van Rossum of the Sacred Congregation of Propaganda, the great power for missions in the Church today.

This Redemptorist friend of ours can be best judged by his own words. Here are some:

Here is my guess as to what "A.B.C.-M." in the November issue of *The Junior* might stand for. If the American Foreign Missionary Society is not as yet, let us all strive during the coming year to make it:

America's Biggest Catholic Movement.

I am working now to have *The Junior* introduced in our Bohemian Sunday School for the children who go to the Public Schools, but live too far away from us to come here to our Sunday School. Most of the upper grades of these children can read English, and the prospects are bright.

I have found out that many of our people would readily subscribe for our Catholic papers, but they do not really know how to go about it; to get a post-office money order is for some of them a mysterious thing. And with agents—well, it is not always safe, at least the people think so. With the priest or the priest's house it is different.

TOURS TO EUROPE

The Gross Travel Bureau has arranged tours for April, May, June, July, and August. These tours claim to be the lowest in price of any agency.

The tours of June, July, and August will provide for attendance at the unveiling of Lafayette's statue in Metz, France, on September 6. The tours cover France, Italy, Switzerland, Belgium, Holland, England, and Ireland. The Itinerary will be sent on request.

Address: G. T. B., Maryknoll, Ossining, N. Y.

A FOUNDER OF MARYKNOLL is one who gives at least five thousand dollars.

VÉNARD BURSSES (Complete)

Rev. Joseph M. Gleeson Burse, No. 1.....	\$ 5,000.00
Rev. Joseph M. Gleeson Burse, No. 2.....	5,000.00
Rev. Joseph M. Gleeson Burse, No. 3.....	5,000.00
Rev. Joseph M. Gleeson Burse, No. 4.....	5,000.00

VÉNARD BURSSES (Incomplete)

Blessed Sacrament Burse.....	*3,716.78
C. Burse.....	3,700.00
Little Flower Burse.....	3,131.58
Sacred Heart of Jesus Burse (Reserved).....	2,500.00
Bl. Théophane Vénard Burse.....	1,529.00
Sodality of Bl. Virgin Mary Burse.....	1,000.00
St. Aloysius Burse.....	526.00

MARYKNOLL MISSION BURSSES

(For the education and support of native students for the priesthood.)	
Our Lady of Perpetual Help Burse (Complete).....	\$ 1,500.00
Our Lady of Lourdes Burse (Incomplete).....	600.00

STUDENT AID FOUNDATIONS

A Student Aid Foundation represents \$1,000, the interest on which will supply the personal expenses of one student each year, at Maryknoll or Maryknoll's Preparatory College, The Vénard.

MARYKNOLL STUDENT AID

Fall River Diocese Fund.....	\$ 500.35
Our Lady of Perpetual Help Fund (Incomplete).....	116.24

VÉNARD STUDENT AID

Vénard Circles Fund, No. 1 (Complete).....	\$ 1,000.00
Vénard Circles Fund, No. 2 (Incomplete).....	660.30

SPECIAL FUNDS

The funds recorded below have been carefully invested so that the interest shall be applied regularly to the needs as designated.

(Complete)

Abp. Williams Catechist Fund, No. 1.....	\$14,000.00
Abp. Williams Catechist Fund, No. 2.....	14,000.00
Abp. Williams Catechist Fund, No. 3.....	14,000.00
Yeunghong Catechist Fund, No. 1.....	4,000.00

(Incomplete)

Our Daily Bread Fund.....	\$ 1,093.87
Maryknoll Propaganda Fund.....	5,000.00
Altar Wine Fund.....	200.00
Sanduary Candle Fund.....	256.00
Sanduary Oil Fund.....	224.35
Sacred Vessels Fund.....	76.00
Abp. Williams Catechist Fund, No. 4.....	13,500.00
Yeunghong Catechist Fund, No. 2.....	1,000.00
Fr. Price Memorial Catechist Fund.....	375.00
Missioners' Book Fund.....	6.00

† On hand but not all operative.
* \$1,000 not operative.

What Sisters Do.

ORGANIZATION is in the air, among our religious and among students in our convents, academies, and colleges.

Catholic sisterhoods are waking rapidly to the vital interests of the Church in the Far East. The spiritual darkness and desolation of a thousand million immortal souls that have been purchased with the Blood of the Redeemer could not but enlist their sympathies and arouse their zeal in the cause of Christ, their Master.

At least one congregation has established a Mission Society, affiliated with the Students' Mission Crusade, at their mother-house in Kentucky, and other units are forming in their various academies and convents throughout the country. These units are composed entirely of religious. The young sisters training in the normal schools of this congregation are thus becoming imbued with a love and zeal for missions, and this spirit will permeate their future life work.

Inquiries are coming from other congregations desiring of co-operating with the cause for which Maryknoll stands—God and souls.

Out of many encouraging letters from Sisters here are a few extracts:

Thank you so much for the Prayer-Prints. I have been enclosing them in all the letters I write. —N. J.

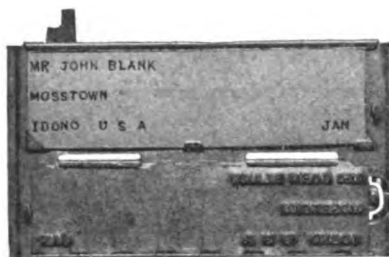
We owe Maryknoll more than we can ever repay.... We always obtain what we ask through Maryknoll's intercession. —Mass.

The Sisters of Notre Dame are surely among the greatest admirers of THE FIELD AFAR and we have your noble interests and aims at heart. —Mass.

You will be pleased to know that we have derived much benefit from the study of *Bernadette* and also *Bl. Peter Chanel*. We shall do all in our power to make others know and love them. —Conn.

The children find the album of post-cards very interesting, and are glad to point out on the map the places of which you have sent us mission views.

The class has voted to receive Holy Communion on the third Sunday of each month for Maryknoll. —Conn.



This is a photograph of a stencil as it came up for your name and address. Even if you belong in Mosstown or Wayback we love to see your name entered and we hate to see it fall into the junk pile. Stay with us.

It is a genuine pleasure to procure these "intentions" and I am glad you can use them.

We are having the Forty Hours in our chapel and dear Maryknoll with its many needs gets frequent mention to the dear Master during these days of special grace. —O.

We are delighted to renew our subscription to your spicily bright magazine. You know our Carmelite vocation obliges us to intercede especially for priests, and we are so proud to have a band of our own zealous countrymen on the foreign missions. We enclose our mite of appreciation toward your great work. —Mo.

We try to keep the thought of the foreign missions before the pupils by speaking of them in connection with geography, Bible history, and catechism, and by having one language lesson weekly on foreign mission work. This is our beginning, Father, and we shall be most happy for any suggestions you may give to help us continue to work and develop an interest in and love for the missions that will remain with our pupils through life. The Chinese missions have always had a particular interest for me, but as I am told that my mission is here, then I am resolved to do all I can to help those whose mission is there! —Minn.

Kindly send one thousand each of "Our Lady of Mercy Burse" cards and Maryknoll Mite Boxes; also, a good supply of mission literature, for I am going to do all in my power to make the holy season of Lent a real harvest for the missions.

I am enclosing a Spiritual Bouquet gathered by the pupils in the Eighth Grade. We hope soon to have a "Surprise Box" for Fr. Meyer, who has been begging for pictures, medals, etc., for his Chinese flock.

THE FIELD AFAR is a most welcome visitor to the classroom and the children eagerly read every inch of it. I am busy now trying to interest the parents. —Pa.

THE LECTURE GUILD

7 East 42nd St., New York City

ADVISORY BOARD

Miss Blanche Mary Dillon

Secretary

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Lecturers supplied on all subjects. For information, write to the Secretary.

For Spiritual Reading:

THE INNER LIFE OF THE SOUL

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Price, Postpaid - - - \$1.50

The writer has left to Maryknoll the royalty on this valuable book.

THE SHEPHERD OF MY SOUL

By Rev. Charles J. Callan, O. P., Professor of Theology at the Foreign Mission Seminary, Maryknoll. Price, \$1.00.

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(Missioner of the Tokyo diocese)

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A cheery little booklet, full of inspiration.

Single copies.....\$.03
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THE MARYKNOLL MISSION CIRCLES

WOMEN'S organizations are turning their thoughts to the deplorable condition of women and girls in heathen lands. Mary, their Mother, is pleading for these lost children. We remind them that during the Boxer Rebellion, twelve thousand Chinese were martyred for the Faith and that many of these were women and girls.

The Young Women's Christian Association is planning to "blue-triangle the earth" with their work. An interested Maryknoll Circler writes, "Why cannot we Catholics pull together to Circle the earth?" Why not?

We feel a pulling of the cords from Oregon, California, Louisiana, Maryland, Illinois, Michigan, Missouri, and the National Capital, as well as from nearer States of Delaware, Pennsylvania, New York, and New England. Pray that these cords may be tightened, drawing all together in one great aim and purpose, "to bring souls to the Crucified."

The *Home and Foreign Mission Society of Duluth, Minn.*, has started a campaign to introduce into every Catholic home of that city *THE FIELD AFAR* and *The Maryknoll Junior*. They propose, also, to get after delinquent subscribers and put them back on our list.

A successful "Whist" was held recently in Catholic Club Hall, Brookline, Mass., by the Senior and Junior Circles of *Our Lady, Queen of Martyrs*. Keen interest was manifested by the large number of beautiful prizes that were donated. A feature of the occasion was a doll dressed in the "Teresian habit." Her presence made a strong plea for the missions, and chances for the happiness of possessing her sold rapidly. She bids fair to become a permanent resident of the town, and no doubt will prove an active propagandist for the cause. Returns, so far, amount to about eighty dollars and will probably reach the hundred dollar mark.

Immaculate Conception Circle, of Brooklyn, N. Y. has made returns for the little "Red Stockings" distributed before Christmas to gather mission gifts for the Christ Child. Between fifty and sixty stockings were made and distributed, and the missions have benefited to the amount of two hundred and seventy five dollars. We recommend this method to our Circles. The stockings can be made during the summer; Maryknoll will furnish the pattern upon request.

The Circle is busy now on arrangements for an "Oriental Euchre" which will take place early in May. The members are blessed in having the counsel and co-operation of a zealous priest friend who gives generous encouragement to all of their efforts.

We are glad to announce the support of a catechist from St. Teresa's Circle of Tarrytown, N. Y. This decision is the result of a talk by one of Maryknoll's priests, at a recent meeting. The substance of the remarks was to this effect:

There is hardly a work more important than that of a catechist. If your activities are bringing in a reasonable amount of money, you could hardly do better than to contribute to the support of a catechist. If you decide to do this, you can find out from Maryknoll in what village your catechist is working. He is your catechist. He is representing you and he is going to spread the Faith where otherwise it would never be known. When you are at your meals,—about your duties,—in fact, when you are sleeping—your catechist is teaching the Gospel in China,—going from house to house, telling the people of the Crucified Saviour, and he would not be doing this if you had not provided the means of subsistence.

Clubs and Circles may have The Field Afar, if all copies are sent to one address, for eighty cents a year.

We are glad to note interest such as this:

I am a Registered Nurse and interested in your work. If there is any way that I can aid the Society, kindly let me know. I will do my best to secure also the co-operation of others.
—New York.

Please find enclosed a money-order for fifteen dollars, which is a donation from the *Catholic Students' Mission Crusade* of St. Paul's Academy for your missions.
—St. Paul, Oregon.

Will you please send me some mite-boxes, burse cards, and land-slips? I am interested in your zealous work for God and souls,—the only work worth while. I will do my bit to spread the interest in the missions among my friends. Please advise me of other ways in which I can help.
—Providence, R. I.

Our little Mission Society's mite-box offering of fifty dollars is enclosed. The boxes that were fit have been patched up and sent out again to gather more crumbs. We have sent Fr. Meyer a box of pictures, medals, and bandages for dispensary work. At the end of the Paschal Season we hope to be able to prove to you that we are alive.
—Rochester, N. Y.

A generous supply of crocheted table mats has come to us with these words:

The making of the mats has been pastime for my mother who is eighty-four years old, and a source of pleasure to me to have her thus employed.
—Sayre, Pa.

To Circles where The Field Afar has a long list of subscribers we suggest the very practical mission idea of helping Maryknoll to keep forgetful subscribers on the Field Afar list. Does the idea strike you?

Wanted—Circles to co-operate with Maryknoll in a special effort to help good subscribers to stay on our Field Afar lists.

Some months ago we said that we had dreams of a Circle of Perpetual Members. One such Circle was formed in Newark, N. J. and nine members are now enrolled.

Payments of from two to five dollars are made monthly by each of the members. The zealous secretary is tireless in her efforts to win new friends for the Cause. A goodly number of subscribers have been added to the list; land slips and burse cards have been filled; and seed scattered by means of mission leaflets. This Circle has now undertaken the support of a catechist.

We would suggest these Perpetual Memberships to the consideration of Circles, particularly for their deceased members. Two of our Circles, one in Boston, and one in Philadelphia, have recently lost members by death. Would it not be a kindly appreciation of their faithful, zealous co-operation, to enroll them as Perpetual Members in the Society? They identified themselves with the work in life, why not continue this association for them in death, that their souls may benefit by the rich spiritual advantages of membership in perpetuity?

The winter's work told—the sacrifice of time and labor and money bore fruit, in a bountiful supply of linens provided for our Risen King.

From Chi Rho Circle, New Haven, Conn., came several beautiful altar cloths; from Pittsburgh, Pa., altar cloths, surplices, small linens, six beautiful linen albs and six crocheted cinctures; Immaculate Conception Circle, Brooklyn, N. Y., over seven dozen roller and dish towels; from New York, surplices, napkins, small linens; Philadelphia, napkins, small linens; St. Louis, small linens; Point Pleasant, N. J., chalice and small linens; Rochester, N. Y., vestments, linens; and from St. Columba's Circle of Boston a big box containing one dozen surplices, seventeen altar cloths, one dozen sheets, one dozen pillow slips, and six Irish linen towels, with more to follow. Busy fingers are still plying the needle, with minds fixed on six missionaries' outfits to be provided for September, 1920.

The mite-boxes too, showed the results of Lenten sacrifices. If those who instruct the ignorant will shine like stars in heaven, our Circles, who are enlightening our Catholic people on the needs of the foreign missions, ought to be very bright constellations in the heavenly firmament for all eternity.

Gather broken and unused jewelry for Maryknoll.

The Circles' Mission Fund for the support of a Maryknoll priest in China—we are no longer wondering from what source will come the foundation stone, for, from Pittsburgh, Pa., the home of mission circles many in number and generous in cooperation, came a few days ago two offerings of one hundred dollars each, from Circle No. 3 and from Circle No. 48. It is again the ready response that never fails.

This Fund will eventually provide continuous support for one of our missionaries in China. It will be another and enduring link that will bind the Mission Circles to Maryknoll.

The aim of the Maryknoll Mission Circles is to focus particularly on some special need. It is the personal note, the identity of interests, that makes for success. A little stronger effort, therefore, a little extra sacrifice, will bring a blessing on the work of the Circles and on each individual member.

Inform your friends of the spiritual benefits accruing from association with the labors of the missionaries in heathen and pagan lands. Many will realize that it is a privilege to identify themselves, by contributing even in a small way, with this sublime work.

From far and wide, love for Maryknoll's cause is revealed in such extracts as these:

Kindly advise me of the nature and scope of the work of the Maryknoll Circles. I shall greatly appreciate any information or details that you may send me.
—Baltimore, Md.

I would like to know about the proposed *Maryknoll Centre Circle*. I cannot join any of the mission circles, as my home is up in the mountains, far from any place where these circles exist. I should be glad to help in any way that I can.
—Frostburg, Md.

I am writing to ask information on the Maryknoll Centre Circle. We have a mission circle—about twenty members (not "Maryknollers"), who meet at our house to make altar linens for the foreign missions. I personally would like to do something for *Maryknoll*, in which I have always had a great interest.
—Summit, N. J.

To the many inquirers, we suggest the following possibilities for Circle activity:

Sewing. The Maryknolls here and abroad are especially grateful for co-operation in the making of altar and household linens. Further information will be gladly sent on request.

Clerical work. For those Circlers who do not wish to sew, there is much light clerical work that will be of value to Maryknoll. Materials will be forwarded on request.

Subscriptions and Renewals. Some Circlers make it a rule to bring the name of one new *FIELD AFAR* subscriber to every Circle meeting. Many strive to interest an ever-increasing number of friends in both *THE FIELD AFAR* and *The Maryknoll Junior*. While some apply to Maryknoll for lists of lapsed subscriptions in their locality and then devote certain evenings every week or month to seeking renewals of those subscriptions. The latter has proven a particularly successful and helpful means of co-operation.

Fund building. Many Circles are glad to devote themselves to the upbuilding of special funds. Some are supporting a catechist in the Maryknoll Mission; others are working to complete some favorite burse, for Maryknoll or the Maryknoll Preparatory College, The Vénard; and at least one has undertaken to raise the necessary thousand dollars to build a chapel at a Maryknoll Mission station. Or lesser offerings are devoted to the sanctuary oil, wine, or candle funds, or the Maryknoll bread fund.

Gathering the fragments. "The crumbs that fall" often bring in returns that are not to be despised. Broken or discarded bits of jewelry are welcome additions to our junk pile, and tinfoil gathered and sold to a dealer is the source of small remittances that help to swell our daily receipts—and further this work for souls.

Address all inquiries to
The Circle Director, Field Afar Office
Maryknoll, Ossining P. O., N. Y.

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We need one hundred new subscribers a day to make us feel that we are not going backward. May we look for a few from you some day next week?

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A PASTOR in the Middle West who has watched and weighed our *Junior* from its birth and found it good, says:

Here is the renewal for the "*Junior*." That boy is doing fine and is worth twice the money already.

The only time I can't control the children is when I take "*Junior*" to school. But I am glad they have such an interest in the "*Junior*," for it will develop the mission spirit in them.

All success to *The Maryknoll Junior*!

And we are pleased to get this word of appreciation from *The Missionary* (Washington, D. C.), and to be conscious that the *Junior's* message is making itself felt:

If vocations are to develop in the youth of the land, the seeds must be planted among the children. . . . If the *Junior* continues to have the same charm for children that *THE FIELD AFAR* has for grown folks, there will be no fear for its success—the children will cry for it! Grown-up folks ought to subscribe for it and see that the children get it. We wish *The Maryknoll Junior* great success, as we wish everything connected with Maryknoll to prosper abundantly.

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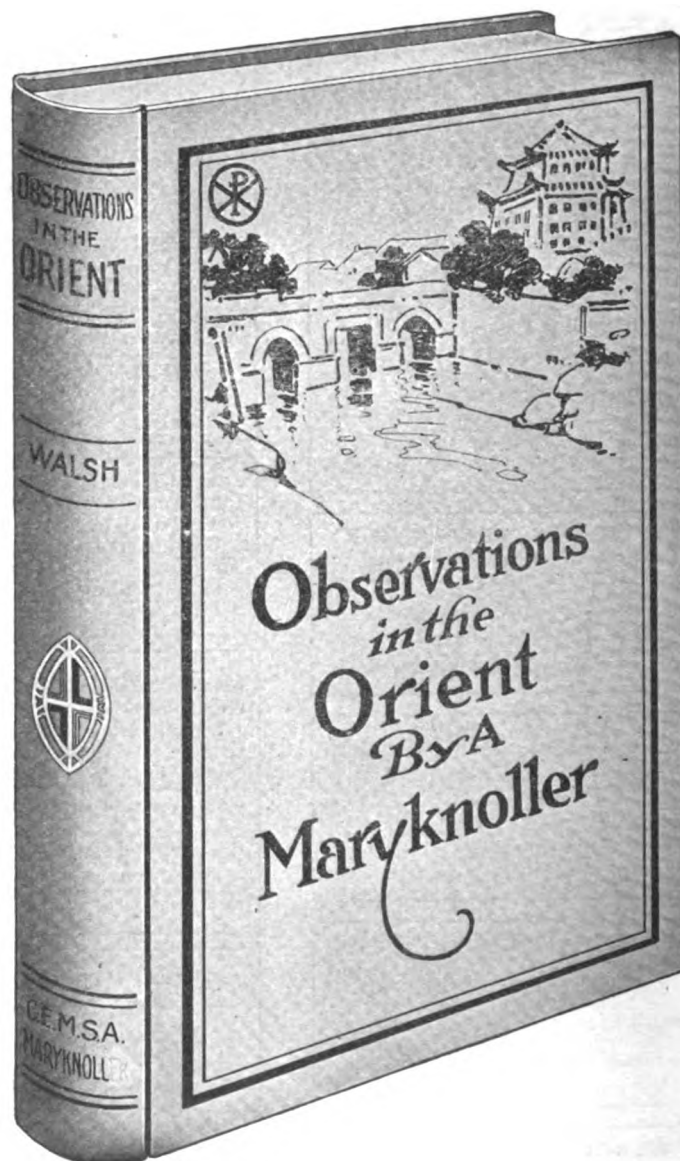
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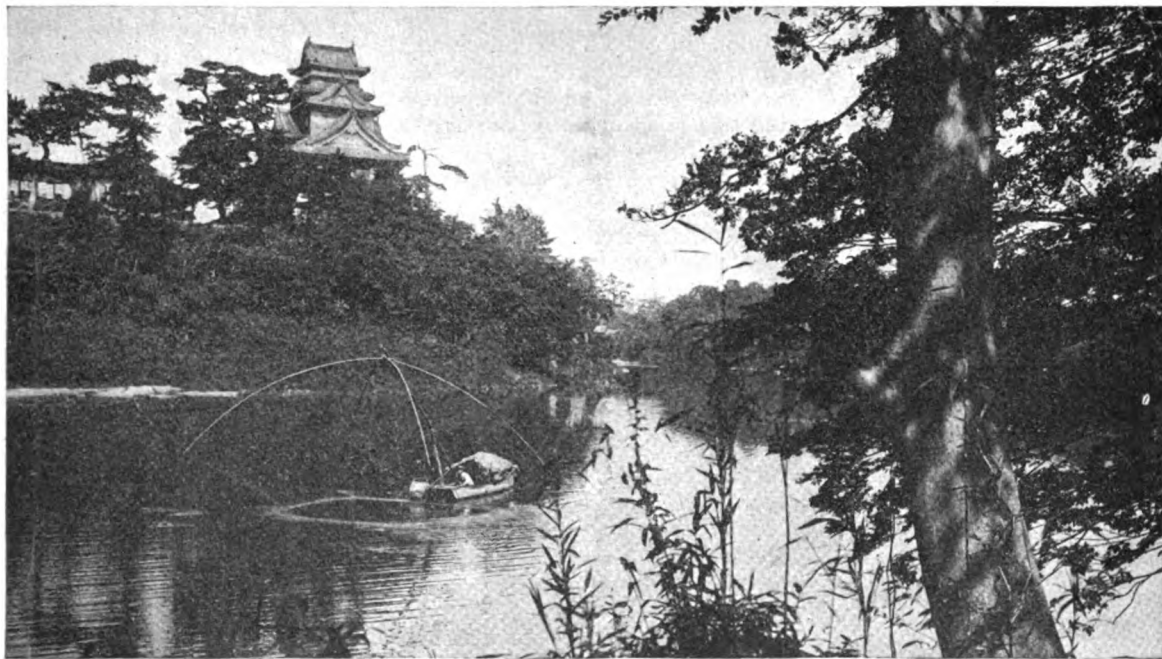


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*A SANCTIFIED and fruitful
June to our readers! May the
love of Jesus Christ glow crimson
in the hearts of men and make this
world God's garden!*

HIS Eminence, Cardinal Van Rossum, Prefect of Propaganda, has had established at the Propaganda University a School for Mission Service, similar to that formerly maintained at Munster in Germany. This School, in which all missionaries will be particularly interested, has been placed under the direction of Fr. Tragella of the Milan Foreign Missions.

LAST year's net contribution from the Archdiocese of New York to the Society for the Propagation of the Faith was \$261,380.78.

To this splendid total of receipts, Parish Branches contributed \$26,393.70. The great amount, \$173,995.54, was received at the Diocesan Office; and Perpetual Memberships alone reached \$67,080.

New York has for more than fifteen years been giving a steadily strengthening proof that Catholic Americans are prepared to answer the call from a heathen world that has had no chance to know Jesus Christ.

JAPAN has its own troubles these days, and the most of them, it seems, are concerned with the changing spirit of its people, who begin to revolt against the old order. Far-seeing statesmen in Japan see danger ahead and fear the reign of the

Money King. Baron T. Kuki writes on the "threat of the Almighty Dollar":

The world thinks it has put an end to militarism; but has it put an end to the conquest of money? The war-decimated countries are wounded and financially exhausted, but the Money King reigns. With scant regard to justice, humanity, or indeed any of the great principles for which we pretended to fight, the Money King like a colossus strides across the world and threatens to hold the nations by the throat.

More money—most of us want it and ask for it, but few seek it for the good they can accomplish with it. When we learn that money is a sacred trust from God we shall have peace in this world.

**WANTED—an extra copy of
The Field Afar for June, 1911.**

THE English Government is certainly playing mischief these days with the mission fields of the Catholic Church.

All German missionaries—priests, brothers, and sisters—still residing in the Colonies, were told to leave them by April 1, and those of other nationalities, even among the Allies, are hampered daily in their efforts to get to abandoned fields that they might save the splendid work accomplished by their German co-religionists.

Those in the United States acquainted with the situation know the difficulty experienced by the few American Jesuits who have been trying to replace their German confrères in India. Today an Irish name is almost a

bar sinister to mission effort in an English colony. We learn, too, that Italian sisters have been obliged to wait for six months before they could secure the visée of British authorities and be allowed to labor under the Union Jack.

Will the British Empire never learn how not to antagonize those who, if properly treated, would be its best friends?

Will such exclusion make for a better world?

* *

MANY things happen for the first time, even in our day. One of them is going to happen at Washington, D. C. in August—the *national* convention of the *Catholic Students' Mission Crusade*.

Every Catholic college or academy may form a mission society among its students, may affiliate such society with the Crusade, and may then send delegates to this convention. A dozen students will do for a start—call yourselves apostles if you like. But do it now, in time to take part in this first convention. Maryknoll will be glad to send whatever information you need.

The boys and girls, young men and young women, of today do not realize that the destinies of the world will be in their hands within a few years. And, under God, the destinies of the Church, the work of its apostolic conquests, the spread of the Faith, the justification of her name Catholic—these, too, will soon be their responsibility. You, Catholic student, reading these lines, never started any little society, perhaps. You may say: "Let George do it." Well, if George must do it, why not become a George yourself for a while?

* *

THE unity of the Catholic Church in Europe was powerful when certain ambitious radicals, chafing under the restraints of lawful authority, engineered a "reformation" that freed men



Thou art the King of Glory, O Christ!

from all bonds in matters of religion.

Purged of its rebellious members, the Catholic Church waxed stronger, with a clean and vigorous growth, while, by the logical application of the principle that gave them birth, the creeds of Luther and Henry VIII rapidly split into countless dissenting sects, and soon lost their power.

Today other "reformers" are coming to the fore, not in religious but in economic societies, preaching openly the license of Luther and Henry's defiance of authority. Favoring their success is the admitted tendency among citizens of this "land of the free" so to over-emphasize their glorious liberty as to distort it into license, and to forget that true liberty is not only compatible with, but depends for its very preservation upon, respect for lawful authority. Only by purging itself of these rebellious factors can conservative labor attain the public recognition and power to which it is entitled.

BOOKED FOR CHINA SEPT., 1920.

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Travel across the Pacific
and into their field, and outfit,
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Cassock; outer clothing; underwear; sweater; shoes; bedding; glasses; medicines; thermos bottles; typewriter; clock; first-aid army combination; camera; books; pens; pencils; stationery; and Mass-kit, including altar wine.

If you wish to assume even a small responsibility for the above provisions, your cooperation will be welcome.

A most impressive trait of the Chinese people is their respect for authority. Filial obedience, among them, amounts to reverence and is lifelong in its obligation; while, in the social and political life, it is deeply ingrained respect for authority that has preserved the integrity of this active, industrious nation through the centuries that have witnessed many re-makings of the map of Europe. (The present chaotic state of the Celestial Kingdom is very evidently due to the non-existence of any recognized authority—following upon the overthrow of monarchical life by the sudden invasion of European thought and life. This political condition is most abnormal and will doubtless prove to be transient.)

The Catholic religion, alone in its emphasis—both in theory and in practice—on the principle of authority, is the strong safeguard of our American freedom, economic as well as political, and, insisting as it does on respectful obedience to all lawful authority, in the home and in society, it is decidedly better suited to the Chinese temperament than are the non-Catholic religions that

possess no authoritative voice and laxly surrender to whatever demands the individual may care to press.

Facts speak for themselves:

<i>No. of Prot. Missionaries in China.....</i>	<i>26,210</i>
<i>No. of Cath. Missionaries in China.....</i>	<i>15,135</i>
<i>No. of Prot. converts in China.....</i>	<i>335,000</i>
<i>No. of Cath. converts in China.....</i>	<i>1,965,000</i>

The Chinese are, both by character and education, more favorably disposed to the Catholic Faith than to any other form of Christianity. If the opportunity at present open is fully availed of, the most numerous and the strongest Catholic nation of the world would be the Catholic nation of China.

* *

SWEET MORSELS.

Enclosed is my subscription for the Boys' Library. THE FIELD AFAR is much esteemed here and I hope that it will awaken a missionary spirit and foster vocations among our students.

—Montreal.

Your much-appreciated FIELD AFAR! May its glorious past have an even brighter and more illustrious future, and may your wonderful and self-sacrificing efforts in the actual field afar be attended with fruits in abundance!

—Ind.

Kindly send me THE FIELD AFAR not only for 1920, but any stray copies you may have of previous issues. Your seminary monthly ranks easily first in every respect: I said so (to myself) as long ago as when I saw and admired your May, 1913, number. So "newsworthy"—so interesting—so *enthusiastic!*

I wish my little "mite" were as big as "Uncle Sam" could make it.

Success to you in leaps and bounds!

—N.Y.

Many thanks for THE FIELD AFAR—I like it very much—It's of the cheerful, breezy type—So I'm with you.

And to prevent black-hand methods and save your stencil clerk from annual trepidation I'll send a fifty. Besides, that fifty has been a source of worry. Oil wells are yawning for it: prosperous circulars are clamoring for it: visions of dividends grotesque, gigantic, have been disturbing my nightly rest while that idle fifty is around. So I'll invest in oil—not a Texan gusher, but that

The Big Idea.

Unsolicited, two Catholic women's colleges have generously expressed a desire to educate one or more Chinese or Japanese students, and inquiries have been sent across the Pacific for promising subjects.

In the meantime, requests have come from China for a similar privilege to be extended to worthy young Catholic Chinese boys. In the name of the world-wide mission of Jesus Christ, we ask American Catholic Colleges to open their doors to these young men. They are not numerous, and we believe that the charity extended will prove a good investment.

soothing potent oil coming from the gentle missionaries' tiny stock with the promise of a new life and a new day for the poor heathen. —S. D.

At times your paper does become a bit of a nuisance. The postman will now and again bring it at night, when my Superior is away on safari. Then, although I might be longing for bed after a hard day's work, it would keep me up until I had done with it, for next morning I would have to send it off after my Superior, thirty or forty miles away, who would be waiting for it also.

—Uganda, Africa.

A limited supply of back numbers of THE FIELD AFAR and *The Maryknoll Junior* has been reserved for sample copies to Circles, schools, and other organizations interested.

The Bethlehem Institute of Immenensee, Switzerland, has an English Bureau for which it requests Catholic magazines, including THE FIELD AFAR and *The Maryknoll Junior*.

A New York City Maryknoll Procure is not yet an event to be chronicled. We note daily the need of such an arm to our work, but we have not found anything desirable that could at the same time fit into our financial plans.

The Red Cross is entering the educational-film field and will distribute pictures throughout the country. Catalogs describing available films suitable for churches and schools will be sent to institutions forwarding their address to the National Headquarters, American Red Cross, Washington, D. C.

This looks like a good opening for some of our older friends among the institutions. If we had a lantern we should certainly send for a catalog.

The Interchurch World Movement campaign was worth observing, and we are sure that many a Catholic saw in the advertisements something worthwhile as applied to himself. Here is the result of a little study:—

Our average daily gift for all church causes is

- less than we spend for daily papers
- less than a telephone call
- less than a third of the day's carfare
- less than three cents a day

It is not because we are selfish; it isn't because we don't want to help. It's just because no one has ever put up a big program to us.

THE PERPETUAL ASSOCIATE

To be perpetually associated in life and in death with the work which is already vigorous at Maryknoll is a decided spiritual advantage.

Masses in steadily increasing numbers are being offered for associates who even now can be assured of a thousand Masses each year. To these are added the consecrated service of all Maryknollers, and the prayers of Maryknoll friends, priests, brothers, nuns and laics—many thousands—who pray blessings upon Maryknoll and upon all its associates.

The privilege of such association for you who live, or for yours who have left this earth, is not difficult to secure.

If these advantages are sought in perpetuity, that is, so long as Maryknoll, the Catholic Foreign Mission Society of America, shall exist, an offering of fifty dollars is required.

If they are desired only from year to year, for some one who does not subscribe to THE FIELD AFAR, or for the departed, fifty cents each year will secure them. Subscribers to THE FIELD AFAR are entitled to these advantages.

Signs of increasing interest in foreign missions have been noted recently among Catholic colleges. There is a lack of appreciation of ways and methods for helping, however, and we are always glad to point out opportunities for activity. One of Fr. Ford's letters will perhaps suggest an idea:—

Some of our Catholic High School graduates have asked for information on colleges in America, tuition, etc. One man would like to know can he work his way through. Two Normal graduates inquired if there were any competitive scholarships in Catholic colleges in the U. S. open to them.

The China Society of America, "formed to crystallize the sympathetic interest of American people for China," has fifteen hundred members. Its secretary writes:

China... never needed help, sympathy, and justice from the outside world more than she does today. The friendly feeling of the Chinese for America, and of the liberty-loving American for the Chinese, is worth while.... The Chinese are a peace-loving people and it would be a sad day for the world if China should be forced to adopt militarism as a matter of self-preservation. If this Society can help make it unnecessary for China to become a military nation, it will contribute substantially to the peace of the world.

Use Maryknoll books for June premiums. A special discount will be given to priests, brothers, and sisters.

The Chinese farmer is regarded by those who know him as an exceptionally capable type,—a man who can get far more out of the land than can the average. In contrast to the coolie, the lowest type of laborer, he would be, in the opinion of those who know his worth, an asset to this country. Dr. Wilder, former U. S. Consul-General to Shanghai, is quoted as saying that not only would the Chinese farmers be a help to us, but that they would be a reflex beneficial influence on the Chinese Republic.

At the last census, there were 17,200 Chinese farmers in the United States, and of these 760 own their own farms.

The procession of native Catholic youths from China to Catholic colleges in the United States is getting under way.

The advance guard was made up of one who entered Dubuque College three years ago, of two others placed by Senator Walsh of Massachusetts at Notre Dame, Indiana, and of the two Tsus,



BROTHER THOMAS McCANN
The first Maryknoll Auxiliary Brother to cross the five year line and come into final membership.

who came across the Pacific with the Maryknoll Superior and later studied, one at Notre Dame, the other at St. Mary's, Dayton, Ohio.

And now comes a gratifying item of news that the first six Catholic students from South Shantung will be in the States this year. They are being directed by Bishop Henninghaus, S. V. D., who plans to send each year from four to six students for a complete college course in this country.

**DON'T MISS THE NEW
MARYKNOLL JUNIOR**

Send for a sample copy.

The site of the new Seminary, which will soon be started, is still open to a benefactor. Twenty-five thousand dollars will cover its purchase. The gift can be registered as a memorial.

Not a few among our readers know "Brother Thomas" and we are happy to announce that, having completed his trial years in the service of Maryknoll as an auxiliary brother, he has been received into final membership in the Catholic Foreign Mission Society of America.

This event is chronicled with special emphasis because it marks the first aspirant to enter upon this privilege. According to the rules of the Society, our auxiliary-brothers may be admitted to final membership after a period of five years. The Society then assumes the obligation of providing for the candidate's various needs of soul and body, looking upon him as one of its own.

Brother Thomas H. McCann was the first American to be received by Frs. Walsh and Price into the little community at Hawthorne, N. Y. He was born in Brooklyn and as a boy worked on the *New York Tribune*. Later he helped Msgr. Freri, National Director for the Society for the Propagation of the Faith, and while thus engaged conceived a desire to give his life to the foreign missions.

The Maryknoll brothers now number fourteen. Their work is varied,—clerical, nursing, printing, farming, gardening, etc. So far none have been sent to the missions, but assignments will later be made to the field itself, where the brothers will be needed to assist our priests in the details of their many duties.

Brother Thomas was finally received on Ascension Day, in the little chapel of the Maryknoll Procure in San Francisco.

The Home and Foreign Mission Society of Duluth, Minn., is bending its energies to the campaign recently inaugurated for the spread of mission interest throughout the diocese, with the approval and encouragement of Bishop McNicholas. The foreign mission idea is new to that section of the country, but we are informed that the people are waking up. The advent of THE FIELD AFAR and the *Junior* into their homes is arousing their interest and their zeal. Mite-boxes are to be placed in the vestibules of churches and in many public buildings, with effective pictures or posters. These ought to make a strong appeal. Can you, too, place a mite-box or picture where it will plead for the souls of men?

Teaching brothers have a great mission to perform in some countries and their temptation has been to confine their efforts largely to the needs of Europeans and Eurasians, or to more comfortable pagan youths to whom Christian ideals do not appeal. We welcome every item that will reveal the strong development of a missionary spirit in our teaching brotherhoods. A San Francisco friend writes:

I was interested to read in THE FIELD AFAR about the Brothers of Mary in Japan and the Brothers of the Christian Schools at Manila. Do you know that the Irish Christian Brothers in Australia celebrate their Golden Jubilee there this year? Three Brothers opened the first school in Melbourne in 1869. Now they have sixty-two splendid educational institutions in Australasia, with over three hundred Brothers and an enrollment of fifteen hundred boys and young men in schools and colleges. In Melbourne alone they have five thousand pupils. These Brothers also have a province in India. I hope you will find space for these facts in some future issue of THE FIELD AFAR.

We seek more information from our friend in San Francisco. How many of the fifteen hundred boys are Europeans or Eurasians? How many foreign youths receive baptism? For what class of boys are the schools in India?

Fr. Meyer Writes.

*American Catholic Mission,
Tungchan, China,
Jan. 13, 1920*



SINCE Christmas I have had very little time at home. Went out the day after on a sick call, then on a visitation, and returned from

that to go to Sunyi in the interests of some catechumens.

Fr. Gauthiersays that it is an old story here, the oppression by larger and stronger families of those that are weaker. In this case the larger family claims that the land on which the houses of the other are built belongs to them, as well as some mountain land with a few trees on it. Both seem to have deeds to the property, and theoretically it is only a question of finding out which is false.

The smaller family, of forty persons, is desperately poor. When I went to the city with them they fed me well but they themselves, according to the catechist, were living on rice gruel. I know we stayed longer than they had anticipated and they sent one of their number back home to bring a bushel of rice and two or three chickens to be sold for expenses! I may be able to do something with the higher authorities in Kochow. In any case, I am going to take up the matter of buying rice fields to settle these people on.

About two thousand dollars invested for these forty persons would yield the mission eight or ten per cent and give our people considerably lower rental than what is usually required.

If I had them on land belonging to the mission, not only would they remain at home, but they would be anxious to please me and so would put more effort into

OBSERVATIONS IN THE ORIENT

It is being read in the common-rooms of seminaries and religious orders of men and women, in the studies of priests, in the cabins of missionaries, in comfortable living-rooms and on the first-floor back, in hall-rooms and beside the kitchen stove, in every State of the Union and in all quarters of the globe.

*Buy it.
Speak of it.*

*Read it.
Pass it along.*

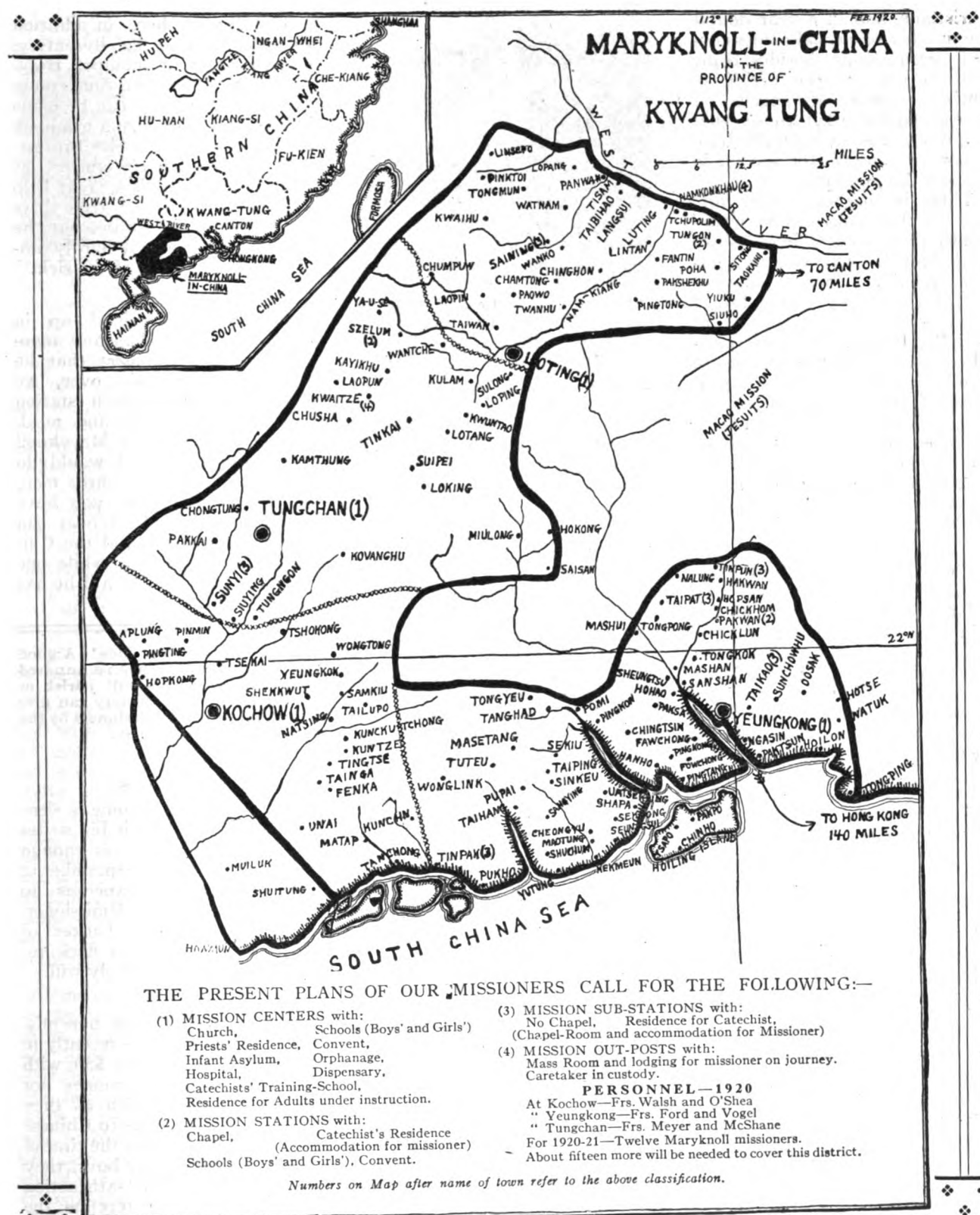
their study and be more faithful in their religious practices.

What I should like to do is this: somewhere near the mission—from two to five miles away, or wherever I could get a sufficiently large tract of land—I would buy enough to settle a hundred or more persons, and then build a little chapel, open schools for boys and girls, and see to it that they attended.

Then one of us could ride over every Sunday to say Mass and to preach.

I consider such a course, at least with regards to many of my people, practical and necessary. What can I do where there is one Christian family in a village, with the children growing up in pagan surroundings and the parents half-indifferent, or at least, if good-hearted, incapable of realizing their obligations? If I bring the boys in to school, I must support them, and they may not be allowed to come because they are needed at home to herd the cattle or do something similar, even as early as seven years of age. I could hardly reach the girls at all. I might send a catechist for a certain period each year, but it is too much expense for two or three children. The above-mentioned plan would require fewer catechists and the annual mission expenses would be lower,—or better, one could have all his catechists of the highest grade possible.

I have in mind three or four places in my district where such a work could be begun. I could settle the greater part of my



Christians, and in a year double the number of annual confessions and communions, besides being able to prevent the giving of Christian girls to pagans as wives, and the other abuses that at present are exceedingly hard to prevent; and the income would support the mission.

There is another point, and that is that conversions would result. At once I hear, "rice Christians!" Of course, getting a living would attract them at the beginning, but I should call that a "beginning of faith." It would remove prejudice and lead the people to give their minds to the study of truth. They are simple country people and I am sure that nearly all, after their period of instruction, would assent as simply and with as much docility to all that the Church teaches, as do any of our American Catholics.

The majority are docile, but prejudiced and ignorant. If they did not come to the priest for help they would remain in that prejudice and in fear. I have remarked with what trembling knees most of these outsiders approach the priest for the first time! Sometimes it takes a great deal of persuasion on the part of a Catholic friend to overcome their timidity. Gradually their prejudices disappear, and in their contact with him fear of the priest changes to confidence. The way is open then for reception of Christian truths and assent to them.

Of course, there are sad cases of apostasy and indifference, that point to lack of sincerity,—but go out to the West of our own United States, where Catholics are far from church and have no schools, and see the sad results, among even the sons of favored Erin. The same remedies are needed in both places: we must bring the Church to the people or the people to the Church, and here it is comparatively easy to bring the people to the Church—\$50 a head with good



AMERICAN DOLLARS ARE LOW IN VALUE OVER IN CHINA JUST NOW, BUT THEY ARE STOPPING THE LEAKS JUST THE SAME.

interest to the mission and with land rising in value.

P. S.—Have just found some notes on points that may be worth mentioning:—

There should be a course in *cooking* at Maryknoll. Such a course would, I believe, be of almost inestimable value if properly given. There is comparatively little difficulty in getting materials here; the rub comes in having them prepared properly. Take Yeungkong last year, for instance. We did not have good bread once, because neither we nor the "boys" knew how to make it; and many other things would have been much more appetizing if we could have instructed them how to prepare them, while that bugaboo, monotony, could have been done away with. Such a course should include making bread, biscuits, pies, waffles, etc., cooking vegetables, canning and preserving, making simple desserts, etc.

Regarding *auxiliary - brothers*, one capable of directing the workers in the mission establishment, and of carrying out the ideas of the director in the matter of building and improvements, could practically take the place of a priest. There is also a great deal of secretarial work that must be done at the central mission station.

The diseases here, in addition to colds, seem to be: dysentery, malaria, typhoid, smallpox, tropical fever. When the time comes to send *sisters*, they can be made incalculably useful by a graduate course in nursing. The Protestants have graduate nurses, as you know, and it is a great help in their work. It is true there are hospitals in Canton, but the journey there would hardly improve the condition of the sick.

If your priest-friend up in New York State has any more of those *flour grinders* that he was so enthusiastic over, we could use one at each station here, grinding coffee and meal. The one he sent to Maryknoll was really good and would do very well for two or three men, or even more, where you have plenty of material. Wheat can usually be bought, and the Chinese raise buckwheat, while one can have plenty of corn if he has a little ground.

Get that Catechist idea! A good catechist can easily mean a hundred good converts. A small parish or even a Holy Name Society can give strong help to our missionaries by the support of one catechist.

BACKERS.

A priest whose income is slender but whose heart is big writes that he is trying to get enough together before next September to meet the travel expenses to China of one Maryknoll missionary. A blessing on this backer of apostles, and may his flock reward him! God certainly will.

A stringless gift for our missionaries in China came recently in the form of a check for \$50, with the note—"pocket money for the 'boys,' to do with as they please." If this refers to Chinese "boys" they will have the time of their lives. If to our boys, they will take a special satisfaction in being free to determine the best use for their gift.

Fr. O'Shea Chronicles.



Dec. 12—Friday—marked by the discovery that the native salt fish is very good eating. This is mentioned because the experience with fresh fish has not been so enjoyable. The latter come out of small land-locked ponds which serve for community sewage also, and so the fish are absolutely dangerous. Even when well-cooked they are soft and tasteless. The salt-fish, however, come direct from the ocean, on account of the high salt tax, and, except for the results of the "villainous pawing" that all Chinese foodstuffs get in the market, are satisfactory and of good flavor and texture. Our Friday menu so far has been "swamp chickens,"—that is, frogs, cooked in a pottage à la Chinoise, leaving nothing unused, from eyes to skin.

N.B.—This paragraph should not be read in the refectory.

Dec. 14—Yesterday was a quiet day, with Fr. Walsh hearing the few confessions of the retainers and schoolboys,—about ten or twelve, all told.

All of our Christians live out of town, at distances varying from one hour to more than a day; so that we have them here only on the four big Feasts as a general thing—Christmas, Easter, Pentecost, and the Feast of the Assumption.

At the near-by village of Nam-footong, it had been Fr. Mollat's custom to say the Mass on alternate Sundays, the schoolboys and retainers from Kochow going with him to attend the Holy Sacrifice there. Fr. Walsh is going to keep up this good practice, and today made his first visit of the kind, which he found very edifying and enjoyable.

The chapel at Naamfootong, now somewhat in need of repair

and a rather primitive structure at best, was Fr. Gauthier's first missionary achievement and he is justly proud of it. He and his successors made it their headquarters for some years, until one of them moved to Kochow, as being more accessible to all the Christians under his care, who could combine their business trips to the chief town and market of the sub-prefecture with their religious duties.

Fr. Gauthier went with Fr. Walsh and preached a sermon after the Masses. Then after a chat, and the usual distributions of quinine and other medicines, they took snapshots and returned to Kochow in time for dinner. The afternoon was quietly spent developing pictures and printing some others, particularly those which were to be sent to Maryknoll.

Dec. 16—More mail, and a check from Msgr. Dunn (D.G.). Also copy of the Echo de Shek Saat (Echoes from the Stone House), the weekly diary of the Canton Mission. Fr. Gauthier had in it a very glowing account of our reception in Kochow,—how the Church in Kwangtung has come out of her catacomb darkness, etc., etc.

Dec. 18—A possible convert was here again today. She first came on December 10, when she made quite a favorable impres-

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sion. Her name is Amui Tsun,—as near as we could make it out. About six years ago she became engaged to one of our Christians, a John Fat Hing of Naamfootong, who thereupon left for parts unknown. However, it is not for John's sake that she wants to become a Catholic, but because, having studied the doctrine in a general way, and having been in touch with the Catholics of these parts, she believes they have the True Faith. As these Chinese engagements are, in practice, fully as binding as many so-called marriages in the western world, she will go to live with her fiancé's family until such time as he shall come back and claim her for his own.

Amui also told us that there were many more in the city of Kochow who would be glad to enter the Church if they were sought. As to this, time will tell,—Fr. Walsh will certainly "get after them." However, Fr. Mollat, our immediate predecessor for ten years here, did not



"SOME OF OURS," WHO WORRY NOT ABOUT WAGES BUT ABOUT A CHANCE TO WORK. THEY KNOW OF YOU AND OF US. THEY PRAY FOR BOTH—DAILY.

get results in the town itself, although he was considered one of the best missionaries in the diocese. Perhaps God has "saved up" some fruits for our harvesting in order to make us more sensibly feel His special Providence.

Dec. 19—Fr. Walsh not feeling over-well today, but it's only a passing indisposition, which comes occasionally in this "southland of China" and as quickly passes away.

Letters were received from our other missions, Frs. Meyer and Ford writing that all goes well with them and their other confrères.

All busy today, cleaning and measuring up the rice, which is coming in to us from the rice fields belonging to the Mission proper and to the "Happy Life and Death Society."

Dec. 21—Sunday. Morning spent in printing pictures, with more success than previously, for some "Azo" paper bought in Scranton last summer and brought over by the new men seems to have suffered no deterioration, and being a "slower" paper than the Velox appears to work better with sun-printing.

In the afternoon we took a walk out into the country, and came back to be pleasantly surprised by the receipt of the long-overdue October FIELD AFAR and some other mail.

Received a present of some oranges and salted duck from our Naamfootong Christians, a delegation of whom came over to consult about receiving Fr. Walsh's candidate for baptism into their community. Chinese "Society," even in its very lowest strata, seems to be a very delicately adjusted organism, and many little ceremonial details are accordingly necessary when introducing a new element into it. Of course, it took much discussion to arrange these details, with explanations "galore," but finally all departed happily and peacefully.

Dec. 28—Called at Protestant drug store, run by one of their converts who affects to have a knowledge of "Western" medicines, to obtain some salicylic acid, the junior member of our band having a serious recurrence of his "Nanking itch." Our search through the shelves was successful, much to the pride of the storekeeper.

Took our afternoon walk to Naamfootong. Inquiry for the sick child brought the information that he was all right. Noticed some of the children with bracelets on their ankles—considered a Taoist charm. Will investigate the matter when our woman catechist takes up her abode there.

Dec. 29—Frs. Gauthier and Walsh making arrangements for their tour of the district, which they will begin next Saturday. Weather still beautiful, as it has been generally since our arrival, but nights cooler. Miss our school boys very much, the silence is so "different." Those of us who have suffered distractions when trying to "cram" for examinations or solve some difficult problem, might find a solution from this. Make all the racket you can yourself—and nobody else's noise can disturb you. Suggestion "not copyrighted."

Dec. 30—Fr. Walsh heard from a Pittsburgh benefactor who has done wonderfully well in getting us help from that always very helpful center. If we had a hundred friends like this one, we'd be able to drive every Taoist charm into the bottom of the China Sea—not to speak of more positive operations for the extension of God's Kingdom.

Dec. 30-31—At the end of the old year, we are making our "resolutions" for the new one. First of all is to come the establishment of an orphanage—and soon. At Kochow there is none of any kind, the town establishment having died from



The Maryknoll Pin
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Twenty-five cents apiece.
Six for one dollar.

It consists of two Greek letters—Chi (key) and Rho (roe)—the monogram of Christ. The circle symbolizes the world, and the entire emblem signifies the mission of Christ to the world.

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neglect. Inquiries in polite circles—and others—were met with the information that everybody, from the mandarin down, would be delighted to have us start an orphanage, though nothing was said about contributing to its support. That may come later.

Our immediate necessity was to secure a house. An effort to buy one, right without our own compound, a few weeks ago, was met by a "hold out" on the part of the pagan proprietor who "jacked up" his "talk price" when he found that we might be interested. Maryknoll experience in the past has shown a "waiting policy" to be a safe one, so we decided to rent. But how? No one in town would rent a house for people to die in, not at any price. However, the solution is easy,—the catechist will rent another place for himself, and we'll use his present house, which has the double advantage of being close to the compound and still outside of it.

Another detail is to get a woman to run the orphanage, and discussion was finally crystallized in the "invitation" being given to the mother of Ming Lei, our factotum. She lives in the country, and by the time she can get here the catechist will have moved out.

Other steps are:—making known the offering of twenty cents apiece for every baby picked up and brought in; engaging near-by pagan mothers to come in during the day as nurses; making a dozen little cribs; and arranging for the large number

of interments we will necessarily have, the great majority of these foundlings very quickly "stealing" Heaven after its doors have been opened to them.

With an average of four babies a day, our running expenses will average a thousand dollars a year, in the beginning. Later on, of course, when the babes begin to grow and "shik faan" (eat rice), the cost of upkeep will increase.

Number Two of our New Year's preparations was to arrange for our woman catechist to take her abode in Naamfootong before the end of the week, to instruct the little girls and boys, as well as the women-folk in general.

Number Three—and the biggest—is not completed. It is the acquisition of a property adjoining our chapel, belonging to a former mandarin of this place. In size, it seems just right for future needs. It can be obtained immediately for *Three Thousand Dollars*, which all the "local lights" consider a very fair price.

The only reason against buying this property immediately is that Kochow is subject to annual inundation, generally a half dozen in fact,—but usually running only two feet above our ground level and rarely lasting two days. Only once in a decade do we get a ten-foot rise. On the other hand, the investment already here represents about ten thousand dollars, and is very suitably located for the work of this district. If we were to move outside the town, to higher ground, this would be nearly a complete loss, and, as a matter of fact, there seems to be sufficient high ground on this "mandarin's property" to give sites for our future school, catechumenate, orphanage, hospital, etc.

Routes! If you have any younger friends who would like to do for *The Maryknoll Junior* what you have been so efficiently accomplishing for the circulation of *The Field Afar*, we will gladly start them up.

The Old Year was officially ushered out by a visit from all our retainers in a body. They were armed with tea, oranges, cake, chickens, and pigeons,—also a flowery speech written on the usual vermilion paper,—all of which they presented to "the Fathers" with many bows, scrapings, and congratulations for the New Year. It seems to have been a custom here. Another custom, that will bother us more than this ceremony, will be the time-honored habit of "holding up Father" on the Chinese New Year for various presents.

Good-bye, 1919, you treated us well; perhaps the most eventful period of our lives has closed with your departure. But, 'tis a busy life, and we can't tarry. We'll meet you again, with your commissions and omissions, when we are called to give an account of our stewardship. And, in advance, we ask Our Heavenly Leader for mercy and not justice.

And all flesh shall know that I am the Lord that saves thee, and thy Redeemer, the Mighty One of Jacob.
—Isa. xlix. 26



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Address: THE FIELD AFAR OFFICE

Did you ever meet *Bilocation*, or her cousin, *Multilocation*? The first can be in two places at once, the latter has no difficulty in making an appearance on the same day and at the same hour in many places miles apart. Now, our missionaries can practice multilocation—for them a precious faculty—by the aid of catechists. If a missionary has a dozen catechists he can, by their labors, give Christian instruction to willing hearers in twelve different villages at the same time. Catechists eat rice, drink tea, wear clothes, smoke pipes sometimes, and indulge in other extravagances. Also, they give food and clothing to their children, and their pay in the Maryknoll Mission field is just about \$15 a month for each. Do you wish to assist one Maryknoller in China to *multilocate*?



SHANGHAI—THIS EXTENSIVE LINE OF BUILDINGS ALONG ITS WATERFRONT WILL GIVE TO OUR READERS AN IDEA TO GET IN TOUCH WITH MARYKNOLL OR SOME OTHER

*American Catholic Mission,
Yeungkong,
Feb., 1920.*

DEAR Maryknollers:

The nearness of Sancian Island keeps St. Francis Xavier ever in our minds over here, so you'll pardon me if I run back over the trip through Japan to speak a little more of Yamaguchi. It was St. Francis' headquarters in his mission work in Japan.

He stayed longer at several places in India but Japan was his mission field as the term would be understood today; for here it was not a question of directing the work of his many helpers, as in India, in a Christian atmosphere, but of announcing the glad tidings in a hard tongue to purely pagan auditors. I think we missionaries can get more inspiration from his life in Japan than elsewhere. And Yamaguchi was his residence for nine months of the short two years he spent in Japan.

It is of Yamaguchi the present that I want to tell you about, for in the rapid trip through Japan I shamefully missed this interesting city in my letters.

One of the most pleasant memories I have is of a quiet afternoon's talk with Fr. Cettour, the missionary there. I remember telling you that as we stood waiting for the train, "some

whiskers and a cassock" came walking towards us. That is as much of Fr. Cettour as I described before, so I want to do him justice to soothe my conscience.

The energetic voice behind the beard would impress you as that of a young man, full of ardor or animal spirits,—but he has been twenty-three years at Yamaguchi. It may be he has caught the zeal of his first predecessor, for his optimism keeps him young, despite the fact that St. Francis' headquarters in Japan is represented only by a little house that is a combination chapel, dwelling, school, and sundry other necessities for a mission.

It is just what St. Francis would have liked, for it was a pagan temple when old Fr. Villon, the veteran apostle, bought it. The bonze who had built it at the expense of the worshippers grafted so much of the fund for private use that the scandalized people refused to support the temple once it was built, and Fr. Villon quietly bought it and raised the first cross that Yamaguchi had seen in three hundred years.

Fr. Cettour was sent to start this new old mission. The chapel is on the road that St. Francis walked and much of the view is as he saw it. It is no wonder that his spirit is felt as the guiding light. It seemed when Fr. Cettour talked that he must spend hours in communion with his saint.

The poverty that stamps the missions of Japan was unnoticed by the pastor as we ate our little meal in a room that is at once bedroom, parlor, dining-room, and sacristy, separated from the Lord of the World by a paper partition. And lighting our pipes we squatted on the floor of the little porch outside and talked.

He told me of the search for the footsteps of the saint, the finding of the well he used and other little sacred spots that in a Christian world would be enshrined as scenes of pilgrimages. The site of the house St. Francis lived in was finally discovered but it cannot be bought now, for the Imperial Government has built an armory adjoining and no structure may be raised within defined limits that include the historic site. We contented ourselves by feasting our eyes on it later.

In our talk I tantalizingly asked him what he would do if he had a thousand dollars. It is a harmless pastime in its way and Fr. Faber says even good intentions are meritorious for Heaven. He replied that the most urgent work for him would be the starting of a young men's hut on the plan of the *K. of C.* huts at the front.

In the old days, he said, the Japanese were attracted by preaching in the open squares, but that had been driven to the wall by Protestant endeavor. The building of a college is beyond his means, but a small



BUT ALTOGETHER INADEQUATE—OF THE GREAT CITY OF SHANGHAI. BEFORE YOU GO THERE DO NOT FAIL CATHOLIC FOREIGN MISSION ORGANIZATION.

clubhouse would be appreciated by the students and workingmen, and serve as an opening wedge for contact with them. He had already tested the worth of the plan in a small way. He hires prominent Catholic Japanese to give a series of lectures on Catholic subjects for a fortnight each year and packs the hired hall. Backed by the local press that gives the lectures a good write-up, he has attracted and held the light-minded Japanese, eager for knowledge but critical of the prestige of the lecturer. He did this yearly on an annual gift of \$60 from an old friend. The War has stopped this gift. What he could do with a thousand dollars is beyond his wildest dreams.

He has the vision of youth, restrained by the experience of a quarter of a century of work in the arid field of Japan, so his view of the needs there was not only startling to me but authoritative.

As he spoke I thought of the big *Columbus Hall* in Brooklyn, and of the more recent talk of a huge *K. of C. Club* in New York City, and here before us was a splendid opportunity to raise a monument to the Apostle of Japan in his chief mission station. Fr. Cettour's enthusiasm was contagious and I look forward as eagerly as he does to the realization of his plan for the Apostolate of the Spoken Word in Japan.

Question Number Two was naturally on the language, and he told me a little story of an old woman who for years had lived retired in her house and garden. As a true daughter of Eve, she showed her curiosity to see the foreigner who was in the town, and with the boldness of a timid old lady she had herself driven to the lodging one evening. He courteously invited her in and treated her as a grandmother should be treated the world over.

When she found her breath, she exclaimed: "Well, well, to think that I should see a foreigner before I die! I am seventy-nine years old and you are the first I laid my eyes on. But how is it that you speak the same language that we do? I understand everything you say and you understand me! Is your country far from here? Are your parents living? How did they let you come so far?" And she rattled on in amazement. He told her he had come because he loved the Japanese and that his mother had died since he arrived in Japan and that she had gone to a Heaven he wanted his adopted Japanese to go to. The midnight came and went before he had finished talking, for the case was urgent as the lady was old, and within a month he had baptized her and made her house his chapel in that village.

Conversions are rare in Japan and he could have told the history of each one in his district but we had to take ourselves along the

road made holy by apostolic feet to our evening train.

Goa, Malacca and Sancian have their monuments that mark the dwelling of St. Francis Xavier, but Yamaguchi, where he labored long among his "dear Japanese," the great historic spot in Japan, is without a token of him. Perhaps God has left it for the present generation to erect a little house that would further His cause the best in these latter days—a *K. of C. Hut*.

Francis X. Ford.

SCRIPTURE MAXIMS.

The compassion of man is toward his neighbor.

Honor God with all thy soul and purify thyself with thy alms.

Exalt not thyself in doing thy work.

For it is easy before God in the day of death, to reward every one according to his ways. In all thy works remember thy last end and thou shalt not sin.

Every good work will be rewarded.

Let nothing hinder thee from praying always.

Despise not a man in his old age: for we also shall become old.

All things that are of earth, shall return into the earth.

Forgive thy neighbor if he hurt thee.

And for all these things bless the Lord that made thee.

Refrain from strife and thou shalt diminish thy sins.

MARYKNOLL-IN-CHINA NEEDS

\$1,000 for each of nine new Chapels.

\$300 for the yearly Personal Support (food, clothing, and service) of each of six missionaries.

\$200 for the yearly Travel Expenses of each of six missionaries.

\$100 for the yearly support of each of twenty Chinese Seminarists.

\$15 month for the maintenance of a hundred Catechists.

Knoll Jottings.



MARYKNOLL APOSTLES HELPING TO SOLVE OUR LABOR DIFFICULTIES.

ORDINATIONS are over and again we kneel before our young levites to receive their fervent blessings.

This time they are three:

Fr. Joseph S. Donovan
Fr. Joseph A. Hunt
Fr. Frederick E. Fitzgerald

Two are from Massachusetts and one from Pennsylvania, but what does it matter about the place of origin so long as the destination is as marked out by God and for Him?

Happy young priests! Radiant with joy, they beamed as they stood after the ceremony with freshly anointed hands extended above the heads of their relatives and friends.

No cloud was on the horizon. God saw to it that there was none that day. He would give to His young apostles a glimpse of the heaven that will await their return from battle.

At peace with God and man they looked and were, as, on the following day, in presence of angels invisible and of their earthly brothers, they offered Sacrifice in the Holy of Holies.

Pray for these three, latest recruits in the overseas army of Jesus Christ.

Thus saith the Lord God: Behold I will lift up my hand to the Gentiles, and will set up my standard to the people. —Isa. xlix. 22.

THE KNOLL is actually staked off and it looks as if we were expected to proceed with the building of

THE SEMINARY.

Lord...at Thy word we will let down the nets.

"Maryknoll Day, 1920" at Dunwoodie, the archdiocesan Seminary for New York, was a peerless event. Dunwoodie invited Maryknoll — the student body without exception—to be its guests, and proved a royal host. Baseball, field and track events filled the day.

Spring days brought all kinds of birds to our Knoll and they chirped a welcome for several distinguished visitors, among whom were Archbishop Dowling of St. Paul, Bishop Cantwell of Los Angeles, the Bishop of Guam, Frs. McQuaide and Butler of San Francisco, Fr. James A. Byrnes of St. Paul, and Brother Sylvan of Danvers, Mass.

The Maryknoll Athletic Committee (which has no paid treasurer) wishes to acknowledge to St. Joseph's Seminary, Dunwoodie, one dozen baseballs, one dozen bats, a merry lot of fans, and a humble defeat.

It would like, as a booby prize, to reconstruct a billiard table that has nothing left in it but wood and slate—but it turns its eyes away from Dunwoodie to greet this need.

Appointments—and disappointments—are completed for the coming year, which is measured by the school term of 1920-21. Who the fortunate ones are—that is, those who sail the Pacific in September—you will read in full later, but you will have to be satisfied with knowing in a vague sort of way that a few staunch hearts are resigning themselves to working at the home-base until September, 1921.

The Maryknoll auxiliary brother has as his great aim in life the Glory of God and the Salvation of Souls, his own and those of others.

Spiritual exercises and manual or clerical labor make up his day, and he shares in the merit of all the spiritual and temporal work carried on at the several Maryknolls.

The Maryknoll brotherhood is limited at present, but inquiries are invited from young men who wish to dedicate their knowledge, skill, and labor to the service of God.

The Maryknoll Mite-Box on your mantel may well be considered the index of your charity, the measure of your thoughtfulness for others and your self-denial for love of God and pagan souls.

The Maryknoll Women's Auxiliary of New York City closed its season of meetings on June 2, when the active members, with several of their associates, made their annual pilgrimage to Ossining. Mrs. Van Brugh Livingston, foundress and president of the Auxiliary, who is almost ninety years of age, attended all the meetings of this year, including that at Maryknoll itself. Miss Anne Donlin is secretary of the Auxiliary, and Miss Julia Ward treasurer.

The purpose of this group of women is to provide for the personal needs of outgoing missionaries. They also, at times, interest themselves in students, and individually assist Maryknoll in other ways.

Six hundred tons of fine black coal—this was the contents of the small mountain that filled the tennis court all last winter. From November to spring a faithful wheelbarrow brigade tracked over the snow, and a third of the pile moved to the boiler-room and thence to the boiler, to keep the five Maryknoll dwellings proof against the wintry blasts.

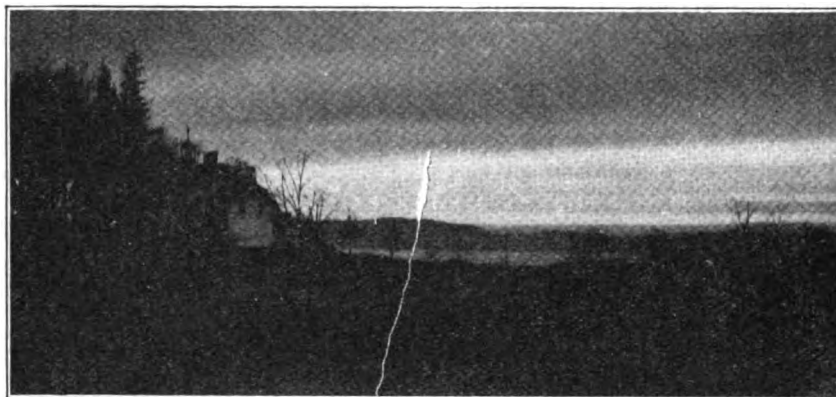
But spring brought promise of attractive trees and shrubbery and lawns—what of that heap on the tennis court? A community of husky embryo apostles, plus three hitches of horse transportation and the more agile Maryknoll truck, plus approximately sixteen hours of free time, equalled the result that Old Man Coalpile reposed in peace in his underground home.

The Irish Mission to China has taken the Emerald Isle by storm, and, indeed, hardly less has been the warmth of welcome which has greeted its organ, The Far East, in "the States." Fifteen of its priests have reached America on their way to China. Though Maryknoll had not the pleasure of entertaining the party *en masse*, the Society's Superior, Dr. Blowick, who will visit the mission field with two of his priests, passed with us what we are sure Maryknoll enthusiasm made a memorable stop-over. Dr. Blowick rehearsed the history of his Society's few but full years of life, and the Maryknoll student body tried to show these Irishmen what they would have every missionary the world over understand—that Knoll hearts beat with theirs under the banner of the Cross.

"What would you prefer?" asked a friend who wished to help us financially; and we answered, "*Something stringless!*"

Oh, that stringless gift! how good it looks when visions of bills are dancing in the sunlight, in the electric or moon light, according to the hour.

Labor, bricks, labor, lumber,



TWILIGHT ON THE KNOLL.

This view shows the Pro-Seminary at the left, with the Hudson River in the distance. ■

labor, cement, labor, sand — What? Yes, it takes sand to buy it,—and we have not mentioned coal, electricity, food for the family, and a thousand other incidentals. If we were a rhyme carpenter we should surely turn out something on

The Stringless Gift

Perhaps the Editor would rather cut it out.

Or if we were musical, we should take down the old fiddle from the closet shelf and thrum a tune to fit the blessed words.

A very recent sensation at Maryknoll was the arrival of two more mules. The mule's the thing, especially if you cannot secure a horse.

Our normal supply of real horse-power is composed of two horses and two mules. We bought two horses some years ago, and announced that two mules would be most welcome as residents at the Knoll. The suggestion took, and the first pair of mules lived happily together until one died. The other has continued his happy life, made still more joyous by the arrival of a new mate kindly furnished by his former owner.

Then one of the two horses toppled over and we turned him into the lot already decorated with horsechestnut trees. There he lies, with a few others of his kind, in a little dust quiescent. Shortly afterwards the horse's



WHEN THE COWS ARE HOME.

The barn, the hothouse, and the chicken yard are in the foreground. The river and the hills of Jersey may be noted.

mate lost his "pep," as Brother Farmer expressed it, and was fit only for a sale stable.

It was there we learned that live horses are hard to buy these days. So we turned again to mules as a solution of our problem, and secured two. No, we *bought* these. We do not like to accept more than three mules from any one benefactor, but just the same the purchase made a five-hundred-dollar hole in the week's receipts.

But there are consolations. Everybody who knows says that mules eat less than horses and live longer, even if they do kick more.

Know, then, that the Maryknoll Mule Club has now four members,—enough to start a circle—or a circus, as you wish.

The new Maryknoll Junior—don't be without it! Read announcement on this page.

There are no roller-coasters or loop-the-loops on the Maryknoll compound, but a thrill to which many a visitor is now subjected is to listen in on the WIRELESS.

This may sound uninteresting to one who imagines that he will simply hear the tick-tack of a telegraph instrument, reminding him of long waits in some country railroad station. He is just as likely to hear—if he gets captured by the operator at the proper time—a human voice coming over the sound waves, or the strains of a copper band reproducing martial music from a cracked record.

To give the installation and its operator all due credit, one is impressed quite as much as he was when he first heard a sound over the telephone,—and the wonder grows when one realizes that the voice to which he is listening is being heard two and three hundred miles away—at little or no expense to all concerned.

It is "simply great." Everybody says so, and then the operator explains that some day when we get another scientific

or sympathetic friend to foot the bill, we will provide its mate at The Vénard, our preparatory college near Scranton.

And after that—if the Chinese Government continues to exist and to be as kind as it is today, we shall think pretty seriously about hooking up to one another some of our remote stations, so that even if our missionaries are too far away—four days' walk—to see one another, they can at least have a chat and convey messages of greater or less importance. When our beloved Fr. Price died it was days before his scattered young confrères received news of his death. There is hope in the wireless for isolated missionaries.

It was a Maryland priest who responded to our call for a wireless outfit; and the initial receiving station, already at work, records for us daily the time from Arlington, Va.,—and telephone messages, including phonograph selections, from a well-known wireless expert.

A good old Brother was asked recently by a priest what he knew of the American Foreign Missions at Maryknoll, and the Brother answered, "*That's the place that's dying, isn't it?*"

We enjoyed the comment, but, lest any of our readers should come into hearing of the old man and be saddened, we wish to say that Maryknoll has made a good start. There is, however, much to be done.

Maryknoll has property conservatively estimated at five hundred thousand. Yet we have need for a great deal of money and our progress will keep pace with its coming. We have been only awaiting the spring for the continuation of our building program, which now calls for one wing of our permanent Seminary. Thank God, vocations are not lacking. If anyone visiting Maryknoll should inspect the crowded quar-

THE MARYKNOLL JUNIOR

is in its second year
with sixteen pages of live reading
and photographs that tell their
own story.

This snappy little mission paper is
clutching the hearts of young people—
and their elders—across the country.

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Address The Maryknoll Junior
Maryknoll :: Ossining, N.Y.

ters which all its members—priests, students, brothers, sisters—occupy in the several houses, he would quickly realize that the need is imperative. We have the men, our friends will give us the money, all under the Providence of God.

Moreover, our home development cannot allow us to forget our foreign field. If the spirit of the work is sacrifice for the foreign missions, we at the home center cannot consistently think of home needs altogether, or even first. Every mail from our young apostles mentions the need of chapels, schools, residences, and, above and before all, the training and support of native catechists, the great hope for evangelization. Trained catechists in sufficient numbers will not only keep the Faith in those who have it, and marvellously increase the field of work, securing, as each does, a leadership for each Christian community, but they also hasten the day when a native clergy can work hand in hand with our missionaries for the salvation of their people.

Again, therefore, we admit the need of money, not so much to pay our present actual debt, but to enable us to go forward on a large program of development. We will not delay the entrance of students for lack of room, while our missionaries abroad gaze upon the whitening harvest. Catholic America is awakening to its glorious opportunity, its sacred privilege, of extending the Kingdom God.

Vénard Items.

DON'T ever think of attending a Vénard benefit of any kind unless you own an umbrella or can borrow one, because it rains almost always, and when it doesn't it pours. The fourth Annual Card Party held at the Casey Hotel in Scranton was no exception. Yet it was a remarkable success from every standpoint in spite of the weather.

Much interest was created by the presence of Paul, our Japanese student, a descendent of the converts of the 16th century, a representative of that staunch race which preserved the true Faith for two hundred and fifty years without priests. His presence was an inspiration.

The most unique among the many prizes was a baby pig, very much alive, direct from the Vénard sty, perfectly white and clean, and wearing proudly a red ribbon around its neck, quite contented on a soft bed of excelsior in a screened basket. "Oh, isn't it cute! Who dressed it?" someone asked. We wondered what she meant.

During the last month occurred the death of Mrs. Kelly, the first cook at The Vénard. This good old soul will long be remembered by many of our students who had the happiness to know her and who appreciate the important part she played before the Vénard infant cut its first tooth.

Nature offers few things so sublime as the dawn. There's a rare thrill in it. Longfellow knew this, and daybreak generally found him strolling along the sea-shore, musing.

At The Vénard we are looking for such thrills. We pride ourselves on rising with the chickens. Think of all the merit there is in it! A recent visitor hesitated to call us on the 'phone at seven a. m., thinking it too early. Great was his surprise to learn that, by that time, meditation, Mass, and breakfast were over and classes were about to begin. We're not saying, mind, at what time we retire at night. In this respect, at least, we have become "like little children." And if, as they say, an hour before midnight is worth two after, then we get the equivalent of eleven and a half hours' sleep. Our rising hour is four-thirty. Now calculate, if you wish, our time for taps.

Have you ever tried to dig hard earth with a shovel when you had no spade, or to make a knife do work that was meant for scissors? If you have, you will be able to sympathize with our professor of Natural Science, who is trying to do such things every day. He has made a rotator from a discarded dentist's drilling apparatus—a good use for such things, you will agree; has made sewing needles serve as magnetic



THE MAPLE-SUGAR BRIGADE
AT THE VÉNARD.

compasses; has made his own photometer and electroscope, and is now improvising a static electrical machine with some old Victrola records. It's a hard life!

Say, friend, what about all that antiquated apparatus in your physical and chemical laboratories? Confess that it hasn't seen service for years! Why let it remain idle when it might be of great use to us, helping prepare our aspirants for the days when they will have to be jacks-of-all-trades? Mind, we are not hinting at all. We are just trying to squeeze you for a pressing need.

Now that good weather has come to stay, the new College building is rapidly nearing completion. It will be ready for occupancy by September, providing accommodation for ninety students and a staff of professors. Only one wing has been erected, and we will fly along on that till more room becomes a necessity. The boys express great satisfaction with their home-to-be as they make their tours of inspection from time to time.

Two recent donations prompt special mention. The first is a gift of a *Mets* runabout, a very useful gift, when you consider that we are a good mile from anywhere. The car is in good condition and has rendered excellent service. The second gift was one thousand dollars towards a Vénard Bursary, the interest of which, when completed, will be used to educate successive aspirants for the missions in perpetuity. May God be good to these benefactors, as well as to all, who, like the widow in the Gospel, having only a mite to contribute, give that from a generous and prayerful heart.

Don't forget the Vénard Shower which will be held on the College grounds at a date to be announced later. All living within a radius of one hundred miles are cordially invited to attend. Bring your mite-box with you; and, above all, don't forget your—umbrella.

Yours truly,
Johnny Vénard.

WHY SPEND A DOLLAR ON THE FIELD AFAR?

A HALF-DOZEN REASONS.

1st. You are investing a dollar in the safest and surest banking concern in existence—the Treasury of the Lord, with interest a hundred-fold.

2nd. You are engaging in the work of the Apostles by furnishing the "wherewithall" so necessary for mission activity.

3rd. You are helping to put America on a footing with the countries of Europe as a mission force.

4th. You are helping to stimulate zeal at home, for it is a well known fact that mission activity always has a wonderful spiritual effect on the church at home.

5th. You are assuring yourself that you will receive, once a month, for twelve months, a magazine, which in the words of our readers is, "the brightest, cheeriest little paper published."

6th. If you don't spend a dollar on *The Field Afar* we both lose.

Every month we are forced to drop some hundreds of subscribers from our list.

WHY?

Because they fail, even after a special notification, to renew.

And yet we are certain that most of those who drop away from us are good friends and would prefer to hold on. We wish that we could afford to keep them. We cannot. Nor can we send to all a personal messenger.

Can you suggest a solution of the problem?

A Maryknoll Perpetual

Membership in the Catholic Foreign Mission Society of America may be secured gradually in as many payments as desired, provided the sum of fifty dollars is reached within two years from the date of the first payment.

These Memberships may be in the name of the living or the dead.

Make your Membership Perpetual.

You can do so by sending—

(a) check, money-order, or bond for \$250,

(b) partial payments of the same sum, covering a period of two years.

A California Page.

IT happened on a bright Sunday morning in April, *Anno Domini* 1920, and we fear the Procure will never recover. Archbishop O'Doherty of Manila called at the Maryknoll Procure, pushed the button that rang the bell, but was unable to gain entrance—the San Franciscan Maryknollers were all out at the churches "propagandering."

Later, the Maryknoll Director had the pleasure of greeting Archbishop O'Doherty and saw him off for Los Angeles, where His Grace visited the new Maryknoll center.

Another notable guest this month was Rt. Rev. Joachim Zabalza, the Bishop of Guam, who made our cheery house-keeper more cheery by partaking of a meal in our humble San Franciscan home. Guam, a United States possession, is in the Mariana Islands, less than one thousand miles due east from the Philippines. There are about thirteen-thousand Catholics on the island. The Capuchin Fathers have six parishes with twelve schools caring for one thousand pupils. On his "ad limina" journey to Rome, Bishop Zabalza will stop long enough in America to try to secure the services of some teaching sisters.

The Maryknoll Director met Mr. Frank D. Crane, the American Ambassador to China, as he was leaving on the Nanking for Peking. Mr. Crane expressed his interest in American Catholics of the Orient. One of his subordinates, Mr. Frank Finnell, of Westfield, Mass., dined at the Procure before his departure for The Far East.

The San Francisco FIELD AFAR campaign is still on. Among the recent churches visited, "Old Saint Mary's" led the others by giving \$800 for THE FIELD AFAR. This was due largely to Fr. Cartwright, the Paulist rector, who made strong Maryknoll appeals, both on the previous Sunday and on the day of the Director's visit.

The parishioners of St. Dominic's, St. Joseph's, Epiphany, St. John's, St. Boniface's and St. Emydius were generous, and the pastors, besides giving the necessary permission, kindly cooperated so that new subscribers were recorded. St. Teresa's, St. Charles', and St. Phillip's rectors allowed the Maryknoll priest to ask for FIELD AFAR renewals and new subscriptions.

We are urging Perpetual Memberships. Each includes a life subscription to The Field Afar, in addition to spiritual advantages in perpetuity (see p. 122). These advantages may be applied to the living or the dead. A Liberty or Victory Bond will cover the expense. Or send a check or money order.



MARYKNOLL-AT-LOS ANGELES.

This busy bus carries every day to the Maryknoll school Japanese youngsters from scattered points. Fr. Breton, founder of the mission, acts occasionally as chauffeur, while a little Japanese nun plays footman.

The Maryknoll sisters are already in Los Angeles. They reside at 425 South Boyle Ave. with a group of Japanese nuns, whom they will assist in kindergarten and school work. They are well but too much occupied to write impressions—these will come later.

Two other sisters followed the first pair before Mary's Month had passed, and headed west for Los Angeles. From that point Sr. Teresa and Sr. Gemma left for Seattle, while Sr. Magdalen and Sr. Aloysius remained in Los Angeles. Maryknoll work was inaugurated at Seattle on May 30.

Possibly by this time the rapid-firing squad that Maryknoll has established at the Golden Gate in California needs an airplane, but when last heard from the Captain was calling for a Ford—or something as bad. The excuse was, to save time and shoe-leather.

Where is St. Peter on the Maryknoll Burse-List?

"My boy," asked the French general, "on what battle field did you lose your arm?"

"Sir," replied the brave lad, "I did not lose my arm, I gave it for France."

When we give for the cause of God, it should be in that spirit.



OFF WITH THE CHILDREN.

No, this is not a flying machine or a whale. It is simply a little picnic car that takes our Los Angeles youngsters down to the beach for an occasional picnic, winter or summer.

About Somebody Else.

THE Filipinos will be Catholic or nothing."

This statement often heard, is backed by non-Catholics, one of whom, Mr. Atkinson, the first American Superintendent of Education in the Philippines, wrote of the Catholic Church:

"It is the religion best suited to the temperament, spirit, and character of the various Filipino races . . . however loath Protestant missionaries may be to accept the conclusion."

The *North China Star*, a daily paper published in Tientsin, comments editorially on the Japanese-American Relations, and refers to two "rather unfortunate incidents" recounted in recent wireless dispatches from America.

The first incident was the discovery that Japanese, who number 10,000 in San Francisco, registered only 2,000. The second was the introduction of a resolution into the U. S. Senate, proposing a Constitutional Amendment denying citizenship to all Japanese born on American soil. The editorial deplores both.

From Fr. Novella, S. J., we have learned many details of the death of Fr. Chabloz, the Jesuit missionary who accompanied the Maryknoll Superior to China in 1917.

Fr. Chabloz had received a sunstroke that left him weak and feverish. This was followed by the influenza, then epidemic, and while ill he was carried several miles to administer the Sacraments to a dying man. Pneumonia then seized our friend and he succumbed.

Fr. Chabloz was young—thirty-five years of age. Although born in France, his people had moved to Italy, where later he joined the Society of Jesus and offered himself for the missions. One of his hardest trials on leaving Italy was the reluctance of his own father—who chided him because he preferred the

pagan Chinese—to have him go; but the father received grace to bow to God's will, and we now learn that he died shortly before his priestly son. May both be now united in God!

Fr. Novella expresses the hope that his section of the vineyard may soon receive other workers. We begin to realize the need when we recall that the Jesuit vicariate to which Fr. Chabloz belonged holds fifty millions of oriental souls, of which vast population only one out of every two hundred is Christian.

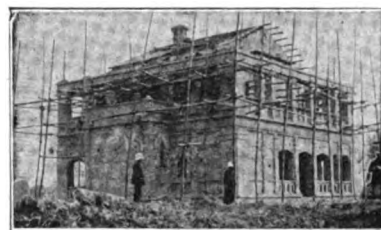
Maryknoll began operations over in Hawthorne, N. Y., where good Fr. Cothonay, a French Dominican, offered hospitality to Fr. Walsh and the late Fr. Price. Later, Fr. Cothonay was missioned to Indo-China, and when the Maryknoll Superior went to the Far East he dropped down—four days by boat and one by rail—to visit his old friend, whom he found, in spite of poor health, busied about much building.

Brick is cheap in Tongking and Fr. Cothonay makes it in his back-yard. Every priest is his own architect, and what he does not know can be easily supplied by his contractor, whose magnificent wage is nearly a dollar a day. The bricks in the house of which a photograph is given were produced at a cost of \$2.50 a thousand. The entire house, a substantial structure, cost about \$1500.

A recent letter from Fr. Cothonay indicates that he is still at work:

Do you remember your visit to St. Michael's? You saw only a few poor huts and the foundation of a church. Now the church, with its fine steeple, is finished, and over the sacristy I have added a room, 21' by 11'.

From this room I am writing to you tonight. It is my palace! It is a nice quiet place to live—and to die. You know by experience that when you have been working hard, suffering, begging, to build, the building is very dear to you,—for example, *St. Peter's*, *St. Paul's*, *St. Joseph's*, at Maryknoll.



SENSIBLE CONSTRUCTION IN INDO-CHINA.

If it is permitted to compare small things to great, my St. Michael's Church is thus very dear to me. In your great country it would be an insignificant chapel: in this region it is a masterpiece, the most beautiful thing for several hundred miles around. And my dwelling at its back!—I begin to like it better than any other place I have lived in.

Our poor people here are increasing in number and are improving in various ways. Thank God, they are sending me two new missionaries from France.

From my aerial chateau I will often pray for your great work. May God give you health, strength, and long life, to see your great buildings finished and full of numerous aspirants, and to send many, many zealous apostles to China—and Tongking!

Candidates for Maryknoll or for the Vénard Apostolic College should make application now for admission in September.

Candidates for Maryknoll should have the necessary collegiate preparation (including Latin and Greek), a decided inclination for missions to the heathen, and the recommendation of a priest.

In India, mail is delivered to remote places by native runners. If a European meets one of the runners walking, he is expected to register a prompt kick.

J. J. Hennessy—The name has a familiar ring and it belongs to a young Father of the Holy Cross, who left the United States a few years ago for India. Some of our readers already know Fr. Hennessy, whose latest letter has suggestions that will interest all:

By the way, I hear the war is over. If so, I suppose you in the U. S. A. don't know what to do with the amount of energy that has been generated. Are the live wires to be let cool and the force to evaporate?

Would not the Knights of Columbus connect a few of their live wires with

Maryknoll's battery and work on, or rather, set on fire the country for the *Knights of Christ*?

If the U. S. A. battery made things too hot for the Hun, so that he found it wise to get on the cool and shady side of the Rhine, could not a little of that battery's surplus energy be used to make life uncomfortable for the "ould boy" in fields afar?

As the Stars and Stripes may now be folded in peace, I suppose many of those brave lads that marched under its fold' when there are no folds will now join or have already joined, the ranks of the *K. of C-hrist*.

But sure 'tishn't for me to give directions to the likes of you. Very likely you have already a few wires connected with some "leaden" jars which will produce golden fruit.

By the way, after tomorrow is St. Patrick's Day. I am afraid the good old

Saint will turn in his grave and disturb Bridget and Columbkil when he looks over the burse column in *THE FIELD AFAR* and finds he's left so far behind in the race. He should be topnotcher. I am afraid, too, that the O's and Mac's who've come his way during the last few years have met with but a cold reception when he couldn't find their names on the list which he keeps of the contributors to his burse.

Strange that the greatest missionary the world has ever produced should have such little influence over the purses of men! I doubt not but that a "Billy Sunday Burse" would overtop St. Patrick within two shakes of a lamb's tail.

Do you know what—when I get *THE FIELD AFAR* I begin at the back and read it forwards? Why so? So that I can afterwards begin at the front and read it backwards, to see if I have skipped

anything—it's so immensely interesting.

Well, 'tis the middle of March and windy enough, but just such wind as you would get when standing on the south side of a blazing haybarn with a 40 mile breeze coming from the north. No steam pipes to sit on to keep them warm. Only about 85 in the shade, going to 95 now and then as the fire is poked up. That's "in the shade." What's it like "out of the shade?" Well, 'tis just like 'tis in the shade, only with its head stuck on to its tail—*hades*.

Heat melts or cracks glass in the field afar, so I can't afford to put the glass-cased "thermometer" in the sun, but if in your junk shop you find a cast iron one, kindly let me have the loan of it and I may be able to tell you how many degrees it is "out of the shade" here.

Now, if you want any reason for all this nonsense—here it is. I'm in my 13th year in India, and I am approaching my birthday—around April 1st!



Fr. Noval. Fr. Banchi. Fr. Breton.
Fr. Kircher. Fr. Ouilon. Fr. Plasek. Fr. Vignal. Fr. Leong. Fr. Nebraska. Fr. Sowey.
Fr. Monnier. Fr. Horn. Fr. de Maria. V. Rev. Fr. Theissling. Rt. Rev. Msgr. Pozzoni. Fr. Robert. Fr. Sebastian. Fr. Spada.
WHEN FR. THEISSLING, DOMINICAN GENERAL, VISITED HONGKONG.



THE MARYKNOLL MISSION CIRCLES

To Circles where *The Field Afar* has a long list of subscribers we suggest the very practical mission idea of helping Maryknoll to keep forgetful subscribers on the *Field Afar* list. Does the idea strike you?

A CIRCLE Secretary in Canada, who has a warm interest in Maryknoll, met last summer in Maine a young lady from Massachusetts, who knew nothing of Circle activities. A seed was planted; it fell on good soil, took root, and has borne fruit in a very live Circle that is rendering excellent service to the mission cause.

From the cloister comes this assurance:

I would consider it a privilege if you would accept me as a member of the Maryknoll Centre Circle. I like that idea of a "Mother Circle." The first requirement, love for the foreign missions, God gave me, I believe, in my childhood. The second one I am already fulfilling. I offer the Precious Blood fifty times a day for the work, and remember it daily at Mass, Office, Holy Communion, and in various ways.

The San Francisco Women's Auxiliary held their regular monthly meeting on May 10, at the Maryknoll Procure. One interesting feature was the reading of letters from the Maryknoll missionaries in China.

The Auxiliary has begun its work of organizing Maryknoll Circles. These Circles are educational in character and designed to spread mission education to others. Their activities include making new friends for *THE FIELD AFAR* and *The Maryknoll Junior*, and attending to renewals in their respective parishes.

Tabernacle and Altar Societies were among our earliest and best friends, with generous donations for the service of the altar. Our establishments, in the designs of God, are multiplying, the latest being Maryknoll-in-Los Angeles. The arrival of six more missionaries in China next fall will mean the opening of new mission stations.

Maryknoll-on-Hudson, from its own supply, cannot provide these outgoing priests with the vestments and altar fittings necessary for Divine worship, but with recollections of past kindnesses we recommend them to the consideration of our Tabernacle Societies.

A Perpetual Memorial for a departed soldier appeals to many, and we are always proud to enroll the names of these young heroes on our Maryknoll lists.

Broken rosaries can be used at Maryknoll.

The vacation season is approaching but our Circles will not slacken in their zeal for souls. Indoor meetings will practically cease during the hot weather. Chance meetings, however, with strangers in traveling, at summer resorts, at educational centres where some of our Circle members specialize in studies, will afford opportunities for very effective apostolic work. Embrace these occasions. Instil the mission spirit, the mission idea, in the fertile soil that abounds in the heart and mind of every true child of the Church. You will find yourself the centre of a group of interested listeners who will hear, perhaps for the first time, in its full significance, from your lips, the divine command of Jesus Christ, "Going, teach all Nations."

Why subscribe from year to year when fifty dollars will settle the matter for all time?

Centre Circle interest:

Please enroll me in the Maryknoll Centre Circle. I will be grateful for information as to how I and my friends can help. —*Boston, Mass.*

I have received a promise of ten cents a month from about forty people and will do my best to keep them to their word. To some people a dollar a year means a great deal, but they are quite willing to give ten cents any time. I will call on my members once a month and collect, "lest they forget." —*Washington, D. C.*

I enclose check for my yearly dues in the Centre Circle and will be very glad to do anything to further the interests of Maryknoll and the foreign missions. Let me know what you require in the way of sewing or anything else that will help. —*Summit, N. J.*

From Texas comes the following:

Enclosed please find money order for twenty dollars, the Easter offering of our Altar Society for the foreign missions. Kindly send to us fifty mite-boxes which will be at once distributed for the collection of our annual Christmas offering.

Clubs and Circles may have The Field Afar, if all copies are sent to one address, for eighty cents a year.

"Circle the Earth with us." Aim to start Circles wherever Catholic hearts are to be found. Send names of friends whom you think we can interest. If you wish, we will send you some Circle literature which you can forward to them, because a word from you will be powerful.

Secure, also, friends for the *Maryknoll Centre Circle*, each member of which is privileged to aid in training priests for the foreign apostolate. Your friends can share in the merits of the labors of these young priests. The *Centre Circle* will focus its efforts on Maryknoll-on-Hudson, the centre and heart of all the Maryknolls. From her doors will go forth, for generations to come, young

apostles, who will carry the glad tidings of salvation to heathen lands. To her loved sanctuary will return her missionaries, broken and worn with years of toil. And—who knows? Some day, perhaps, she will receive into her embrace the hallowed remains of her martyrs, "whose blood has stained the heathen sod" to become the seed of the Church of Jesus Christ.

If you are inclined to find a new subscriber for us, why not think of a friend in some distant city or town? We like to spread.

POINTS.

We have initiated our campaign for catechist support. The members, stirred by Father T.'s very delightful and inspiring talk on the foreign missions, have determined that their activities, fruitful though they have been, must keep pace with the rapid strides of Maryknoll. We, too, will cross the seas. We, too, will instruct and baptize. St. Teresa's Circle will have its own catechist in the field. The members have divided into eight teams of five each, and a captain. Each team, in turn, will undertake to raise the necessary amount every month. Entertainments are in contemplation. Euchres,—cake and fancy goods sales,—rummage sales,—porch parties,—strawberry festivals, and so on. More than enough has already been received to cover four month's support.

Success crowns every effort of this Circle of more than fifty members, because each member works unselfishly and unstintingly, individually and collectively for the Cause that each one has so much at heart,—the winning of souls to Christ. —*N.Y.*

I must tell you of our sale by which we netted six hundred dollars for the missions.

A meeting of the four Circles of the town was called at my house (refreshments thrown in for good-fellowship), and plans were decided upon that were to bear such good fruit a month hence. A few ardent spirits decided on the selling of "Chances" on a two-dollar-and-a-half-gold piece. This was donated by a member, and eighty dollars was made on it by distributing cards which sold readily for a dollar's worth. Then each member solicited by phone, letter, or personally, articles that would sell readily at moderate prices. Aprons were a favorite donation; also embroideries and crocheted work. Anything and everything was accepted.

A few days before the sale a marking committee met and marked all the articles. Other members decorated the tables. The food table, laden with cakes, jellies, and preserves, was very popular; as was also one for ice-cream and candy. A separate table was devoted to aprons and two to other fancy work. We had a Maryknoll table with a good supply of mission publications, prayer prints, post-cards, and Chi Rho Pins. This table did very effective mission work. The books remaining over, were retained and sold afterwards. Written requests to convents for saleable things brought good returns in pictures, small books of devotion, and other articles that were eagerly bought. A large card was specially printed and hung over the stage, bearing a big Chi Rho with the word *Maryknoll* in huge type and the message, "Go, ye, therefore, teach all Nations." The Junior choir had been trained by the organist to sing "Maryknoll, my Maryknoll."

Previous to the sale, which was held for one afternoon and evening, our good pastor announced it at all the Masses on two Sundays, and urged the people to patronize it. At the close, an auctioneer of power and speed disposed of the articles not so saleable, so that nothing was left. —*Mass.*

Address The Circle Director Maryknoll.

In the Month.



'We have shut its mouth, and, we hope, for some time. Don't let your stencil force it open.

Renew.

Renew.

MARYKNOLL LAND SALES. (Original Purchase)

Total area.....4,450,000 ft.
Sold up to May 10, 1920.....3,012,890 ft.
For sale at 1 cent a foot.....1,437,110 ft.

VÉNARD LAND SALES

Total area at the Vénard.....6,000,000 ft.
Sold up to May 10, 1920.....1,253,062 ft.
For sale at 1/2 cent a foot.....4,746,938 ft.

NEW PERPETUAL MEMBERS.

Living—Rev. friend; G. V. P.; C. H. Mc.; Mrs. M. B.; Mrs. R. M.; Mrs. M. L.; J. L.; Mrs. S. L.; W. J. K.; A. L.; A. M. V.; Mrs. E. S.; R. C. H.; A. A. M.; I. M. S.; T. F. D.

Deceased—Genevieve Clarke Rogers; Caleb Boggess; Elizabeth Boggess; A. D. Parr; Mrs. Bridget Madden; Mrs. Hugh O'Hagen; Rose A. McEvoy; M. Brown; Mrs. Bridget Callahan; Mrs. Adelaide McCarthy; Leo S. Harney; Mrs. Edward Lavery; Teresa Pfotzer; Anthony Pfitzer; Emma McQuaide; Mary Dunn Otis; Nora Heffernan; Edward Leonard; John J. Drummond.

PLEASE remember in prayer these souls:

Rev. J. W. Werninger	Mrs. M. C. Silva
Rev. James McNerney	Mary Henderson
Rev. Bernard Feeney	James F. O'Loughlin
Rev. Ferdinand Muth,	John F. McKenna
S. J.	Ellen T. Barker
Rev. Joseph A. Foley	Mrs. John V. Leary
Rev. John W. Dwyer,	Francis Taylor
O. S. A.	Mrs. M. Buttmore
Sr. M. Conoetta, O.S.F.	Mary Leonard
Mrs. M. Fitzgerald	Hugh Leonard
James Lavin	Mary Leonard
Katherine Wedekind	John F. Moore
Mrs. F. J. Untersee	Margaret Walsh
Leo Harney	Mrs. A. McCarthy
Mrs. Katherine Friesch	Mary Caldwell
M. A. Brady	Harry J. Feeney
Mrs. C. G. Quigley	Mrs. A. Copeland
Catherine O'Reilly	Joseph Blouin
Mrs. Catherine Klee	Mrs. J. M. Laut
Mrs. James Bogue	Mary O'Boyle
D. A. Coughlin	John Connolly
Mary Ambrose	Margaret Muster

2682—new subscribers went on our lists last month, representing thirty-nine states, five countries, and four continents. New York, California, New Jersey, Delaware, Massachusetts, and New Hampshire, in the order named, were in the lead.

A New England bishop has sent, at the request of one of his priests recently deceased, a legacy of three thousand dollars. Out of this sum, two hundred dollars are designated for Masses to be offered for the soul of our benefactor, who asked to remain unknown.

The boys at Westchester sent to Maryknoll a Mite-Box of their own making as well as of their own filling. Their package disclosed a paper-covered, well-loaded-with-pennies box, on which sat a jaunty Chinese lad, dressed in the approved Yeung-kong fashion, even to the pigtail.

Among the large cherries that dropped into our hat recently were a couple from the Scranton diocese, one of \$1,000, another of \$600, both destined to burse funds. Another \$600 came from Pittsburgh; and the Sisters of Providence in Indiana made the splendid addition of \$1500 to their Mother Guerin Burse.

Some one has been praying hard. The *St. Margaret Mary Burse*, which had been holding under \$1,000, is now in the Completed List, thanks to some "unknown-to-man-but-known-to-God," who, through a Jesuit father, has enabled us to make the transfer in honor of The Sacred Heart and Its advocate, the newly-canonized Saint.

SHORT CATECHISM OF CHURCH HISTORY

By Rt. Rev. Msgr. J. H. OCHTERING, V. G.

It contains two hundred questions with clear, brief answers. Price 25 cents.

Orders sent to THE FIELD AFAR OFFICE will benefit Maryknoll.

STUDENT BURSE PROGRESS

A Burse is a sum of money, the interest of which will board and educate, continuously, one student for the priesthood.

MARYKNOLL BURSSES (Complete)

Cardinal Farley Burse.....	\$ 5,000.00
Sacred Heart Memorial Burse.....	5,000.00
John L. Boland Burse.....	6,000.00
Blessed Sacrament Burse.....	5,000.00
St. Willibrord Burse.....	15,000.00
Providence Diocese Burse.....	5,000.00
Fr. Elias Younan Burse.....	5,000.00
Mary Queen of Apostles Burse.....	5,000.00
O. L. of Miraculous Medal Burse.....	5,002.00
Our Lady of Perpetual Help Burse.....	5,000.00
Holy Trinity Burse.....	6,000.00
Father B. Burse.....	16,273.31
Bishop Doran Memorial Burse.....	5,000.00
St. Charles Borromeo Burse.....	15,000.00
St. Thomas the Apostle Burse.....	5,000.00
St. Catherine of Siena Burse.....	5,000.00
Rev. Joseph M. Gleeson Burse No. 1.....	5,000.00
Rev. Joseph M. Gleeson Burse No. 2.....	5,000.00
Bp. Cusack Memorial Burse, Albany Diocese.....	6,000.00
Fall River Diocese Burse.....	5,000.00
Thanksgiving Burse, No. 1.....	5,000.00
Thanksgiving Burse, No. 2.....	5,000.00
Annuitant's Memorial Burse.....	5,000.00
Rev. Joseph J. Cullen Memorial Burse.....	5,000.00
Anonymous Burse.....	5,000.00
St. Margaret Mary Burse.....	5,000.00

MARYKNOLL BURSSES (Incomplete)

C. W. B. L. Burse.....	\$ 5,712.50
St. Columba Burse.....	5,342.00
Abp. John J. Williams Burse.....	5,279.21
Bl. Julia Billiart Burse.....	5,273.49
St. Teresa Burse.....	5,118.27
Sacred Heart Burse, No. 2.....	4,952.30
Holy Ghost Burse.....	4,415.19
St. Joseph Burse.....	4,299.00
St. Vincent de Paul Burse.....	4,095.45
Rev. Thomas F. Price Memorial Burse (Reserved).....	4,000.00
Holy Souls Burse (Reserved).....	4,000.00
Mother Theodore Guerin Burse.....	3,706.78
All Souls Burse.....	3,521.96
Cure of Ars Burse.....	13,291.33
St. Patrick Burse.....	3,251.38
Cheverus Centennial School Burse.....	3,216.87
Our Lady of Mercy Burse.....	3,015.15
Our Sunday Visitor Burse.....	3,000.00
St. Anne Burse.....	2,931.27
Most Precious Blood Burse.....	2,195.66
St. Francis of Assisi Burse.....	2,138.50
Our Lady of Mt. Carmel Burse.....	2,057.89
Fr. Chapon Memorial Burse.....	1,886.70
St. Anthony Burse.....	1,762.79
Marywood College Burse.....	1,757.13
Pius X Burse.....	1,698.75
St. Dominic Burse.....	1,384.07
Holy Child Burse.....	1,353.39
Bernadette of Lourdes Burse.....	1,306.76
Pittsburgh Diocese Burse.....	1,278.00
Bl. Madeleine Sophie Barat Burse.....	1,219.00
Our Lady of the Sacred Heart Burse.....	1,166.00
Duluth Diocese Burse.....	1,151.20
Holy Eucharist Burse.....	1,059.50
Dunwoodie Burse.....	962.61
Trinity Wekanduit Burse.....	790.00
St. John the Baptist Burse.....	786.33
St. Agnes Burse.....	564.81
Fr. Chaminade Memorial Burse.....	530.21
College of Mt. St. Vincent Burse.....	500.00
St. Lawrence Burse.....	476.25
Susan Emery Memorial Burse.....	476.00
St. Rita Burse.....	419.05
St. Michael Burse.....	379.13
St. Stephen Burse.....	353.00
Holy Family Burse.....	298.00
Immaculate Conception, Patron of America, Burse.....	289.50
Our Lady of Lourdes Burse.....	281.51
St. Francis Xavier Burse.....	267.55
St. La Salle Burse.....	234.85
St. Boniface Burse.....	158.40
St. Joan of Arc Burse.....	149.70
Children of Mary Burse.....	148.00
Our Lady of Victory Burse.....	146.16
Maryknoll Memorial Burse.....	125.00
St. Bridget Burse.....	125.00
All Saints' Burse.....	120.28

VÉNARD BURSES (Complete)

Rev. Joseph M. Gleason Burse, No. 1.	\$ 5,000.00
Rev. Joseph M. Gleason Burse, No. 2.	5,000.00
Rev. Joseph M. Gleason Burse, No. 3.	5,000.00
Rev. Joseph M. Gleason Burse, No. 4.	5,000.00

VÉNARD BURSES (Incomplete)

Blessed Sacrament Burse	\$ 3,772.78
C. Burse	3,700.00
Little Flower Burse	3,148.58
Sacred Heart of Jesus Burse (Reserved)	2,500.00
Bl. Théophane Vénard Burse	1,534.00
Sodality of Bl. Virgin Mary Burse	1,000.00
St. Aloysius Burse	526.00

MARYKNOLL MISSION BURSES

(For the education and support of native students for the priesthood.)

Our Lady of Perpetual Help Burse (Complete)	\$ 1,500.00
Our Lady of Lourdes Burse (Incomplete)	601.00

Any burse or share in a burse may be donated in memory of the deceased.

A new burse may be entered on the list when it has reached \$100.

STUDENT AID FOUNDATIONS

A Student Aid Foundation represents \$1,000, the interest on which will supply the personal expenses of one student each year, at Maryknoll or Maryknoll's Preparatory College, The Vénard.

MARYKNOLL STUDENT AID

Fall River Diocese Fund	\$ 553.73
Our Lady of Perpetual Help Fund (Incomplete)	130.76

VÉNARD STUDENT AID

Vénard Circles Fund, No. 1 (Complete)	\$ 1,000.00
Vénard Circles Fund, No. 2 (Complete)	1,000.00
Vénard Circles Fund, No. 3 (Incomplete)	198.35

SPECIAL FUNDS

The funds recorded below have been carefully invested so that the interest shall be applied regularly to the needs as designated.

(Complete)	
Abp. Williams Catechist Fund, No. 1.	\$ 4,000.00
Abp. Williams Catechist Fund, No. 2.	4,000.00
Abp. Williams Catechist Fund, No. 3.	4,000.00
Yungkhong Catechist Fund, No. 1.	4,000.00

(Incomplete)	
Our Daily Bread Fund	\$ 1,097.27
Maryknoll Propaganda Fund	5,000.00
Altar Wine Fund	200.00
Sanctuary Candle Fund	256.00
Sanctuary Oil Fund	232.55
Sacred Vessels Fund	77.00
Abp. Williams Catechist Fund, No. 4.	3,500.00
Yungkhong Catechist Fund, No. 2.	1,000.00
Fr. Price Memorial Catechist Fund	475.00
Missioners' Book Fund	7.00
Circles' Missioner-Support Fund	205.00

† On hand but not operative.

* \$1,000 on hand but not operative.

Supernatural Merit Hour Treasure in Heaven

By Rev. F. J. Remler, C. M.
Kenrick Seminary, Webster Groves, Mo.
Third Edition

Paper 15 cs. net; per doz. \$1.35 net,
100 copies \$10.00 Cloth net 40 cs.

We shall never know till the Judgment Day, perhaps, how much this work for souls owes to the prayers of its friends. We get the idea from this, a small proportion of these prayers, chronicled at Maryknoll in the past year:—

Rosaries	4,304
Communions	4,000
Mass Attendance	4,147
Visits to the Blessed Sacrament	2,335
Prayers	90,090
Hours of Daily Labor	3,514
Daily Trials	1,870
Stations of the Cross	2,208
Abstinences	1,946
Alms	228

Fr. Ford has thought out a list of one hundred among his "old" friends, to whom he is apportioning,—according to the size of their check accounts—the privilege of contributing to his chapel-school Number One. He remarks in a letter to Maryknoll, "It's so nervy a demand that I think they will 'cough up' as they gasp at it!"

We learn, too, that Fr. Ford has laid off eight catechists, as a means of saving some dollars, but we are relieved to know that it was a weeding out of the less skilled.

Read what follows. It is well worth while and our only regret is that we do not know the writer. We cannot even eulogize the section of the country from which the other young priests come:

Dear Fathers:

Some time ago ten young priests promised to each say one Mass a year for five years, that God might increase among Americans the vocations to foreign missions.

These Masses were to be said during the Novena of Grace in March. I have already received notice that eight were said last month. Although the other two were not reported I feel certain that they were said.

I write this to show you that we are behind the foreign-mission movement and to express our belief that God is able to find in the American youth many who are capable of high and noble sacrifice.

May God instil a greater spirit of sacrifice into our clergy and draw therefrom generous hearts who will fearlessly plant His standard in pagan lands!

FROM YOUR STATE AND OTHERS.

State	Gift	New Subscribers
Arizona	\$	2
Arkansas	50.00	1
California	1,010.55	803
Colorado	13.50	2
Connecticut	184.29	18
Delaware	22.00	299
District of Columbia	309.72	5
Florida	37.50	2
Idaho	60.00	1
Illinois	165.12	19
Indiana	1,552.33	4
Iowa	104.01	3
Kansas	7.60	
Kentucky	64.95	3
Louisiana	34.00	
Maine	48.00	3
Maryland	645.48	7
Massachusetts	*2,387.29	146
Michigan	475.50	6
Minnesota	1,346.40	8
Mississippi	5.00	1
Missouri	389.59	
Montana	10.00	
Nebraska	29.80	
Nevada	126.53	7
New Hampshire	1,131.07	367
New Jersey	2,435.32	864
New York	6.00	
North Carolina	4.81	2
North Dakota	450.80	35
Ohio	2.75	1
Oklahoma	4.20	2
Oregon	1,915.79	42
Pennsylvania	215.80	15
Rhode Island	10.00	
South Carolina	44.50	
South Dakota	2.29	
Tennessee	30.00	
Texas	68.87	2
Vermont	1.50	
Virginia	1.00	2
Washington	71.33	4
West Virginia	2,534.00	3
Wisconsin		1
Wyoming		

FROM BEYOND THE BORDERS

Australia	25.70	11
Canada	.55	5
China	2.30	
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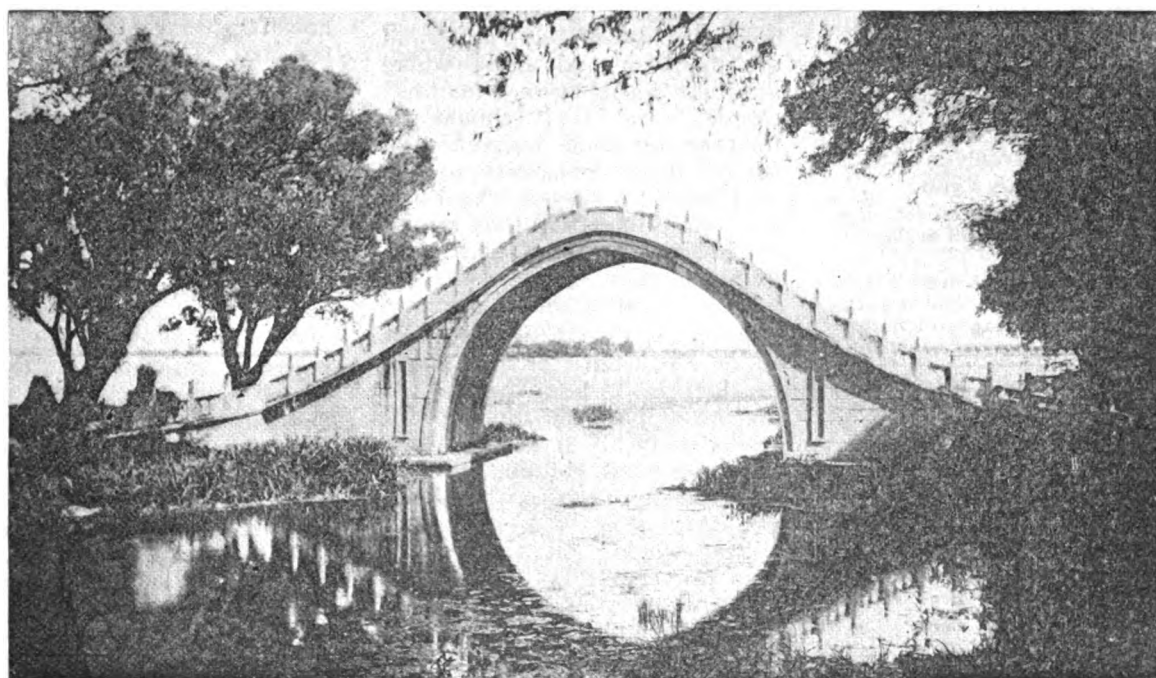
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Number Seven

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Assignment—to first field (*Yeungkong, China*), April 25, 1918.

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THE Precious Blood of Jesus Christ must, according to the plan of Our Redeemer, be applied to men through men. Through YOU? Why not?

✠ ✠

THE Apostolic Letter sent by His Holiness, Pope Benedict XV, to the Patriarchs, Primates, Archbishops and Bishops of the Catholic Church on the subject of Catholic missions has made a stir throughout the world.

It has started up things in quarters, far and near, where apostolic ideals were somewhat clouded, and if it should be followed by some insistence on the right of missionaries to the support of us stay-at-homes the Catholic Church will soon rejoice at the sight of harvests undreamt-of a generation ago.

✠ ✠

IF you were a Catholic priest over in China, or some other heathen land, with people too poor to support you, and dependent on only about twenty cents a day for food, clothing, service, and traveling expenses, what would you do?

You would "sit tight," say your prayers, try to find enough food to keep your body and soul attached, and wait for better days. You could do nothing more; and this is the attitude of hundreds of Catholic missionaries today. Pretty tough, isn't it?

We know that American Catholics will not fail Maryknoll missionaries once we get their attention clearly focussed on the field. Already they are doing not a little to encourage our men.

Our greater regret is that the general mission needs are not realized and met.

Missionary bishops know well by this time that THE FIELD AFAR, which we try to send to them regularly, is the organ of the American Foreign Missions, and that in our present circumstances we can be of little material assistance to them.

We receive from these bishops, however, occasional letters of a personal character and we have been struck recently by an unusual note of alarm. The life of many missions is actually threatened, and this for reasons due largely to the recent War,—lack of men, lack of means, and a money-exchange that reduces even American gifts to one-half their former value.

A keenly observant priest writes to us from China that the future looms dark for Catholic missions unless Rome can find some way to provide the sinews of war.

The mission-aid societies, organized in different countries, are utterly inadequate, because they reach so small a proportion of the faithful.

"Something must be done, and soon. And America must do it," our friend adds. And we agree with him; but, so far as America is concerned, that is as far as we can go to help out the situation, which is now in the hands of the National Catholic Welfare Council.

We are happy to add that this Council, which is practically the American hierarchy, has, through

its own members and the heads of missionary organizations, made a serious study of the subject that will doubtless bring fruit. In the meantime we urge upon our friends the need of prayer that the *N. C. W. C.* may meet the present situation and overcome all difficulties.

✱ ✱
K*NOCK the Japs*" is not the slogan of a self-respecting Christian, who, as his title implies, knows that Christ came to save all. Nor would it appeal to any Christian who is acquainted with the story of the Church in Japan—a story that crowns with glory the faith and fortitude of thousands of Japanese.

In his illuminating talk at Maryknoll, Fr. McNeil, S. J., of Tokyo, showed an evident sympathy with the Japanese people—lamenting the prejudice which has been allowed to circulate unchecked in this country and which, reacting on the people of Japan, has turned intense admiration to distrust.

Fr. McNeil traced the characteristics of the Japanese back to their physical environment, their inadequate tillable lands, and other influences, and he emphasized especially the fact that the Japanese is not at all as stolid as he is reputed to be. He "has a heart" and likes the appeal to it.

✱ ✱
IT cannot be denied that Japan ranks today with other world powers. In the Far East she is supreme both commercially and economically. This is worthy of attention just now because the statesmen of Japan are beginning to realize that material supremacy is not enough, that their country needs the spiritual stimulus that gives rise to high ideals.

Undoubtedly, Japan in the past has thought that the religion of efficiency was sufficient. But today she realizes that, although she is one of the five Great Powers who were represented at the Peace Conference, she has



THE IMMACULATE CONCEPTION
WITH HER BLESSED MOTHER.

yet to prove herself—to show to the world that Korea and China will receive the opportunity which centuries of paganism have denied them.

In the light of all this it is interesting to note that at the recent Methodist Centenary \$1,700,000 was appropriated for work in Japan. This is to be

We have hinted at many a Maryknoll need and a goodly proportion was met. We have sent out occasional statements with requests, and return mails showed that it was not labor lost. To-day—we say to our sixty-five thousand readers that we require urgently Fifty Thousand Dollars—in stringless gifts,—and every dollar will be unusually welcome because our present need, due to necessary building outlays, is unusual.

used to construct fifty new churches, to provide two institutional centers at Tokyo, and to maintain one hundred native workers and eighteen missionary families sent out from the United States.

✱ ✱
THE New York Evening Telegram reported The Holy Father as much fatigued by the ceremonies in connection with the "beautification of twenty-two negroes," who died for the Faith in Uganda, under King Mwanga.

The word is an awkward one, but the printer's oversight suggests the truth. These negroes were "black but beautiful,"—black and uncomely to the eyes of most men, but resplendent with the reflection of the Face of Christ, Whose footsteps they had traced to Calvary,—a spectacle that gladdened the vision of angels.

The Catholic Church is proud of her Uganda martyrs.

✱ ✱
WHAT is the matter with India? We understand that a dozen zealous Jesuit fathers, all true, if not blue blooded, Americans, have been trying vainly to get over to that country for almost two years. And at every move they are balked.

We hear different explanations, no one of which explains unless on the supposition that John has become a mad bull.

In the meantime it is asserted that Protestant ministers are getting over to India from the United States. Is this true?

During the War we heard "on good authority" that hereafter none but Britishers would be allowed to preach in British possessions, but facts are disproving this. We know, for example, of Austrians already returned or about to return to their missions in British possessions.

But what about India and the American Jesuits? It looks like stupidity.

Good News! Great News!

THE American Dominican Fathers will extend their service to heathen lands. We are not surprised; because the Master General, Very Rev. Fr. Theissling, has had ocular evidence of the need and the opportunity; and because we have noted with special interest the spirit of missions rising rapidly to a white heat in the American branch of the Sons of St. Dominic.

Fr. Meagher, the American Provincial, went to Rome in the spring and, with Fr. Theissling, had audiences with Our Holy Father and Cardinal Van Rossum of the Sacred Congregation of Propaganda.

Pope Benedict and the Prefect of Propaganda were both highly gratified at the announcement of this new departure in American Catholic life, and Fr. Meagher returned to the United States happy in anticipation and confident that God will bless the American Dominicans for their co-operation in the world-wide evangelizing.

The field—where? Perhaps it has been announced by this time but we are not sure that we know.

We of Maryknoll do know, however, that we look forward with real joy to a possible—at least occasional—companionship with our Dominican compatriots on ocean liners and elsewhere, as the turn of events will chronicle in due time.

And now, *Who's Next?* We hope to hear of other Religious Orders getting into the advance guard of Christian civilization.

One dare not be alone in the enjoyment of the grace of God. It ought to fill us with shame and remorse that for years we have selfishly ignored the brotherly relation between ourselves and other men, a kinship established by the grace of Catholic faith.

—Rev. Walter Elliott, C. S. P.



VERY REV. LOUIS THEISSLING,
O. P., MASTER-GENERAL OF THE
ORDER OF ST. DOMINIC.

COME, gather lilies in fields afar,
Ere they die.
Pale as the moon, and as fair, they are
Where they lie.
Full cups of gold,
Their hearts,
Do hold
Sweet nectar for the Sun;
In verdant hope,
Upspringing from the mire,
For strength to cope
With Darkness' fell desire
To 'spoil
The lilies in the fields afar,
The fragile Chinese lilies.

—Menlo Park, Calif.

Worth Noting.

A FOURTH CENTURY commemoration is the record of our friends the Ursuline nuns. Imagine it! And be thankful that you belong to a Church that is ever young. Our congratulations to the faithful daughters of St. Angela Merici.

The Jubilee of Archbishop Mundelein of Chicago recalls a hope which His Grace expressed recently, that the Archdiocese of Chicago would give to the missions as many priests each year as it secures for its own home needs. A noble and generous hope, that cannot but react in that great archdiocese of the Middle West.

Some people say H. C. L. stands for high cost of living; others contend that it means the cost of high living; but if you will look sharply you will see that it often means the high cost of luxuries. Cut down on your luxuries, put a part in Government Savings Stamps or bonds, and let Maryknoll do the rest.

Fr. Glavin, Albany Diocesan Director for the Propagation of the Faith, to whose initiative and co-operation Maryknoll owes the Bishop Cusack Burse, recently celebrated his Silver Jubilee and made a successful twenty-five-thousand-dollar drive for his church—after having rendered a report of diocesan mission activities that reached as a total of receipts \$67,924.65. It is a record of accomplishment.

Bishop McNicholas has invited to Duluth a group of *English Tertiaries* to direct social works in that city. These Tertiaries are well-educated women, banded without vows, and holding each her own real or personal property.

What is earned by each as a member is given to the community. Their aim is to go into a diocese without any fixed program and do just what they are asked to do by the bishop.

High school and college women are especially desirable.

All roads will lead to Washington for the *Catholic Students' Mission Crusade*, August 6, 7, 8. Three thousand new members were affiliated in three recent months. In one quarter the students subscribed \$13,000 and offered 500,000 prayers.

The *Crusade* is not, however, a collecting agency, nor does it work for any particular mission enterprise. Each unit is free to select its own beneficiaries and to gather in its own way.

For further information address Mr. & Floyd Keeler, Field Sec'y, Apostolic Mission House, Brookland, Washington, D. C.

We sometimes wonder if all the Chinese in America—at least the laundry tribe—come from Sunning. The mere mention of the word invariably brings a smile of recognition. Sunning is on the road from Canton down to the sea coast and Sancian Island (where St. Francis Xavier died). Say "Sunning" when you drop the next parcel of soiled linen on the little counter and watch John's face.

In the New York Archdiocese, a Mission League of students is fostered by Msgr. Dunn, the Chancellor, and Fr. Smith, the Superintendent of Schools. Young college women, encouraged by these two officials, visit the schools, hang mission-posters in the classrooms, and enter the names of children who promise to pray for the missions. Splendid results are already evident—and the spirit of the League will surely spread.

The editor of a well-known Catholic publication said recently that he could not run his magazine without agents, and as the editor—a priest—is alone in his work, we can understand his difficulty.

The ideal "agent" is the friend who *acts* for a magazine that appeals to him; and if the friend be a priest with the care of souls, happy indeed is the producer of the magazine that holds his interest.

The Society for the Propagation of the Faith reports a Mission Circle in Brooklyn, N. Y., paying off in less than two years a \$500 mortgage on a poor church in the South; adopting eight abandoned Chinese "kiddies"; supporting seven catechists in Africa, India, and China; educating a Chinese seminarian; and giving a hundred and fifty volumes to a parochial library.

And the local pastor claims that his home needs are supplied better than ever.

Maryknoll, I am pleased to know, is fast becoming known throughout the civilized world as the cradle of the American Foreign Missions, and although the institution is as yet in its infancy it has done mighty work in promoting the glory of God and the salvation of souls in foreign lands where millions are still "in darkness and in the shadow of death". Your excellent and interesting monthly, The Field Afar, the organ of your mission activities, is, I understand, one of the principal auxiliaries in promoting the grand and noble work of your Society, and it therefore affords me great pleasure to recommend it to the clergy and the laity of the Diocese of Seattle.

✦ Edward J. O'Dea,
Bishop of Seattle.

Medicine and Missions.

THE Maryknoll Superior wrote a paper for the convention of the Catholic Hospital Association. The subject given him was

The Hospital Field Afar

and he visioned such possibilities that he found it hard not to go in person to St. Paul. But Maryknoll was well represented and an opportunity was found to secure many new and valuable friends for the Cause.

The paper may yet appear in print, in such form as to be procurable by our readers. It was far from being a "glorification of the magnificent work accomplished in the foreign mission field for the sick and the afflicted by the Catholic missionaries in every pagan land under God's sun—etc., etc.," but it told the truth, without sadness, illustrated great possibilities, and suggested methods and means within the reach of his auditors.

One of Fr. Walsh's opening sentences strikes the keynote of facts made known, explained,

and excused, but hardly justified when one considers the strength of the Catholic Church in comfort-loving lands:

My first shock came while staying at the house of the Archbishop of Tokyo, when I learned that his predecessor had died in a Protestant mission hospital around the corner. This circumstance could, of course, be explained on the ground of convenience and greater skill, but inquiries revealed the fact that in no one of the great cities of Japan is there a well-equipped hospital under Catholic auspices. Usually, when our missionaries fall ill they go to a Japanese hospital.

When the time comes—and it will soon be here—we wonder if the Rockefeller hose will turn any of its golden stream to Catholic medical enterprises in the Far East.

We understand that some of this wealth is now apportioned to Protestant missionary societies by the China Medical Board of the Rockefeller Institute, "whose expressed purpose is to assist—etc., etc."

The Providence Visitor, commenting recently on this announcement, says, "What an enormous lever this fund means to the cause of Protestantism in China!"

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SEPT., 1920.

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Travel across the Pacific
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If you wish to assume even a small responsibility for the above provisions, your cooperation will be welcome.

Fr. Ford's Leaf.



"Open thine ears
to the voices of
nature and thou
shalt hear them
in concert invit-
ing thee to the
love of God."—
—Ven. Louis
of Granada.

NATURE is God's sweet voice that tells us through the days and years God's will. As the spokesman of the eternal God it calls unceasingly to man, and with a patience like the Divine it repeats its whispers as the seasons pass, lest ears too dulled by petty dins might never hear. We may listen when we will, and always, when we listen, hear the plea.

The birds of the air that rise above the noisy city street and pass from field to field or take their annual flight to parts unknown; the heavy bee that visits every flower; the pollen of the flowered tree that rides the lightest breeze away from parent stem and nestles in a foreign soil; the very wind that sweeps the boundaries of the States and brings the chill of the ice-clad lands to torrid zones; the warming currents of the "greatest sea" that lifts the Chinese sampans on its wave and carries bartered merchandise to Western shores; the sun itself that rises on a white-skinned race and sees, before it sets, the many hues of natives round the globe,—all Nature in its countless moods and forms reproaches us in almost silent cries that God has made the whole world His and knows no bounds of place or time, that He Who rains His bounty on us all, Who sends His sun to lighten heathen night, Whose wind has whispered to the Eastern ear in vain, Whose every call of Nature failed to win Him pagan souls,—this God of Nature wills that man be saved by men.

His every agent at His call—save man—leaves native place to travel far that nations may see

His handiwork and praise His Name. This is their reason for existence—to tell His glory to mankind of every race and tongue. If we but listen, God will send us, too, as messengers to preach His word, and, borne along on willing joyous waves that beat in union with the breezes' hymn of praise, we, too, as agents of Our God, can tell the heathen through the message of His love for them.

THE CHRONICLE.

Jan. 25—The postman must have resigned after the Christmas mail.

Jan. 28—"The Dream of Gerontius" from Fr. Superior and some cigars from Brother Thomas in the same mail made my room a "study" for the evening.

Jan. 29—A haircut from Fr. Vogel and one from me is another milestone in our little history. It is our only expression of private grudges.

Feb. 1—A young lad came in to see us today,—Go To Kui, nineteen years of age, a pagan. He is on his way to France to study civil engineering for two years, sent thither by the prefect who is himself a graduate of Sacred Heart College, Canton.

Feb. 2—A motherly old woman brought us a chunk of pork as a gift for the Feast Day.

Feb. 3—Letter from the Pakwan woman teacher just sent there tells us there are twenty women and eight girls under instruction. The men are already baptized, so this will mean good Christian families.

An old woman from up the alley came today to go under instruction. She is over sixty years, childless, and lives with her mother. She has been a Protestant for six years and paid \$4 per year to the Protestant Burial Association which would have insured her a coffin at death.

She will lose this by becoming a Catholic but I promised to find her one later.

Feb. 4—Letter from Sr. Xavier, Chusan, Ningpo, shows her "daily instance" for her adopted Maryknollers in China.

Feb. 5—Three pagan students from the city Middle School came in for a half hour's talk in English.

The people next door are preparing for a wedding; the fatted pig and a dozen hens are ready and the fiddler is tuning his instrument.

Feb. 6—Received a letter from a man at Swatow, who wants to send his boy to the States for a schooling.

Feb. 7—Some more young students in for a chat. They have studied English daily for four years at the School, and want to try it out on someone.

Hearken unto me, O my people, and give ear to me, O my tribes: for a law shall go forth from me, and my judgment shall rest to be a light of the nations. —Isa. LI. 4.

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Fr. Meyer and His Pets.



FEB. 15-22. *C*a me back from the last mission trip to find that "the dog died". He was a Japanese terrier that I had brought from Canton and he had grown to be quite a pet. During the cold weather he slept by the kitchen stove and in chasing a rat that disturbed his slumbers one night fell into the well in the annex. Fr. McShane has grown to like dog meat but he draws the line on pet dogs, so he made sure that a hole was dug and the body reposed therein.

I haven't looked yet to see if some of the help did not surreptitiously remove it in order to have a feast. You are doubtless shocked, dear reader, but "nothing goes to waste" was acted on in China long before the Chicago stockyards were heard of, and sickness and even death due to eating the meat of animals that have died of disease seem to be no deterrent among the poor. It gives one an idea how badly off they are for meat.

One of the goats died also and in this case I was asked for the meat, but reminded them that the "boy" of my predecessor, together with his wife and sister-in-law, had died all on one day from eating the meat of a dog that had died in Fr. Baldit's absence. "Yes, that's so"—and they decided not to take the risk, though it was hard to see so much meat wasted and hard to go back to rice and vegetables.

Feb. 21 was the Chinese New Year. For several days previous everyone was busy sweeping and repairing the houses and buying fire-crackers, candles, and provisions. It is a considerable expense for the poor to buy the candles that they keep burning

all the night of the eve of the New Year but I am told that it is done in every home as a part of the superstitious ceremonies. Then there must be a few fire-crackers, at least, for the propitiation of the spirits. What feast would be complete without them?

Everyone, no matter how poor, must provide refreshments for the stream of relatives and friends who come to salute him on the second day of the year and wish him the best of this world's goods for the coming season, and several dollars spent for this means a great deal to one whose annual income does not reach the hundred-dollar mark. But it is the custom and a Chinaman would rather mortgage his life than appear to fail in this or any similar regard.

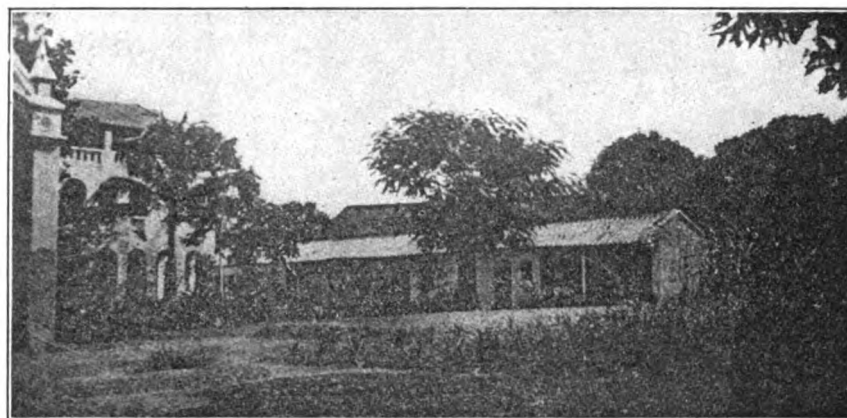
Gifts are made, also, and the professor presented us with a cut of the famous Yunnan ham, while the "boys" bought eight or ten grape-fruits out of their

namely: health, fame, long life, children, wealth.

Feb. 23—Gave the house "boy" a comb to help correct the impression received when one looked at him, of his being a bandit, and told him also that if he insisted on wearing long nails on his thumb and little finger he should at least keep them clean.

There were New Year's callers, the elite of the town, and I felt very much honored, of course. They were not at all shy about having their pictures taken with the new camera. There were two youngsters in the group and we gave them dimes wrapped in red paper. I don't know why it is, but it seems that every gift must be wrapped in red paper, or, at least, have a sheet of it accompanying. It is doubtless another of these set rules of Chinese etiquette that make social intercourse such a formal thing.

An itinerant band came to present their felicitations in the



PRESENT HOME OF FRs. MEYER AND McSHANE.

savings. On the doors of the houses are pasted red and black pictures—which look to us like caricatures—of fierce warriors in bandy legs, wearing mustachios, and brandishing swords, calculated to frighten away evil spirits by their very appearance. Outside, over the doorway and on either side, are felicitous expressions done on red paper. A favorite is the five blessings,

form of music. They got into the reception room before I was aware of it, and while I would not consider their music calculated to attract the good spirits, it certainly should be efficacious in frightening away the other sort.

Feb. 24—Had "Deo gratias" at dinner in honor of the birth of someone we all know and love.

Feb. 29—A man who came today to inquire about the Christian religion had a rather unusual story to tell. It seems that he had been manager of a Chinese drug business in the market town of Chanlung some four years ago and while there had read in a newspaper of a Christian who, attacked by pirates, was apparently shot through the heart. The shock of the bullet knocked him down and he was left as dead. After a while the man began to realize that he was not dead, after all, and opening his clothing found that the bullet had been stopped by a crucifix he wore. His only injury was the bruising caused by the impact.

The reading of this made such an impression on the druggist that he decided to become a Christian, "seeing that the cross

be made for someone to take his place.

We do not like to see him go, as he not only has a very good pronunciation of pure Cantonese but has become popular with the Christians, who say that he is not "stuck up" as are most of the men who become the priest's right-hand man. That observation contains, I think, a hint for us of "superior" race. The Chinese are said to be ungrateful, yet one can have no real influence with them if he is not kind. It is another apparent contradiction in their character, that may be explained, I think, with many others, by saying that they are, in a great many ways, simply grown-up children.

In line with this theory is a letter I received the other day

reply! He should make a good propagandist for Maryknoll. That request was unusual, however, only in its character. One is asked, without a blush, for all sorts of things—money to get a wife being not at all an uncommon request.

I suppose I am considered a boor for not knowing how to make the proper bows and use the conventional phrases when visitors come, but when the richest man in town called the other day he invited himself to go up to the third floor for the view. Its all in the point of view, I guess.

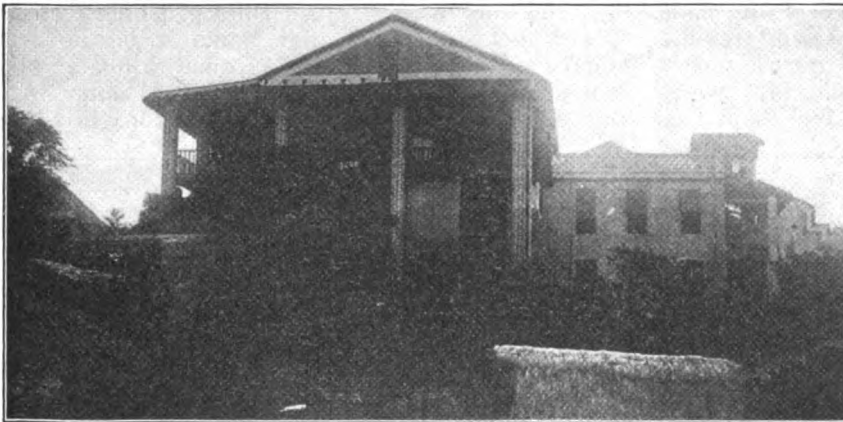
Mar. 6—The masons are here to cut some doors and windows in order that our rooms may be better ventilated this summer.

Mar. 7—Many of the shops, while they have been doing more or less business for several days, formally opened their doors today after the New Year holidays. A feast was part of the ceremonies.

I wonder what would be said in America if someone should seriously suggest that practically all business be stopped for a period of six or seven days every year! That is what is done all over this country at the New Year except in a few of the more modern cities. Even in Peking the newspapers did not appear for six days. I know that there was no postal service up here for that length of time, and it was probably the same nearly everywhere else.

Mar. 10—The thermometer stood today at 85 in the shade, and the altar steps, made of brick covered with cement, looked as if they had just been washed.

Mar. 11—I found the boy using a red cloth for a dish towel, which proved on investigation to be really one that the "dowager" who acts as catechist and laundress had boiled along with something red. Two napkins came back dyed a lavender-blue. Its a great life!



THE PRESBYTERIAN SCHOOL AT LOTING.

A Maryknoll Center will be established in Loting after Oct. 1920.

is so powerful". May he persevere, and come later to know the true power of the Cross. He is an influential man and his conversion would mean much.

Mar. 2—The language professor received word today that his favorite brother had died after an illness of only two days. He feels that he should return to Canton to care for his aged mother, the other brothers that are at home being quite young. He has promised to remain with us until some arrangement can

from a man in Fukien Province, which translated would run about as follows:

Honorable and Illustrious Father Meyer—I read recently in the Shanghai Review (gotten out by the Jesuits) that twenty American priests had come to Kwangtung Province. I don't know whether it is true or not, but if it is I should like you to help me. If you, Fr. Meyer, would give eight dollars a year, and get the same amount from each of the other priests, it would make a hundred and sixty dollars a year, with which I could send my son to Peking to school. If you do not believe me write to—(address of a young priest in Honan Province given).

And a stamp was enclosed for

Fr. O'Shea—Typist.



New Year's Day—1920 — Fr. O'Shea spent morning typewriting diary; all of us took a walk in the afternoon, climbing to the top of the nine-story brick pagoda across the river. Got some good pictures of Kochow from that eminence, with our own chapel at one end and the Protestant establishment, outside the walls, at the other. The rest of the day and the one following spent by Frs. Gauthier and Walsh in making last-moment preparations for their visitation.

Jan. 3—Departure at 11 a.m. of Frs. Gauthier and Walsh, latter on horseback, former in chair. Ming Lei accompanied them, as he knows district and people, having been Fr. Mollat's boy. The "Horse King" also went along to carry the bedding and Mass-kit. Despite the "strangeness" he felt at being for the first time left alone, the remaining member of our Apostolic College got two good pictures of the departure. Soon found that his forebodings were vain, that it seems part of the consolation which Our Lord promised His apostles, not to feel lonesome,—even though unable to talk with anyone this side of Tungchan, except in broken French to our "Charge-d'Affaires" Yip, whose principal mastery of that language seems to be a good general idea of what you may be driving at, based on experience with speechless Westerners in the past. Soon found that for conveying any real intelligence, said French was "lost, strayed, or stolen."

However, even if the "new" missionary wasn't "lonesome," he may have seemed excessively happy when, instead of the said Yip responding to his "Come in," none other than Fr. Ford,

all the way from Yeungkong, presented himself. He looked fairly good, on the whole, even if he hadn't slept well for more than a week and though his cosmopolitan features were camouflaged with a heavy black beard. It had been only a Van Dyke when he left us in Canton. Of course, remembering another missionary's advice—some years ago at Maryknoll,—the canned goods were quickly produced, and supper commenced that took two hours to finish.

It wasn't that we ate so much,—but that there was so much to discuss. And you may be sure that we discussed it! Fr. Ford had just been visiting a district that had not seen a priest for seven years, and where every family had lost at least one member killed by pirates. In fact, an attack was made on a village while he was in it, and some of the attacking party having been captured, he was invited around for the subsequent execution. Then, too, there was the Sino-Japanese situation,—not to mention Sinn Fein and the elections at home. However, we did adjourn in time to give our retainers a chance to go to confession.

Fr. Ford did not leave till Wednesday morning, and we had a very happy reunion. On Sunday, we took a walk around the countryside, which he admitted was much better than that of Yeungkong; also that our climate was finer, etc. (Reminds one of the questions the visitor to New York always gets.) After supper we got out the violins, and accompanied our mutually melodious voices to various well-known Maryknoll songs.

On Monday, knowing that the best way to entertain a Maryknoller is to leave him in comfortable peace, Fr. O'S. continued his classes, while the visitor read through our "library" and made up for his seven days' lack. After supper we got out our old Maryknoll-1912 diary and had

considerable fun recalling the events and persons of seven years before. Incidentally, of course, we delved into the future, and settled—for our immediate satisfaction—all possible questions with regard to America and the missions.

Tuesday was Epiphany, and was marked, spiritually, by a High Mass, in which the former "boss" of the Maryknoll choir acted as a fairly good substitute for Fr. W., while Fr. O'S. celebrated. The celebrant was somewhat distracted at times, the "choir" being noticeably "off",—in spots quite "ragged".

Temporally, the day was marked by the arrival of the Christmas boxes from Maryknoll, and we two did enjoy dividing the "spoils". Considerable fruit-cake and candy was "punished" before the day was finished, the consignment for Tungchan having been mailed immediately to "remove temptation". In honor of "Little Christmas", we called off classes for the afternoon.

Up at five Wednesday, to say good-bye to Fr. Ford, who left for Shuitung in bright moonlight. Gave him a bouquet of flowers and whistled "Maryknoll" on parting. Togo barked his relief; he had been ill at ease during the visitor's presence, evidently not quite sure what sort of person such a "makeup" concealed.

Not much to write about during rest of week—nice, quiet days, spent in study; nights in reading, these being the first nights our new missionary has had "free", i. e., no French class.



The Maryknoll Pin
(The Chi-Rho)

Twenty-five cents apiece.
Six for one dollar.

It consists of two Greek letters—Chi (key) and Rho (roe)—the monogram of Christ. The circle symbolizes the world, and the entire emblem signifies the mission of Christ to the world.

Address: Maryknoll, Ossining, N. Y.

Welcome Warnings.

The Maryknoll Sisters were more than pleased to read in a recent letter from Fr. Walsh of Kochow:—



THE sisters can begin to plan their work on the missions. It will be as follows:

Orphanage, girls' schools, and medical dispensaries; with, later, hospital work, which we will certainly go into if we get enough money. The only preparation necessary on their part would be medical,—as many as possible should be trained nurses. For teaching school, I presume that they already have a fair education, which would be sufficient. It would be well if they could speak French, of course.

How can we house them? At the present time we can't house them at all. When the sisters are ready to come, as I said in the other letter, we must first have money and time to build for them,—six months and five thousand dollars for each prospective house.

We can place them at Yeung-kong, Kochow, and possibly Loting, when the time comes. I should say that after the two years, which will give them a chance to train for their work and will give us a chance to get well *au courant* with affairs and to gather money and build,—I should say that we could place about twelve of them,—four in each of the above named places. Their number must, of course, depend on the progress their work makes.

The place for a brother is not so easy to find in the Chinese Mission, unless the brother has qualifications that stamp him as a capable director.

Ordinary duties are easily taken care of by the chosen few from a

host of watchful waiters who can "do a good turn" and at much less cost, including salary and board, than would support an American or European brother. This, of course, does not take into account the value of an American brother's companionship to an exiled priest.

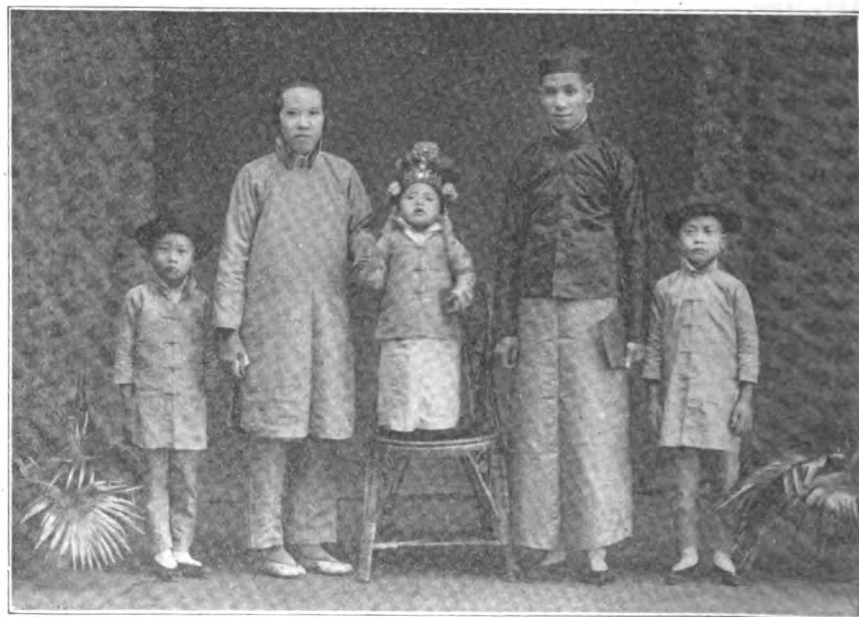
Fr. Meyer, chronicling his observations on this subject, writes:

THERE would probably be place at the center, sooner or later, for a bookkeeper, and perhaps for a printer, etc. A very young man who could do the hard work necessary to acquire a proper knowledge of the language might qualify as a catechist, but the ordinary man who could not do much more than get a working knowledge of the language would have to find his place at something else. One who was a good general mechanic could be constantly occupied. A knowledge of electric work, plumbing, carpentry, painting, masonry and practical building, cooking, gardening, would all be most useful.

If he could take over the care of

the house and chapel, the direction of the kitchen and garden, etc., he would be a godsend to the priest. Your Chinese boy doesn't come to you ready-made, or, if he does, you have to make him over again. What he might consider appetizing you might find the reverse, and nine chances to one, or 99 to 1, he won't have the least idea of cleanliness and won't learn, if he ever does, in ten lessons.

A brother could be a "helper" in the true sense of the word by doing the things that the priest himself would have to do or leave undone. He would direct,—see that the house and the chapel were kept clean, oversee the cooking, keep the plant going in the absence of the priest on visitations. All this would be in addition to the thousand and one little jobs that are always coming up. Up here, for instance, I can't find anyone who can repair shoes properly so I am doing it myself. And for those jobs for which you call in a man you must stand by him much of the time if you want the work done properly.



THE YIP FAMILY.

The model catechist of Kochow, his wife and babes. The little king may yet see Maryknoll.

You have noticed, of course, that the names of brothers appear occasionally in mission annals in connection, particularly, with building operations. The point I want to make is that "any sort" of a man cannot be sent over here and find a place. He must be trained for the work that there is to do *here*, just as the priest is trained for the work *here*.

Your Holy Name Society can fit nicely into mission work. Hire a catechist and get in touch with the Maryknoller who will use him.

LETTER CLIPS.

I know it is the great desire of The Sacred Heart that there shall be one fold and one shepherd and it is up to us who belong to that beautiful fold to try to convert others. —N.J.

I promised that if I should receive an increase in salary I would give the increase for two weeks to foreign missions. Please use this (\$10) for whatever is the most urgent need—I do not care, so long as it is something in connection with Maryknoll's work in the Orient. —N. Y.

We plan sending \$15 a month each month for a year,—and for much longer, we hope. The idea of paying for a catechist in China, or helping to support a Maryknoll student here, appeals to us most strongly, but we will refrain from "tying a string" to our small offering, and so leave the disposition of it to you. —Calif.

Mrs.—wishes to buy a Chinese baby in memory of her husband, who died January 18, and she wishes the boy baptized George Joseph on that day. She would also like to help educate the boy. Would that be possible? For there are others in the parish who would like to buy babies with the same intention. —Ohio.

A recent FIELD AFAR contained a statement made by the late Fr. Price, that he would "move heaven and earth" to secure funds for the support of catechists in China.

I had been thinking of helping your work, and that statement decided me. I cannot give \$15 a month, but I can and will send you \$5 every month, unless some misfortune overtakes me.

Perhaps this will be suggestive to others who, like myself, cannot give \$15 a month but would be glad to give a little. —Mich.

Among the many subjects of anxiety which preoccupy the mind of the Holy Father today, the future of the Foreign Missions of the Church is by no means the least. The number of priests for this field of labor has never been sufficiently large, but instead of increasing with time their ranks are lamentably decreasing from day to day. The cruel war just terminated has dealt a fatal blow to the unfortunate Missions: so that it is no longer a question of their prosperity, but of their very existence. In view of these conditions, the Supreme Pontiff of the Church, by reason of his ardent zeal for the salvation of souls and the progress of the Faith, appeals to each one of the faithful in particular, and to all the pious societies, not to permit the rich harvest to perish because of the scarcity of the laborers, but—by combining their efforts—to avert such a terrible disaster from the vineyard of the Master.

—Cardinal Gasparri.

Talking-Up The Field Afar.

FIELD AFAR propaganda has been confined largely this year to the Eastern and Western Coasts, because we had no priests available for the great Middle West, whose friendship we are more than anxious to keep.

Newark and Trenton in New Jersey, New Hampshire, and Vermont have been our points of attack in the East, and they have all given us signal encouragement. In the West, our priests have been talking FIELD AFAR in the dioceses of San Francisco, Los Angeles, and Seattle.

The Bishops of all these dioceses, including the Archbishop of San Francisco, have been more than gracious. They have been an inspiration to our young priests, and their clergy have been no less kind.

They "like our methods", and of course we are glad, because we have been trying to make a dignified, uninflated, and unprofessional canvass of Catholic Americans

Field Afar Stories

A Second Volume

170 pages, 16 illustrations
Price, 60 cents, Postpaid

This is a new edition of what was known as Field Afar Tales, and we call it to the special attention of priests and sisters who desire to spread mission books.

The cost of production has, of course, increased, but we are keeping the book first-class and low in cost for the purchaser.

in the hope that we could catch their attention and hold it—for we have something to say that every Catholic should know.

It was down at Atlantic City, in the Church of the Augustinian Fathers, and a young Maryknoll priest was in the pulpit dropping ideas about the apostolate into the minds of his hearers,—the Mayor of New York and many other strangers among them.

At the foot of the church was a Maryknoll auxiliary brother, whose duty it is to gather signed envelopes and to record names. The brother also has the very commendable habit of saying his rosary while the priest is speaking, but on this occasion, shortly after the sermon began, he was called away.

He hesitated a moment before leaving, and approaching a young boy who sat in the end pew whispered to him, "Will you do me a great favor?" The boy gave assent and in another moment had his beads out, praying hard for the success of the priest in the pulpit.

We don't know the boy's name, but the net that day held four times the ordinary catch in even a great city church, and the fishermen—priest and brother—with a very full grip, came back tired and happy.

Will that boy go to Maryknoll some day? Ask us something easy.

The Knoll in Summer.



HAY-SEEDS.

THE Seminary term closed June 25, and after the Foundation Day (June 29) celebration was over, one half of the student body left for a month's vacation. Three others reported at St. Vincent's Hospital for special training in the gentle art of nursing, and the others remain at the Knoll, dividing their time into periods of manual labor, study, and recreation.

Prospective male visitors should not think of coming during the summer without overalls. There are shovels, rakes, and other implements on the grounds, and every visitor is allowed to take his pick.

The grounds at Maryknoll this summer are not in all places good to look upon. There is grading to be done, with roads and paths to be made around the new SS. Peter and Paul; while on the Knoll itself a steam shovel is at work digging a hole and piling up dirt.

And such a hole! When the new Seminary was staked out we could only think of an ocean liner. It seemed to sprawl all over the place, and it almost scared our treasurer blue. He nearly fell ill, and would probably have done so had not some one whispered an advice to say a prayer—and leave it to God.

The new Seminary will not all be built at once, but the final plans will provide accommodation for almost three hundred, including faculty, students, brothers, and guests.

If you like us well enough join for life—and for eternity.

When the fields were blessed in the late May of this year the procession looked long as it filed between the sown lands, but the following Sunday, for the Feast of Corpus Christi, when the various Seminary groups were preceded by the Maryknoll sisters and a sprinkling of friends, we rubbed our eyes in surprise. In ten years more, what? Perhaps it will be a line of four hundred instead of one hundred and twenty. Perhaps more. Who knows? God alone. Pray ye the Lord of the harvest!

The Knoll saw groups of friends during June: one of forty, who drove down on a Sunday afternoon with Rev. Dr. Mitty of West Point; another of Cathedral College students, who came up from the city to *trim* the "Knollans"—and they did so—in a baseball game; and a *Vénard Circle*, who, with two interested Christian Brothers, *hiked* part of the road from Brooklyn.

There were other groups, more or less large, that make us fear that perhaps Maryknoll is becoming too much idealized.

We do not like inflation with subsequent disillusion, and we wish everyone to understand that there is nothing here that is truly "wonderful." We are all everyday people, trying to "do our bit" for the Kingdom of Christ. That's all.

But to get back to the groups—there was a small one of three, including two Chinese girls, one a pagan, the other, her cousin, a Catholic. Before they left, both decided they would like to be Maryknoll Sisters, but it will probably be some time before the "final applications" are received and acted upon.

Among our recent guests was Archbishop O'Doherty of Manila, and we were glad that, since leaving the Philippines, His Grace had been obliged to sleep in the small cabins of an ocean liner and sleeping-car berths which prepared him for a Maryknoll bed-

room. A memory that survives here at Maryknoll is the description of the hall which the Maryknoll Superior occupied as a bedroom and study combined, at the Archbishop's palace in Manila. That palace has very few bedrooms, but if they were stretched along together it would take a very heavy snore from one



ARCHBISHOP O'DOHERTY OF MANILA AT MARYKNOLL.

end to arouse a sleeper at the other. Archbishop O'Doherty gave Maryknollers an illuminating talk on the Philippines, and he graciously extended to our future missionaries an invitation to run across from China if they need rest and a change.

His Grace deplors the lack of American priests and teachers in the Islands.

A few weeks later, Fr. Tompkins, S. J., also of the Philippines, called—with Fr. Kelly, S. J., of the Yonkers Novitiate. Fr. Tompkins brought slides with him and in the evening gave a lecture, to which the sisters also were invited, on his experiences with the Filipinos.

Fr. Tompkins states that at the present time, outside of our few bishops, there is not an American priest in the Philippine Islands—a fact that needs emphasis and that can hardly be justified.

At Columbia University there is a large number of foreign-born students, many from the Orient. For social purposes they have organized into a Cosmopolitan Club, which a Maryknoll priest was recently invited to address on the subject of The Catholic Church—a topic about which most of his hearers knew very little but really wished to know more.

Our latest connection with these foreign scholars was through the visit to Maryknoll of Mr. Chen, professor of Chinese at Columbia University. In St. Joseph's auditorium, facing the student community, Mr. Chen graciously withstood a broadside of questions from eager quizzers, and when he finished we felt that we knew considerably more about China than before. We had, moreover, a good look at a live Chinese gentleman, a man of pleasing manner, well-educated, and filled with admiration for America and with ambition to imbibe its spirit. Mr. Chen has hundreds of compatriots like himself in this country, and in China hundreds of thousands. But they know nothing of Our Lord and His Church. Mr. Chen is not a Catholic.

A thousand Masses are offered yearly for our Associate Members, living or dead. Every subscriber to *The Field Afar* becomes a member of the Catholic Foreign Mission Society of America.

The Catholic Press of the country has announced, quite correctly, that six Maryknoll priests have been selected to sail for China next September, but the names were not correctly given. Those who will depart are:

Rev. Anthony P. Hodgins
Rev. Frederick C. Dietz
Rev. Robert J. Cairns
Rev. George F. Wiseman
Rev. Joseph S. Donovan
Rev. T. Walters McKenna

Already they are busy with preparations, because their journey will be a long one and they expect to be gone a long time—perhaps as long as they will live upon this earth. Think of them, dear friends, and pray for them, as also for their families, their mothers especially, for whom the pain of separation will be especially hard. Fortunately, the mothers of our missionaries have strong faith and great hearts.

If it were not for a possible reflection on the inmates, we should be tempted to hang out a sign on the front of all our houses

FULL

When it comes to shakedown, the crockery-ware in the pantry closet trembles and the refectory walls fear for their lives.

They need not worry, however, because they will stand as they are. To make further additions is out of the question. They must do their part until September, 1921, when we hope to get into a real seminary REFECTORY.

In the meantime, we do not wish to frighten distinguished personages for whom the proprieties and conventions would dictate something higher than a shakedown, and as a matter of fact we have quite properly provided for several who came to us while the lilacs and roses were abloom and the strawberries were on the vines, appealing.

THE New Seminary must go up and to meet the expense of building the first and major portion we are planning to avoid, if possible, an appeal to the large body of friends represented by our readers.

Payments are yet to be made on the new St. Paul's, on the Heating Plant, and on the first portion of the College at Scranton,—not to mention certain necessary outlays for the Pacific Slope and for the mission-field itself. "Don't you worry over all these requisitions?" we are asked.

No. We are trying to be neither extravagant nor short-sighted. We are building solidly, mindful of the fact that we have no fire protection except what we ourselves can provide. We do not see our way to turn away fine young apostolic spirits on the plea that we have no room—which would really mean, "We have not sufficient confidence in God."

For the new St. Paul's, then—
For the Maryknoll Heating Plant—
For the College near Scranton—
For the work on the Pacific Slope—
For our Mission in China—

we shall welcome your dollar, or even less. And you will be a share-holder, gaining dividends that can never be lost or dissipated; while we, your representatives in this work for God, will be heartened to mount on to a higher and more solid footing—as we build this Armory for the Soldiers of Christ.

It is five years since the Catholic Foreign Missions received from Rome the Decree of Praise, and God's blessing has visibly followed the 'Approbation' received then from Our Holy Father, Benedict XV.

We sometimes wonder if Societies outside of the Fold realize to even the smallest extent what a comforting assurance we Catholics have in the consciousness that we are an unbroken branch of the Vine planted by Jesus Christ and rooted in the Eternal City.

News from Maryknollers on the Coast has been invariably good. The field is most promising and the success in San Francisco is being followed by similar encouragement in Los Angeles and Seattle.

Of course, there have been and will be difficulties, as is the case with all beginnings. Adjustments and readjustments must be made before the "machines" run smoothly, but apostolic aspirants are trained to expect this—and all of ours are rather surprised that the difficulties have not been greater.

Wanted: An Express Flivver.

We must come to it. A few years ago we called for a *Tin Lizzie* and it came. We used it—perhaps at times abused it—and were thankful, when it went into the dump, that no lives had been lost except one hen's on account of it.

For the past two years we have had and still keep a substantial truck, which can carry our heavy loads even at times to Scranton and return.

We have no passenger vehicle, and we are not looking for one, but what we really need is an *Express Flivver* that can relieve our "big machine" and take up and down the hill parcels and occasionally passengers. The kind we need will cost just nine hundred dollars, and at this writing if we satisfied our credi-

tors even to a small degree we should not have nine hundred cents. So there we are.

Maryknoll Perpetuals.

WE know some people who are in search of perpetual spiritual advantages for themselves or for relatives and friends living and dead. They have enrolled names at Maryknoll, and have even asked us to direct them to similar privileges elsewhere.

These people manifest a fine appreciation of spiritual favors. They are laying up treasures where rust will not consume and where thieves will not break in and steal.

We commend their example to those of our readers who can, within a period of two years, accumulate the needed fifty dollars; and while we praise especially the higher motive of spiritual good to be secured, we feel justified in impressing prospective *Perpetual Maryknollers* with these facts:

A *Maryknoll Perpetual Member*, besides sharing in the spiritual advantages (see p. 146) of our Society, becomes a

Life Subscriber to The Field Afar and this means:—

§ *No further payments.*

§ *No bother about that yearly remittance.*

§ *A saving of time, labor, and postage at both ends of the line.*

We are on the hopeful seat angling for

One Hundred Thousand Maryknoll Perpetuals

and we wish very much that we could have you as one.

Every Perpetual Member is entitled to a Maryknoll Certificate.

THE MARYKNOLL JUNIOR

is in its second year

with sixteen pages of live reading and photographs that tell their own story.

This snappy little mission paper is clutching the hearts of young people—and their elders—across the country.

In bulk—twenty or more copies to one address, at - - - 25c

Single subscriptions - - - 35c
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Maryknoll :: Ossining, N.Y.

One of the common sayings in China is, "Be born in Shanghai; eat in Canton; die in Laochow."

This is interpreted to mean that the best looking people come from Shanghai, the best varieties of cooking characterize Canton, and, at Laochow, you can secure the finest coffin wood.

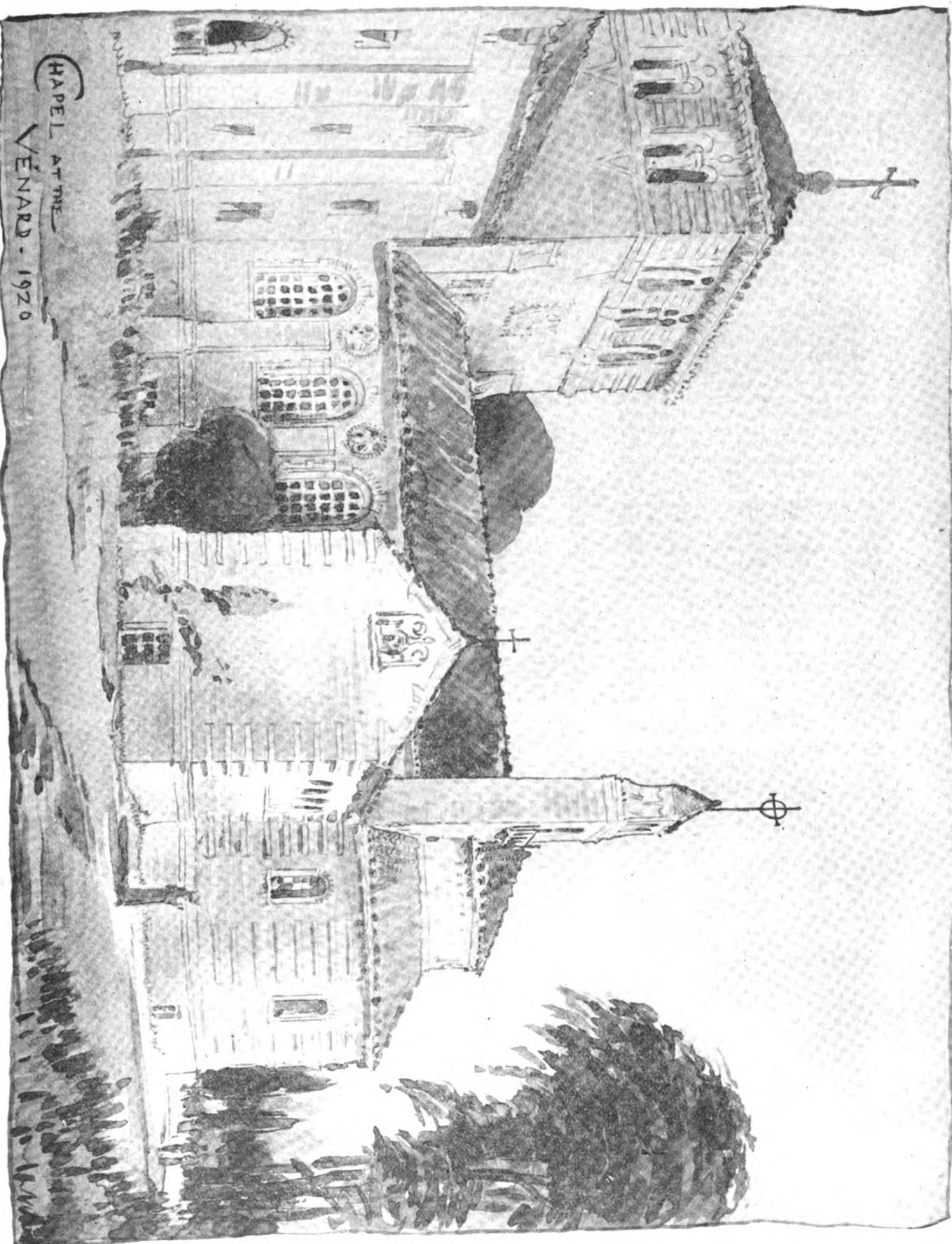
How many there were I do not know; but I sat there and it seemed to me all forenoon, and saw them come and saw them go, and they were as fine lads as you'd wish to see. And the church was crowded and there was no sound of music sweet, no fifes and drums and uniforms gay, but the garb of the Church and her words of command to those brave young men who freely gave their lives for the souls of others.

And among the group three stood out with light in their faces and strength in their frames, who soon would go to foreign lands and leave their homes and all that is dear to minister to those they do not know, and all for the love of Christ. And I was thrilled with joy as I saw them ordained to the priesthood of God and saw through the years the work they will do and the price they may pay for the sacrifices they so willingly made.

And they may be forgotten when they ask help for the souls in their charge, and how little they'll get from you and from me who are greeting them today and clasping their hands and wishing them luck. And maybe I'm wrong and you'll remember Maryknoll and its work at home and in the fields abroad, and give as generously as you've received for this battle fierce in far-off lands, and help these soldiers of The Crucified to do their bit and win for Him the souls for whom He died.

And I sat there and breathed a prayer that those other priests would support as best they could their brothers in Christ who were ordained today and in the next few years will go from Maryknoll to China's shores and remain there the rest of their lives.

—*Msgr. Dunn in "Catholic News," N. Y.*



CHAPEL AT THE
VÉNARD - 1920

THE FUTURE CHAPEL OF THE MARYKNOLL PREPARATORY COLLEGE (THE VÉNARD).
The chapel will not be built at present and will be left open for some time for any individual or society to erect as a memorial.

The Vénard Letter.

JUNE 21 may be the longest day of the year, but for the Vénarders who left for home that day it seemed comparatively short. Books had been stowed away where they would cause no headaches for some time, and the free wide world was once again beckoning. It did not take long, you may be sure, after Mass and breakfast were over, to snatch up bag and baggage and make, a get-a-way for the first available train. "Home" means all the more to these lads in view of the complete sacrifice they are going to make of it. In almost every direction they sped, towards Cape Cod, Massachusetts' Bay, Long Island, the Great Lakes and even the Golden Gate.

The two weeks before the closing of school were eventful ones. On June 8, the students of St. Ann's Passionist Monastery—over thirty in number—came up from Scranton to visit and play ball. The game was disastrous as far as we were concerned, ending with the score of 20 to 0. The following day occurred another memorable event, the annual ball game with the priests of the Scranton diocese, under the captaincy of Dr. Brennan. Though deeply humiliated by the defeat of the previous day, the Vénard team was not discouraged, and succeeded in scoring a victory—the first one over the priests. There was more exhilaration at The Vénard that night than the night before.

The faculty and students of Maryknoll-near-Scranton appreciate fully these visits and see in them an evidence of great good-will and interest. They are pleased to have such opportunities to become better acquainted with their neighbors.

Soon after this came the inevitable examinations, both written and oral—after which everyone breathed easier and slept more peacefully. Finally a Day of Recollection ushered in the annual departure for home.

The Ninth Anniversary of the Society was celebrated at Maryknoll on June 29. Following this a week's Retreat for the Maryknoll Fathers was conducted at The Vénard by Very Rev. Francis P. Havey, S.S.

With most of the boys gone home, The Vénard is unusually still. Yet the quiet here in summer might well be compared to that of a bee-hive, where, in spite of apparent stillness, there is restless activity. This is the great time of the year, when as things ripen they are stowed away for the needs of the coming season. The brothers and farm-hands are kept busy in the fields; the sisters are constantly at work cleaning and canning; and a few students who have remained for the summer alternate between books and farm implements. But as after toil comes rest, so after the Vénard day comes the Vénard evening, which is delightful. The happy group of summer toilers then recreates on the

lawn, while the inevitable Victrola—the gift of a much-interested benefactress—enlivens the occasion.

The new building ought to be pretty well finished by early September. During the coming year this building will house both priests and students, and the spacious first floor of the magnificent tower will be converted into a temporary chapel which will easily accommodate one hundred persons. The Maryknoll sisters will then occupy the present administration building, instead of the tiny farm-house which has hitherto been home to them.

Many people have been making inquiries about the Mite-Box Shower, which generally takes place in June. It has been postponed this year so as to be made coincide, if possible, with the dedication of the new building.

Farm prospects are very bright. The fruit harvest promises to be the best ever, for the apple-trees are loaded and an extensive plum orchard is doing well. The fruit ought to be of excellent quality, due to extensive spraying administered by some of the students. The field crops, too, seem to warrant the expectation that the harvest will be great.

"Jack" and "Laddie," our mascot dogs, are disconsolate ever since the boys left. The pigs, which always root for us, evidently take the students' absence more philosophically, for they seem to be growing fatter every day. They are, however, preparing in their own way to give the returning prodigals a hot reception.

With the cordial approval of the Rt. Rev. Bishop Hoban, priests from The Vénard have been continuing propaganda work. The returns in FIELD AFAR subscriptions are good, and—what means more to us—there is, as a result of this activity, an ever-increasing appre-

Bl. John Gabriel Perboyre
Priest of the Congregation
of the Mission

Martyred in China in 1840

The absorbing story of a truly heroic
life in the service of God.

Neatly printed and bound. 460 pages.

Price: One Dollar, Postpaid.

ciation of the cause which the Catholic Foreign Mission Society of America exists. As time goes on, there promises to be in and around Scranton a steady growth of vocations for foreign missions. The diocese is already represented at The Vénard by a student and a brother, both from Pittston, and at Maryknoll by a sister, who hails from Providence.

During the past month it was our pleasure to receive at The Vénard Most Rev. Michael J. O'Doherty, Archbishop of Manila, who was accompanied by Very Rev. John A. McErlain, O. S. A., of the Manila Cathedral. Bishop Hoban himself introduced our guests to us. Archbishop O'Doherty brought greetings from Fr. James E. Walsh, now in China, who was at one time Director of The Vénard.

Another genial visitor was Rev. Robert J. Fitzgerald of Minneapolis, Minn., who came to us in company with Dr. Brennan of the Cathedral.

Seattle Opening.

ON Sunday, May 30, Maryknoll in Seattle became a reality. A gathering of priests, nuns and laity, including Catholics, Protestants and pagans, almost one hundred in number, tried to assemble in a room which should accommodate less than half as many. Those who were crowded out peeked in from the stairway and kitchen. Though "on the outside looking in," or rather



MARYKNOLL-IN-SEATTLE (WASH.) ON THE DAY OF THE OPENING.

listening in, all were happy, for they knew that all good works have small beginnings.

The Rt. Rev. Edward J. O'Dea, D. D., who started this new undertaking, was ill and could not attend. In the Bishop's place, Rev. J. G. Stafford, rector of Saint James Cathedral, made an address of welcome to the Maryknollers and the friends of the missions, and told of the Bishop's and his own deep interest in mission work. Mr. Hirota, the Japanese Consul, sent two representatives, who, on behalf of their countrymen, were glad that this mission work was being undertaken by Catholics and they bespoke deep interest among the Japanese people. They said that the early missionaries to Japan had strong faith in the Japanese hearts, and that neither persecution nor death could remove it. They recounted the story of the 20,000 Catholics at Nagasaki who preserved their Faith without priest or altar for two hundred fifty years.

Fr. Albert Breton, P. F. M., for the benefit of the Nipponese, told them in the Japanese language, of the lives of the sisters who are laboring entirely for love of God and souls. Fr. Cairns from San Francisco acted as chairman, and later blessed the Maryknoll Kindergarten. Friends thoughtfully provided refreshments, the photographer snapped a shot, a friend gave "five hundred," to start the ball a-rolling, and Seattle's Maryknoll had its first, the only original, birthday. The welcome the Maryknoll Sisters received from Americans and Japanese is encouraging.

A frame dwelling at 1000 Spruce Street has been rented, playground apparatus has been installed in the yard, and the lower floor is now devoted to kindergarten work. The house was "signed" and painted for the occasion and the Maryknoll Helpers aided the sisters in making the house presentable. Special thanks are due to Fr. Stafford, the rector of the Cathedral, who did all he could to help the new work of Maryknoll.

At the present writing—the Kindergarten's second day—sixteen children are in attendance. The two Maryknoll Sisters are helped by two Japanese women. The sisters ask your prayers in their efforts to win to Christ some of the eight thousand Japanese in Seattle.

A Maryknoll Perpetual

Membership in the Catholic Foreign Mission Society of America may be secured gradually in as many payments as desired, provided the sum of fifty dollars is reached within two years from the date of the first payment.

These Memberships may be in the name of the living or the dead.

If today each parish had its own representatives in some foreign land working for Christ, do you not think that such self-sacrifice would arouse souls that now are faint? This world lives by what it does. Example is inspiring. It is contagious. After all, who can say how many vocations go unheeded? Of many ways in which men may be untrue to Christ, unheeded vocations are not an exception. If we in the United States today were receiving news at first hand from men and women whom we had known and whose human hearts in far off lands are now throbbing and living for the Church of God, would not Christianity be more real for us?

—The Ecclesiastical Review, 1907.

Some Wednesday afternoon every spring a group of New York pleasure cars turns up Sunset Hill, leaving the occupants with the Maryknoll Sisters. It is Women's Foreign Mission Auxiliary Day and the visitors are members who undertake to provide for the personal needs of several among our aspirant missionaries. The genuine interest of these good friends makes their visit a delight for hosts as well as guests.

We see large possibilities in such companies of helpers. The age in which we live is teaching that organization can accomplish marvels. But what work is greater than that of bringing the knowledge and love of Christ to the billion souls still waiting to hear the voice of His apostles? Local bands of Catholic women mission workers—we call them "Maryknoll Circles"—are forming here and there wherever Maryknoll is known. Any zealous woman can gather a dozen friends about her and start a Circle. There are many ways to make the meetings attractive and fruitful. Try it. Write to our Circle Director for hints and suggestions.

GRATEFUL WORDS.

We are having THE FIELD AFAR bound in Ningpo. Some exiled soul in years to come may be very glad to read them.

—Ningpo, China.

If you have a spare copy of your so interesting and useful FIELD AFAR I should be most thankful to be favored with it monthly. I am the happy father of about one hundred youngsters who enjoy greatly the gentle little review which exercised a good influence on them when it used to come in my predecessor's time.

—Dacca, India.

I have been reading THE FIELD AFAR for three years and I want to tell you how much I enjoy the bright little paper. I have just devoured (that is the right word!) the last number, which reached me yesterday. I am praying for Maryknoll—and I beg your future alumni to come here to India! We would bring out the band to meet them.

—Guntur, India.

I have been reading THE FIELD AFAR for nine years, as Rev. Bro. E— used to pass it on to me. Now he has been transferred to some other post and as he was leaving he told me that he would have his FIELD AFAR sent to his new address, as he "could not live without it". Neither can I live without it, so I asked him to beg of you to be good enough to send it to me also. I write to thank you for this favor, for the merry paper comes regularly. My confrères also read THE FIELD AFAR with delight, and we all pray for the success of the new missionaries leaving Maryknoll for fields afar.

—Bangalore, India.

Four months since I read THE FIELD AFAR! It's long! There is something invigorating in the tone of this paper. So I miss it. I used to read it when it came in Fr. A—'s name, but now Fr. A. is dead and I am the successor in his work and his troubles and would like to be his successor also in the enjoyment of the breezy FIELD AFAR. Could you not send me a copy monthly?

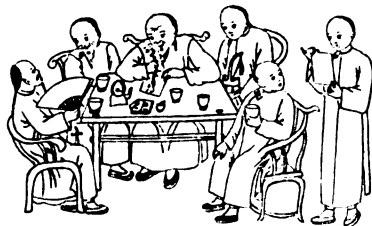
I am really in the "field afar" here. My confrère is 250 miles from me and a letter takes 10 days to reach him. A neighbor on the other side is three days' distance—one by launch, one a 14-mile tramp over a hill, one by coast steamer. Nice, here! Two missionaries for 18,000 square miles—something for your Vénérables to meditate on!

I notice that you ask in THE FIELD AFAR for a Mass for your work. I will gladly say one every year.

—Akyab, Burma.

Candidates for Maryknoll should have the necessary collegiate preparation (including Latin and Greek), a decided inclination for missions to the heathen, and the recommendation of a priest.

The Reckoning.



Now, Chin, let us take a bird's-eye view of the month's receipts.

RECEIVED AT MARYKNOLL

Medals; set vestments and 2 Tabernacle veils; altar linens; rosaries; pamphlets; breviaries; rabbats; silver chalice; pyxes; stoles; books; forks; household linen; old gold, jewelry, etc. from Mass., N. Y.; cancelled stamps from Minn., Md., Conn., Mich., Mass., Ia., Ill., N. Y., N. J., Mo., Pa., R. I.

NEW PERPETUAL MEMBERS

Living:—I. F.; V. D.; M. A. Mc.; A. E. C.; I. A. M.; J. M. C.; H. V. S.; C. family; F. O. C.; R. family; McN. family; J. L.; Mrs. J. L.; L. M. L.; J. T. L.; M. J. D.; A. J. D.; M. L. D.; A. M. T.; J. H. S.; W. C. G.; Mrs. W. C. G.; Mrs. M. T. H.

Deceased:—Margaret A. Newman; James J. Kearns; Mary E. Ambrose; Michael Sheehy; Hugh Mulvaney; Josephine Doran; Thomas Mulvaney; Patrick Donohue; Daniel Carty; Mary Carty; Michael Clear; Mrs. Ann Clear; O'Connell family; Bernard P. Cassidy; Catherine Cassidy; Bernard F. Cassidy; John P. Cassidy; Patrick Rock family; Thomas McNally family; Dr. Joseph M. Creamer; Nellie Buckley; Mrs. James Quinn; Dr. John Joseph Walsh; James Maher; Mary Maher; Elizabeth Maher; Clarence Norton; Esther J. Tuisenberry; Joseph A. Durkin.

PLEASE remember in prayer the souls of:

Rev. Francis E. Gigot	Mrs. E. D. Long
Rev. Leonard Florio	Cammille Sullivan
O. F. M.	Harold Guckert
Rev. W. J. Johnston	James Maguire
Rev. Angelo Saino	Catherine Shea
Rev. Thomas A. Mullins	Margaret Buckley
Rev. Edward B. Henry	Andrew J. Connick
Sr. Teresa Angela	Mrs. Henry Tuohy
Sr. M. Borgia	Thomas Neilan
Edward J. Fullam	Mary A. Mahan
Josephine Cox	Anna Clarke
Mary Moore	Vincent Barry
Mary Kenealy	Mary A. Keffe
Mrs. Fahrback	John A. Higgins
George J. Schneider	Ignatius Kanoza
Catherine Mooney	Francis M. Hagan
Elizabeth Smith	Mary McGovern
Rebecca McDevitt	John F. Weaver
Mary A. Dennen	William Fay
George W. Schmitt	Mrs. K. D. Laughlin
Mrs. M. Cavanagh	Anne Conway
Charles H. Labor	Irene McEnrae
	Mrs. William Lambert

The BILL BOARD announces that out of 1680 subscribers who were billed last month, more than a half came up. But we were really pained to open the chopper and drop 752 stencils into the discard.

In our San Franciscan diary we read that on a recent occasion after a Maryknoll priest had called for subscriptions to THE FIELD AFAR he found an envelope with \$30 inside and *no name was enclosed.*

Permissions granted to Holy Cross students last Lent netted, strangely enough, about thirty dollars for Maryknoll. The Rev. Prefect had a mite box on his desk and established a relationship between its interior and the asking of a permission.

Cardinal Gibbons, addressing the Catholic Women's Benevolent Legion, in Baltimore, congratulated the Society on establishing a burse at Maryknoll.

The Legion is the first fraternal organization to be entered on our *Founders'* list.

"Let me tell you," writes an invalid priest, "how glad I am that I have secured a *Maryknoll Annuity*. My mind is certainly at peace on that score. I know that the few thousands I had will do much good in your hands, and every six months I find my interest on the desk. It is an excellent idea and I intend to 'pass it on!'"

Do you live in one of these States?

Washington
Oregon
California
Idaho
Montana
Wyoming
Nevada
Utah
Colorado
Arizona
New Mexico

If so, watch out! The Director of Maryknoll-in-San-Francisco will be after you if your subscription doesn't turn up at Ossining.

MARYKNOLL LAND SALES

(Original Purchase)

Total area.....4,450,000 ft.
Sold up to June 10, 1920.....3,029,665 ft.
For sale at 1 cent a foot.....1,420,335 ft.

VÉNARD LAND SALES

Total area at the Vénard.....6,000,000 ft.
Sold up to June 10, 1920.....1,280,674 ft.
For sale at 1/2 cent a foot.....4,719,326 ft.

Going! Going! Gone! This is not an advertisement for a dandruff cure, but an invitation to buy some of Maryknoll unpaid-for land, at one cent a square foot. You will not be bothered with the care of the land: we need it for pasture and farm.

FROM YOUR STATE AND OTHERS

State	Gift	New Subscribers
Alabama.....	\$ 85.50	10
Arizona.....	21.45	3
California.....	998.09	633
Colorado.....	12.00	
Connecticut.....	237.49	15
Delaware.....	23.09	3
District of Columbia.....	331.48	5
Florida.....	20.00	
Georgia.....	2.00	1
Idaho.....	37.00	
Illinois.....	148.74	24
Indiana.....	1,303.96	6
Iowa.....	114.71	4
Kentucky.....	5.00	3
Louisiana.....	1.00	1
Maine.....	6.00	1
Maryland.....	566.65	4
Massachusetts.....	*3,012.55	112
Michigan.....	288.42	16
Minnesota.....	1,020.00	2
Missouri.....	515.00	4
Montana.....	1.08	1
Nebraska.....	8.00	1
New Hampshire.....	124.75	330
New Jersey.....	1,553.68	652
New York.....	1,738.95	1,838
Nevada.....		2
North Carolina.....	21.00	
North Dakota.....	4.81	1
Ohio.....	600.39	87
Oklahoma.....	2.75	
Oregon.....	1.10	
Pennsylvania.....	†3,649.61	42
Rhode Island.....	128.72	13
South Carolina.....		1
South Dakota.....	20.00	1
Tennessee.....	12.29	1
Texas.....	43.74	1
Vermont.....	34.18	2
Virginia.....	1.00	1
Washington.....	65.43	
West Virginia.....	1,039.73	
Wisconsin.....	11.00	2
Wyoming.....		1

FROM BEYOND THE BORDERS

Brazil.....	13.90	
Canada.....	85.00	7
India.....	5.06	
Ireland.....		2
Hawaii.....		1
Newfoundland.....	2.10	

Total of New Subscribers.....3,834

It does not take much
To reach me up here,
Though my site is indeed rather high.
Just take up a pencil
And save your poor stencil,
Send a bill for renewal now nigh.

* Annuities, \$150.00

† Annuity, \$1,500.00

STUDENT BURSE PROGRESS

A Burse is a sum of money, the interest of which will board and educate, continuously, one student for the priesthood.

MARYKNOLL BURSSES (Complete)

Cardinal Farley Burse	\$ 5,000.00
Sacred Heart Memorial Burse	5,000.00
John L. Boland Burse	5,000.00
Blessed Sacrament Burse	5,000.00
St. Willibrod Burse	15,000.00
Providence Diocese Burse	5,000.00
Fr. Elias Younan Burse	5,000.00
Mary Queen of Apostles Burse	5,000.00
O. L. of Miraculous Medal Burse	5,002.00
Our Lady of Perpetual Help Burse	5,000.00
Holy Trinity Burse	6,000.00
Father B. Burse	16,273.31
Bishop Doran Memorial Burse	5,000.00
St. Charles Borromeo Burse	15,000.00
St. Thomas the Apostle Burse	5,000.00
St. Catherine of Siena Burse	5,000.00
Rev. Joseph M. Gleeson Burse, No. 1	5,000.00
Rev. Joseph M. Gleeson Burse, No. 2	5,000.00
Bp. Cusack Memorial Burse, Albany Diocese	6,000.00
Fall River Diocese Burse	5,000.00
Thanksgiving Burse, No. 1	5,000.00
Thanksgiving Burse, No. 2	5,000.00
Annuitant's Memorial Burse	5,000.00
Rev. Joseph J. Cullen Memorial Burse	5,000.00
Anonymous Burse	5,000.00
St. Margaret Mary Burse	5,000.00
C. W. B. L. Burse	6,600.00
Mother Theodore Guerin Burse	5,000.00

MARYKNOLL BURSSES (Incomplete)

St. Columba Burse	\$ 5,563.00
Bl. Julia Billiart Burse	5,302.49
Abp. John J. Williams Burse	5,279.21
St. Teresa Burse	5,118.27
Holy Ghost Burse	5,012.00
Sacred Heart Burse, No. 2	4,990.20
St. Vincent de Paul Burse	4,431.45
St. Joseph Burse	4,305.50
Rev. Thomas F. Price Memorial Burse	4,000.00
Holy Souls Burse (Reserved)	4,000.00
All Souls Burse	3,521.96
Cure of Ars Burse	3,297.33
St. Patrick Burse	3,266.38
Our Lady of Mercy Burse	3,230.15
Cheverus Centennial School Burse	3,216.87
Our Sunday Visitor Burse	3,000.00
St. Anne Burse	2,921.37
Most Precious Blood Burse	2,195.66
St. Francis of Assisi Burse	2,138.50
Our Lady of Mt. Carmel Burse	2,057.89
Fr. Chapon Memorial Burse	1,886.70
St. Anthony Burse	1,796.79
Marywood College Burse	1,757.13
Pius X. Burse	1,698.75
St. Dominic Burse	1,385.07
Holy Child Burse	1,354.14
Pittsburgh Diocese Burse	1,338.05
Bernadette of Lourdes Burse	1,301.76
Bl. Madeleine Sophie Barat Burse	1,280.90
Our Lady of the Sacred Heart Burse	1,180.30
Duluth Diocese Burse	1,151.20
Holy Eucharist Burse	1,059.50
Dunwoodie Burse	963.61
Trinity Wekanduit Burse	805.00
St. John the Baptist Burse	786.33
St. Agnes Burse	564.81
Fr. Chaminade Memorial Burse	535.21
College of Mt. St. Vincent Burse	500.00
Susan Emery Memorial Burse	489.50
St. Lawrence Burse	476.25
St. Rita Burse	432.15
St. Michael Burse	381.13
St. Stephen Burse	353.00

The mail kept us mindful of our friends—who, though not legion, are many, very good, and unusually thoughtful.

On the list of gifts are two each of four figures,—one a thousand-dollar annuity from West Virginia, the other a check for nearly \$1300 that completes the Mother Theodore Guerin Burse.

This is the burse started only a few months ago by the Sisters of Providence at St.-Mary-of-the-Woods, Indiana, and these are the sisters who are sending this year to China the first detachment in the army of American missionary nuns.

The charity of these sisters is the charity of Christ—and Providence will compensate them generously for the sacrifices that made possible this new Maryknoll Burse and the coming departure of six sisters for China.

Other burses have risen considerably on the list through substantial amounts received from Boston, Philadelphia, Washington, Pittsburgh, and Maryland. (Look over that Burse List. It is worth the study.)

There were few "stringless gifts" of more than two figures on the left of the decimal point, but those that came were especially welcome, as were also several remittances marked for "student-aid." Most of our students meet their personal expenses, but some, for one reason or another, have been cut off from all source of supply and they need an occasional sock, not to mention a pair of shoes—a serious purchase these days.

Our Lady of Lourdes Burse	303.02
Holy Family Burse	298.00
Immaculate Conception Burse	292.50
St. Francis Xavier Burse	267.55
Columbus Diocese Burse	250.00
St. La Salle Burse	234.85
St. Joan of Arc Burse	160.80
St. Boniface Burse	158.40
Children of Mary Burse	150.00
Our Lady of Victory Burse	146.16
Maryknoll-in-Heaven Burse	125.00
St. Bridget Burse	125.00
All Saints' Burse	120.28

VÉNARD BURSSES (Complete)

Rev. Joseph M. Gleeson Burse, No. 1	\$ 5,000.00
Rev. Joseph M. Gleeson Burse, No. 2	5,000.00
Rev. Joseph M. Gleeson Burse, No. 3	5,000.00
Rev. Joseph M. Gleeson Burse, No. 4	5,000.00

VÉNARD BURSSES (Incomplete)

Blessed Sacrament Burse	\$ 3,802.78
C. Burse	3,700.00
Little Flower Burse	3,165.58
Sacred Heart of Jesus Burse (Reserved)	2,500.00
Bl. Theophane Vénard Burse	1,534.40
Sodality of Bl. Virgin Mary Burse	1,000.00
St. Aloysius Burse	561.50
Immaculate Conception Burse	100.00

MARYKNOLL MISSION BURSSES

(For the education and support of native students for the priesthood.)

Our Lady of Perpetual Help Burse (Complete)	\$ 1,500.00
Our Lady of Lourdes Burse (Incomplete)	601.00
Academia Native-Priest Burse	169.60

Any burse or share in a burse may be donated in memory of the deceased.

A new burse may be entered on the list when it has reached 100.

SPECIAL FUNDS

The funds recorded below have been carefully invested so that the interest shall be applied regularly to the needs as designated.

(Complete)

Abp. Williams Catechist Fund, No. 1	\$4,000.00
Abp. Williams Catechist Fund, No. 2	4,000.00
Abp. Williams Catechist Fund, No. 3	4,000.00
Abp. Williams Catechist Fund, No. 4	4,000.00
Abp. Williams Catechist Fund, No. 5	4,000.00
Yeungkong Catechist Fund, No. 1	4,000.00

(Incomplete)

Our Daily Bread Fund	\$ 1,097.27
Maryknoll Propaganda Fund	5,000.00
Altar Wine Fund	200.00
Sanctuary Candle Fund	256.00
Sanctuary Oil Fund	232.55
Sacred Vessels Fund	77.00
Abp. Williams Catechist Fund, No. 6	1,000.00
Yeungkong Catechist Fund, No. 2	1,015.00
Fr. Price Memorial Catechist Fund	516.60
Missioners' Book Fund	7.00
Circles' Missioner-Support Fund	205.00

† On hand but not operative.

*\$1,000 on hand but not operative.



COLLEGE OF ST. MARY-OF-THE-WOODS, INDIANA.

This College is one of several so deeply interested in Maryknoll as to found Burses. The Burse given by St. Mary-of-the-Woods is in honor of Mother Guerin, foundress of the Sisters of Providence in this country. This Burse is now completed.

STUDENT AID FOUNDATIONS

A Student Aid Foundation represents \$1,000, the interest on which will supply the personal expenses of one student each year, at Maryknoll or Maryknoll's Preparatory College, The Vénard.

MARYKNOLL STUDENT AID
Fall River Diocese Fund.....\$ 574.09
Our Lady of Perpetual Help Fund
(Incomplete)..... 138.86

VÉNARD STUDENT AID
Vénard Circles Fund, No. 1 (Complete)\$ 1,000.00
Vénard Circles Fund, No. 2 (Complete) 1,000.00
Vénard Circles Fund, No. 3 (Incomplete) 198.35

New Subscribers since our last issue went well up towards one thousand a week, with New York, New Jersey, New Hampshire, California, and Massachusetts in the lead.

Many other States would be equally high on our list could we multiply ourselves and get to them.

It was an Ossining paper that brought us the good news that by the will of the late Rev. Patrick J. Martin of Mt. Hope, N. Y., the *Catholic Foreign Mission Society of America, Inc.* (that is Maryknoll's legal title) will receive fifteen hundred dollars.

Another proof that priests are our best friends!*

The St. Paul (Minn.) Diocesan Director of the Propagation of the Faith has had printed on the flap of all his office envelopes the words:

*Subscribe for
The Field Afar
Monthly publication
of Maryknoll,
Ossining, N. Y.*
—an original, thoughtful and generous idea.

There is a veritable revival of the missionary spirit all over the world, and America is having its due share of the impetus. Many evidences of this revival are visible on all sides, but one instance of late has fallen under our eyes, which merits notice for its simplicity and its farsightedness. It can easily be imitated and at the same time its possibilities are extraordinary. Kenrick Mis-

sion Society at Kenrick Seminary voted ten dollars from its treasury to place THE FIELD AFAR, the organ of our National Seminary for the Foreign Missions at Maryknoll, in the libraries of ten different universities scattered over the Middle Western States. To carry the message of the foreign missions within hearing of thousands of young men of education and spirit is to make an appeal that will be far reaching in its consequences. The Kenrick Mission Society has vision and judgment, idealism and common sense,—or uncommon sense, as you like.

Please publish the granting of a much desired favor, and accept the enclosed offering (\$50) in thanksgiving. Prayers to The Sacred Heart have brought many graces and I can never sufficiently testify my gratitude. —N. Y.

Please find enclosed \$10 for your foreign mission. Now don't bother thanking me, for I am, I think, a very good specimen of profiteer, knowing full well the usurious interest God pays for anything done in His Name. —Mich.

I am so glad to see a well-worked-out plan for the schools, such as is contained in the leaflet, "Maryknoll Suggestions for Foreign Mission Work". I have tried to interest the Sisters here in just that sort of work but without success. Now, armed with that leaflet, I am going to try again, for I am sure it will appeal. —Tex.

I work among a number of good Catholics who are also very good friends of mine and I soon discovered that it was just as easy for me to collect a nickel from each as a penny. Therefore each block on this Land Slip now represents the sum of five cents and I hope you will be well pleased with the bargain. —N. J.

We operated on Johnny Mite Box and found that he had swallowed \$5.00. This we carefully removed and are enclosing. But I fear the operation was the death of Johnny. Just before the end he smiled and said, "I regret that I have but one life to give for Maryknoll." —N. Y.

Liberty Bonds may be, and are, sadly depressed, but they are as welcome at Maryknoll as if they were selling at par. And Maryknoll will allow full measure for Perpetual Memberships secured with any issue of a Liberty Bond.

The site of the new Seminary, which will soon be started, is still open to a benefactor. Twenty-five thousand dollars will cover its purchase. The gift can be registered as a memorial, but the site will soon be open for smaller benefactions.

Our Friends in Africa.

The beatification of the Uganda martyrs must have been a great joy to our friends in the Upper Nile vicariate. We think of them, though we hear from them but seldom. At least three have been at Maryknoll, — Bishop Biermans, Mother Paul (a New York woman), and Fr. John McCabe, who was a member of our faculty in the opening year.

And now comes word that the inimitable and irrepressible Ex-Chaplain Rogan might drop in any moment. In the meantime, we hasten to publish his recent letter from the jungle:

*General Headquarters,
Mill Hill Mission,
May, 1919.*

TO THE FIELD AFAR:

The War is over. I have been disbanded, demobilised, cashiered, evacuated, discharged, paid off, dismissed, and repatriated.

I have just been going through the lists of "Dangerously Dead" and "Fatal Recoveries" reported by the Society for the Promotion of Christian Science. I am not mentioned. This will be a source of consolation, or regret, for my many friends who, during the past three years, have been constantly calling at the Maryknoll agency of THE FIELD AFAR for news of my whereabouts.

Mind you, I am not safe yet. I may have the misfortune to appear in the lists of Decorations and Awards; but until my hitherto unsullied name appears among these decorated victims I intend to take up the thread that bound me to THE FIELD AFAR.

Now, one of the evils following on the recent outbreak of Peace was the stopping of my pay. As a commissioned officer in the East African Expeditionary Force, I had been in receipt of a separation (from my mission) allowance of five dollars a day; but with the coming of Peace I was declared redundant.

I accordingly went the round of the hospitals and told the few remaining Catholic patients to recover, as there was no further demand for military funerals. I explained to them as gently as I could the distressing news about the Armistice, and tearfully laying aside my armor and bank account, I returned to my mission. The stopping of my pay was a sore blow to my mission, so in laying down the sword I once more take up my mightier weapon, the pen, as I have to live by my wits again.

Endeth the Prologue.

Now that I have re-introduced myself to you, it just struck me that there may be those among newer subscribers to



FR. McCABE OF UGANDA,
OUR FIRST MARYKNOLL
MILL-HILLER

THE FIELD AFAR (for a paper with such winning ways could hardly have failed to enroll annually thousands of new readers) there may be those, I say, who think, from what I have already written, that I am actually sorry the war is over and my career as a highly-paid officer has come to an end. To these I simply say that I have not known a really happy moment since I left my mission over three years ago, and that I would not voluntarily forego the merit of one month's instructing heathen souls for all the gold squandered during the War. There was wonderful work to do among the troops; but three years with whites of all ranks and commissions, after seven years in the interior among the simple and loyal old rogues of Africa, have made me hope that the Saints in Heaven have black faces!

Well, dear and cherished FIELD AFAR, my heart is throbbing like a 32,000 horse-

power eight-cylinder, with pure undiluted joy at the thought that I am once more among my greasy old natives. Let those who will, lay away in lavender the relics of war-like days and lovingly glance at them every fifty years to remind themselves of their warrior life. Suffice it for me to know that I realised more on my harness than the things were really worth. Nor was it for me to reverently set aside such saddlery as future proof of my prowess to an inquiring child of the "*What-did-you-do-in-the-Great-War, Daddy?*" stamp. No, no—for me soldier memories, like debts, are things to be forgotten.

The happenings and journeyings of the past three years exist at present as roaming masses of confused ideas in the prairies of my memory, but I intend to round them up, to bunch them according to order, and to head them drove by drove to Maryknoll. (That's poetically put, isn't it?)

Friends remonstrated with me over and over again during the years of war and reminded me of my ungrateful behavior in stopping the stream of contributions to so many friendly papers in America. Deputations, too, in the shape of kindly-worded inquiries, waited on me as regularly as mails would allow and and reprovingly said, "We never see anything from you in THE FIELD AFAR nowadays!"

But life in camp is different from life in the mission, and when one has to live, move, and have his being in a three-storied billet in company with twenty other officers, to say nothing of officers' servants downstairs, one would have to be a deaf-mute for an hour or so a day to get anything in the way of letter-writing done. Why officers' servants are called orderlies is a world's wonder to me. They are the most disorderly orderlies any budding young Bolshevik could wish for.

As is usual in all systematically organized campaigns, there were hundreds of officers revolving around Main Base who had no particular job of work to do. Several of these had their moorings in our billet and constituted my main obstacle to letter-writing. Often and often, after I have come in from visiting camps and hospitals and sat down to compose my thoughts for a good long letter to you, I have had to go out again in sheer desperation. Officers' servants would be singing, whistling, and dancing all the wretched ragtime tunes from the latest un-censored *revues*, while the officers themselves, in the various rooms above and around, would engage in any old game from fly-swatting to baseball. One young ass in particular would saunter, to my room to "see how the padre was getting along". There he would stand, with his hands thrust away down

into the pockets of his "shorts", singing away and declaring his love for me in disjointed demi-semi-quavering tremolos and telling me "he would say such wonderful things to me if I were the only girl in the world and he were the only boy!" Have you ever heard a hen whetting its teeth on the sparking-plug of a motor-bike? The chap had a voice like that! Now I ask you, what editor could sit down in the midst of such confusion and concentrate?

This explanatory preface should give you some idea of the seriousness of war and prepare you for "further revelations". I must also tell you about some amusing people I had the misfortune to



CHAPLAIN ROGUEAN, OF
MANY EX-TITLES.

meet, and explain why they are still alive,—but everything in its own good time.

Pegging to be once more admitted into your holy company,

Yours as of old,
P. ROGAN.

TOURS TO EUROPE

The Gross Travel Bureau has arranged tours for July and August. These tours claim to be the lowest in price of any agency.

The tours of July and August will provide for attendance at the unveiling of Lafayette's statue in Metz, France, on September 6. The tours cover France, Italy, Switzerland, Belgium, Holland, England, and Ireland.

The Itinerary will be sent on request.

Address: G. T. B., Maryknoll,
Ossining, N. Y.



THE MARYKNOLL MISSION CIRCLES

NEW and lasting friendships that bring happiness are often formed during the long summer days of rest and refreshment. Would you add to this happiness? Then let the Master's Cause be uppermost in your mind. Scatter a little seed of mission interest. If every Circler would act on this principle during her vacation days, one little corner, at least, of the Lord's Vineyard, in China, would profit. Circles in embryo might be started, which, during the coming winter, will form another strong link in the chain of Maryknoll Mission Circles.

Maryknoll Circles now number fifty. They are all doing excellent work. Philadelphia has the banner this year.

Priest-friends of Maryknoll are impressing their Sodalities with the spirit:

Please tell me how I can interest our Young Ladies Sodality in the foreign missions. All belonged to a sewing club during the war period. Could they sew for the missions? What articles could they make that would be useful? —*Ill.*

In some parts of the Diocese the ladies are forming sewing circles to aid needy missionaries. This was done at my suggestion, but that is as far as I can go. Kindly let me know what you would have them make. If altar linens are needed, please send instructions as to material and size. During the fall many of these circles will be formed.

—*Ohio.*

We have recently organized a mission section in our Sodality and expect to collect enough soon to pay for a trained catechist. As a reminder during the summer I should like each member to have a mite-box. Kindly send me fifty to distribute. I am sure there will be quite a collection for our first meeting in September. We would appreciate some literature also, to be used in interesting our members in the foreign missions.

—*Cincinnati, Ohio.*

Clubs and Circles may have *The Field Afar*, if all copies are sent to one address, for eighty cents a year.

Our Lady Help of Christians Circlers, Philadelphia, have supplemented their Christmas gift of napkins with roller and dish towels. Household linens are very welcome. We could use more napkins and roller towels, as well as sheets and pillow slips.

St. Columba Club of Boston has added two hundred and twenty-one dollars to the *St. Columba Burse*. From the sewing units of the Club have been received two more big boxes of linen containing dozens of huck towels, roller and dish towels, napkins, and one dozen surplices.

CATECHIST SUPPORT.

Enclosed please find ten dollars for Catechist Fund for April and May. I should like to send my monthly donation, from now on, through the Maryknoll Centre Circle if I may be so enrolled.

—*New York City*

I am enclosing the eleventh monthly payment from our Circle for catechist support. The members are very proud of their success. I am anxious to have all attend the annual "Mite-box Shower" at Maryknoll-in-Scranton and we are working hard for a well-filled box to help on a veritable down-pour.

—*Pittston, Pa.*

Ave Maria Circle of Winter Hill continues regularly its monthly payment for the support of a catechist. The members have adopted, too, a practice that we recommend to others, that of giving mission books as rewards of merit to their Sunday School boys.

From the *Wewilltryits* of Flemington, N. J., has come a fourth monthly payment, with the assurance that they will try to raise the required amount, one hundred and eighty dollars, for the year. They are blessed in having the hearty support and co-operation of their pastor, who is taking a deep interest in the work for the missions. We are informed that Catholics are few in Flemington but that they contributed, last year, two hundred dollars for the Propagation of the Faith.

NEEDED FOR THE MARYKNOLL CHAPELS.

"I have loved the beauty of Thy house, O Lord, and the place where Thy Glory dwelleth."

For Altar and Tabernacle Societies, as well as for the faithful in general, we print a list of Maryknoll needs. It will be, we are sure, a joy and privilege for many of our readers to select from the appended list some offering of love for their Lord and King.

Copes.

Red, 2; black, 2; green, 1.

Dalmatics.

Red; green; violet; black.

Chasubles.

Abbreviated, for ordinations, 3 purple.

Stoles.

Deacons', for daily use, 12; broad black, for Good Friday, 2.

Humeral Veils.

Green, 2; red, 2; violet, 1.

Tabernacle Veils.

Green, 2; red, 2; purple, 2; white, 2.

Veils for Lector's Stand. (Used in Holy Week.)

Green red, white, purple.

Antependia.

Purple, 2.

Catafalque.

Pall.

Black, for catafalque.

Missals.

Requiem, 2; large, for main altar, 1.

Solemn Prefaces of Requiem.

2.

Pontificale Romanum.

Vols. I and II.

Missal Stand.

Small, for side altar.

Aspensorium and vase.

Paschal Candle for 1920.

Candlesticks for small altar.

Rugs for sanctuary.

Color of natural oak.

Carpet for sanctuary.

Color of natural oak.

Altar Cloths.

Linen, 5 yds. long, 27 in. wide.

Albs.

Plain linen, untrimmed.

Surplices.

Plain lawn or nainsook, untrimmed.

Cinctures.

Small altar linens.

Amices especially.

Large or small pieces of linen.

A Maryknoll Pin—the Chi Rho—is yours for the asking if, when sending a new subscription, or renewal, you add: "Send me a pin."



A Snap-Shot In Indo-China
(Drawn by Fr. Mourlanne)

Candidates for Maryknoll or for the Vénard Apostolic College should make application now for admittance in September.

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Address: THE SISTER SUPERIOR

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Observations in the Orient.

"If anyone wants a generous book of travel that will take him into Japan, Korea, Manchuria, Indo-China, and the Philippines, let him read this book by Fr. Walsh.

"Maryknoll is the National Seminary for American Foreign Missions and is becoming, as the Apostolic Delegate testifies, a household word in the United States. The publication of *Observations in the Orient* should do much to make its work better known on this side of the Atlantic.

"Let it be confessed that much missionary literature neither impresses nor interests: there is often a sense of unreality, or even of deadly dullness, about it that checks interest and dries up sympathy. No one will find that true of this story. Fr. Walsh is a good traveler, seeing not only the big things, but also those smaller details which, when related, make up the charm and verisimilitude of a book of travel. There is much here to admire; much, with the author, to laugh over; but there is much, too, for which every Catholic can be devoutly thankful. For even in these days God still raises up apostolic men and women who count it a joy to leave all things and go forth into exile, spending themselves royally that they may make known to the heathen the Name of Jesus Christ the Son of God.

"It is a commonplace of ecclesiastical history that a Church with no missionary enthusiasm is in a sad way; it is in keeping, therefore, with the marvelous progress of the Catholic Church in the United States that its missionary activities should be so numerous and so varied, and withal so manifestly blessed by God.

"We must not omit mention of Fr. Walsh's illustrations, which are very numerous and excellent."

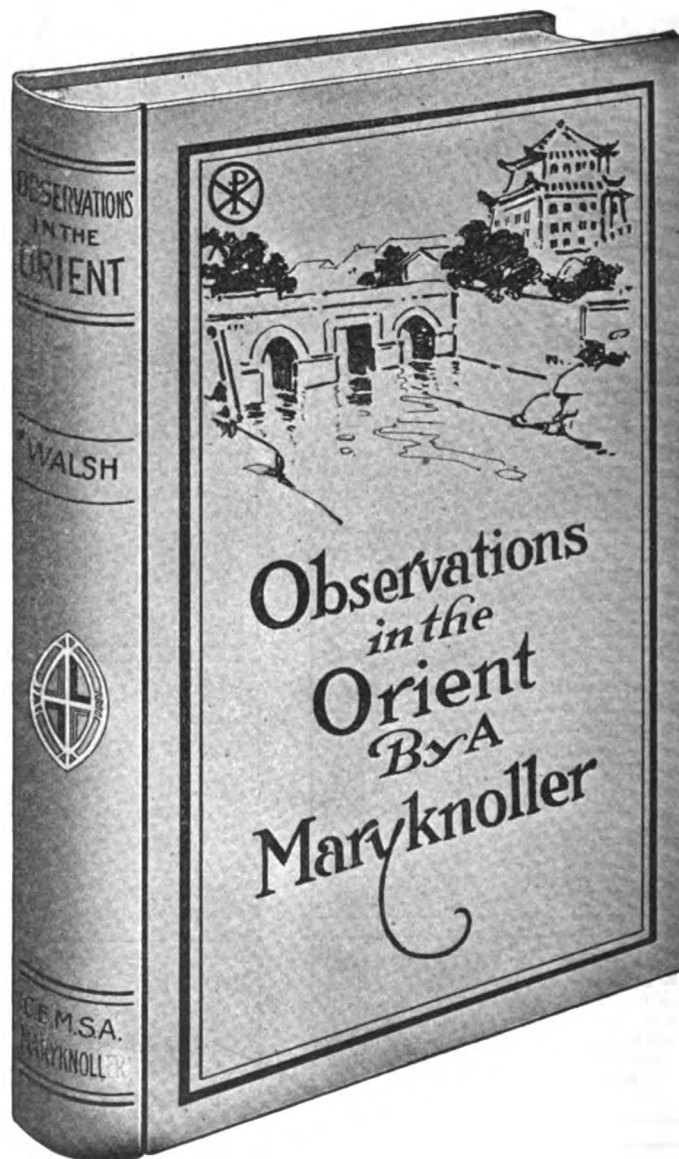
—"Pax," Caldey Abbey.

At this writing the Fourth Thousand of *OBSERVATIONS IN THE ORIENT* is dwindling rapidly and will be surely out of stock before—long before, we fear—our latest order for five thousand more copies can be filled.

While we are doing our best to hasten the publication, we shall be happy to take orders now. If these orders are accompanied by payment the remitter can be assured that the present price will stand, whatever advance may later be necessitated by printing conditions.

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Volume Fourteen
Number Eight

OSSINING P. O., NEW YORK, AUGUST, 1920

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Departures—four missionaries, Sept. 8, 1918; three missionaries, Sept. 8, 1919.

(Legal title: *Catholic Foreign Mission Society of America, Inc.*)

THE FIELD AFAR

Founded in 1907. Appears monthly.

Owned by the

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Maryknoll, Ossining, New York.

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*T*ODAY America is one of the few countries in all this world in condition to save and put forward the Catholic missions. Today, in a very true sense, a thousand million pagans are crying to America to aid their salvation. Was there ever so strong an appeal?

—Fr. Price at the Educational Convention, 1918.

✠ ✠
ABOUT The Holy Father's letter on missions—comments from Eastern Asia are drifting in. We read them with special interest.

"It made a deep impression," writes one correspondent. "Every body agrees on the principles; the only difference of opinion coming in the swiftness of the application."

Our hope is that the application may be swiftly made; but, before anything can be done, comfortable Catholic stay-at-homes must be convinced of the Church's opportunity and our evident duty to back it.

✠ ✠
TO colleges and academies in this country we present the idea of, and we make the request for, the education of promising Oriental Catholic students, young men and young women, in this country.

We do so, however, with the assurance that there will be, for some years to come, no "run" on our schools.

It is not easy to arrange the transfer to America of young people trained by European priests especially from points where our good missionaries neither speak English nor realize its special value today.

There is, however, a growing number of European priests in the missions, to whom nationality is an accident of birth, and membership in the world-wide Church of Jesus Christ the one thing necessary.

As that spirit grows, Catholic missions will flourish, while the countries to which we belong will remain precious memories,—and that is enough for any citizen of the Kingdom of God.

✠ ✠
WE know of no working man, whether he wears a white collar or a green one, who is suffering more from present conditions than the Catholic missionary, who has nothing to live on except his yearly allowance from the French Society for the Propagation of the Faith.

There was a time when the French Society was prosperous enough to allow this slave of Christ as much as much as \$2.40 a week, but lately that lordly income was cut down to about \$1.60 a week.

Before the War, however, this amount could be exchanged in China for about \$3.20 in Chinese money. Today it is less in Chinese money than in American dollars, so that the missionary in question can count on about twenty cents a day as his living wage. To this may be added a Mass intention—the value of a franc, perhaps about fourteen cents more just now. All of which makes us marvel at the patience of many a missionary who has sacrificed his all to become an apostle but is forced to lead an

inactive life because the resources of the Catholic world are not yet organized.

✱ ✱

ONCE there was a man who suffered a great deal from hard times. Better times came, and he appreciated them at their true worth. There are compensations.

Privation is a stern but able teacher. For some, the season of Lent illustrates this truth. It is brought home more forcibly to others by Prohibition.

All of which goes to show why converts are often so fervent. The Faith means much to them. They have lived without it.

"Fabiola" and similar tales of the days when Christianity was young have a strong hold on our sentiments. And with good reason, for Christian virtue stands out in bold relief against the dark background of paganism. Converts from paganism know what the "darkness and shadow of death" of Zacharias is. They have lived through it: they see it round about them.

A faith beautiful and consistent, like that of the early Christians, blossoms wherever the Gospel is preached among the heathen. Missioners often recount evidences of a perfection of faith and charity rare even in our own country.

We, on the other hand, who have imbibed the Faith with our mothers' milk, can form only a mental picture of what it means to be without it. And mental pictures, based not upon experience but imagination, generally square ill with reality.

"Early Christianity," then, which we so much admire and love, is not a thing of the past. It lives and thrives today in heathen lands, where the children of light and of darkness commingle. Our missioners stimulate and foster it: we who make their noble work possible share in their labors and their reward.

✱ ✱



The God of all grace . . . after you have suffered a little, will himself perfect you and confirm you.—St. Peter, I, 5, 10.

Booked for Sept. 25.

SIX more Maryknollers are booked to sail from San Francisco for China, September 25.

The cost of outfit and passage for each will be about Five Hundred Dollars. A relatively poor man will supply the need of one; a priest, also poor, is saving to meet the need of another; an American friend in France will stand sponsor for a third.

Three are yet to be provided for, and we believe that the money will come for those, but with this August issue we urge interested friends who wish to share in our missioners' departure and cannot afford to give much, to send what they can,—a dollar bill, more or less. It will be welcome to our missioners and will make them feel conscious of your backing. In return they will pray for their senders.

About Something Small.

IT is this wee word, *Hun*,—a mean epithet as applied indiscriminately, during the World War, to the people of Germany. Its use was often unjust as well as un-Christian and we wondered at the patience of loyal Americans

of German stock during those bitter days of conflict.

And yet—in our June issue the mean little word, nestled in an otherwise harmless letter from India, slipped into print absolutely unobserved by the Editor of THE FIELD AFAR.

The letter in question was written by Fr. Hennessy of the Congregation of the Holy Cross, who, we are sure, will be surprised and pained to learn that it was taken very seriously by some German-language papers in this country, which in turn started up quite a flurry of excitement among their readers.

The Editor of THE FIELD AFAR is, of course, responsible for the oversight and he takes this first opportunity to apologize, expressing his sincere regret if, as probably has been the fact, any friends of German origin should have taken offense.

Some scores of protests came to THE FIELD AFAR, instigated by the papers above mentioned. Most of the letters were from strangers totally unacquainted with the spirit of our work, and the bitterness which they manifested only served to make us appreciate the more the kindly and Christian tolerance of our subscribers of German stock who, almost without exception, realized that a slip had been made and were big enough and Catholic enough to overlook it.

During the little avalanche of what were designated as "Hun letters", a Maryknoller noted the following lines which appeared recently in the *Literary Digest*:—

Mistakes and Come-backs—When the plumber makes a mistake he charges twice for it.

When a lawyer makes a mistake he has a chance to try the case all over again.

When a carpenter makes a mistake it's just what he expected.

When a doctor makes a mistake he buries it.

When a judge makes a mistake it becomes a law of the land.

When a preacher makes a mistake nobody knows the difference.

But when an editor makes a mistake—good-night!

Japan Needs America.

(By a Maryknoll Student)

IS Japan going to become Catholic? No one knows and we do not care to guess. A few centuries ago St. Francis Xavier first introduced the Faith into that land, and before the tide turned thousands had been converted. For a time it looked as if the whole nation was turning to Christianity. Then came the change. Numbers of feudal lords fell away, and with them many of their subjects. Persecution thinned the ranks of those who remained faithful, and finally the time came when no priests, and only a handful of Christians, were left.

For two centuries European priests were not able to enter the jealously guarded Empire, and it seemed as if Paganism had won a complete victory. A few monuments of the "foreign religion" survived, it is true, and people now and again recalled that formerly the strangers's cult had flourished; but beyond this, to all appearances, nothing lived on. Yet two-and-a-half centuries later the Old Faith was found still burning in the hearts of some thousands of Japanese. These people, without any outside help, and having no priests of their own, had clung to the Faith despite generations of systematic persecution.

Japan, since she discovered herself fifty years ago and proceeded to push aside the nations of the earth till at last she reached the upper circle of Powers, has turned to materialism, to success in the things of the present as her aim. This is driven home to us by the fewness and difficulty of conversions in the Island Empire. The Japanese have much to be proud of, it is true. They have energy and foresight and bravery, among other fine qualities; but, unfortunately, they misplace the credit for these gifts and, having climbed to the top "without

Christianity", they see no reason for turning to it at a time when they are beginning to realize their ambitions.

In fact, internal conditions in Japan are forcing Christianity to a hard struggle. There is no passing over the enmity of the present regime to the Faith of



THE LATE FR. EVRARD, P. F. M.
Fifty years a missionary in Japan, Fr. Evrard was decorated several times by both the French and Japanese Governments.

Christ. The Emperor, according to the Japanese state religion, is a true descendant of the gods, and the political possibilities of this doctrine are not to be handled lightly. If the people can only be persuaded into kowtowing to their ruler as a heavenly being—a very god—there is less likelihood of unpleasant disturbances, religious or political. This is why the state religion has been especially favored in recent years. Christianity is being deliberately hampered: Shintoism is enjoying a revival.

With this to face, together with the added misfortune that the present force of missionaries, already insufficient for anything like vigorous propaganda for the Faith, is in danger of being fur-

ther and directly reduced, we may well ask the question with which we opened this article. The answer is, "Assuredly not!"—unless American Catholics take up the fight so long and so bravely sustained by our European brethren, who, unhappily, are being forced into retreat.

All the world has been appealing to America these past few years for help of some kind or another, and we might perhaps be inclined to pass over this cry of distress as being simply "another one looking for a handout." But, we cannot. The Bride of Christ is being despoiled and no one section of the Church may remain indifferent to the need of another. The Church in America, young, vigorous, continually advancing in every direction with the years, is being signalled to assist the Church in Japan. How can we refuse? We have the Faith, we have the men, we have the means. But one thing hinders an army of American missionaries, seconded by an army of American nuns, from crossing the seas for the sake of Christ: we do not appreciate the need.

Perhaps the most strategic stronghold of paganism in the world today is Japan. She is the key to the East. Rightly or wrongly, she is enthroned in the highest niche among the nations of Asia, and the great force that she directs is cordially antagonistic to Christ and His Church. America alone is in a position to direct this power into the right channels: will she awaken to her opportunity? All over our glorious land there is a growing sentiment that the United States should and will do "big things" for the missions. It is this awakening that we must further by every means in our power.

Ask at the Public Library for
**OBSERVATIONS IN THE
ORIENT**
published from
THE FIELD AFAR OFFICE,
OSSINING, N. Y.



DAL VATICANO, April 28th 1920

N° B-5659
DA CITARSI NELLA RISPOSTA

Reverend Dear Father,

The Holy Father has received, through Mgr. Cerretti, the copy of your book "Oservations in the Orient" and He directs me to thank you for sending it to Him. His Holiness is very much pleased not only with the volume itself, which is so interesting and instructive and so splendidly produced, but also, and still more, with the new evidence it affords of your well-known zeal in behalf of the Missions in the Far East.

The Holy Father is most happy, therefore, to bestow the Apostolic Blessing upon you, Very Rev. Father, and upon all your devoted fellow-laborers at Maryknoll.

I am glad of this occasion to assure you of my own appreciation and my best wishes for the success of your work.

With best wishes, I am,

Yours sincerely in Xto.

The Very Rev. FR. WALSH

Maryknoll

OSSINING=ON=HUDSON

S. C. Saffari

The Student Call.

IN the organized help which America is being called upon to give to the mission needs of the Church, a very effective part can be played by the Catholic students of the country.

An organization consisting of an enthusiastic mission club in every Catholic high school, academy, college, university, seminary, and novitiate, would provide a network of centers from which the mission spirit could spread out until it should permeate every department of Catholic life. To effect such a union of the Catholic students of the United States and Canada in the interests of home and foreign missions is the purpose of the *Catholic Students' Mission Crusade*.

The students of today will be the fathers and mothers, the teaching sisters and brothers, the pastors of tomorrow. Their future positions in the home, the classroom, the pulpit, will enable them to aid the mission cause, not only by giving it their personal support, but also by implanting the mission ideal in the hearts of those whose characters will be theirs to mold.

Catholic young men and young women have played an important part in those gigantic organized efforts from which have resulted the recent achievements of the American nation. The time has come when this organizing ability should be used for the interests of God and souls, and the Catholic youth of America is now being called upon to render to God as much as—yes, and even more than—has been rendered to Caesar.

At present, young men and young women in about one-hundred-forty Catholic institutions of higher learning are formed into units of the *Crusade*. Student delegates from these units met this month in Washington to adopt measures for the

furtherance of the holy cause in which they are united. This nucleus of Student Mission Crusaders needs allies. The cause they represent—the conquest of the world for Christ—is worthy of all the enthusiastic support the entire American student body can give.

Any student can organize a *Crusade* unit in his or her school. For information address, *The Crusade Campaign Committee, Maryknoll Seminary Crusade Unit, Maryknoll, Ossining, N. Y.*; or *Mr. Floyd Keeler, Field Secretary, Catholic Students' Mission Crusade, Apostolic Mission House, Washington, D. C.*

Whoever leaves his country, his nearest and dearest, to propagate the Christian name, often exposes himself to long and dangerous journeys, joyfully keen on suffering the greatest trials to gather in a harvest of souls to Christ.

—Pope Benedict XV.

Odd Notes.

WE hope that those of our readers who look over *America* every week have noticed and read the mission articles by Mr. Floyd Keeler. Mr. Keeler is a convert and is applying his past experience to the present developing mission interest of Catholics.

The *Society of the Divine Word*, at Techny, Ill., is encouraging young boys of thirteen and over to take up technical courses in view of becoming lay brothers. Each boy will have his choice of a trade and the training will last from two to three years.

Three priests of the Irish Mission have arrived in China and will prepare the way for their brother-missioners, who are at present in this country.

The Rev. Dr. Blowick, Superior of the new Society, is visiting China with the pioneers.

For the Faith

The Story of
JUST DE BRETENIERES
of the Paris Seminary
MARTYRED IN KOREA IN 1866
Attractively bound in tan cloth, stamped in gold. Illustrated.
Price, One Dollar, Postpaid

Fr. Peter Chan, the bright young Chinese Jesuit who has been making friends by the hundred in this country, writes that he is en route for home. He will meet all of our Maryknollers in Canton and hopes to see them occasionally later at his own mission in Shuitung.

The Vineyard of the East is the latest American Mission Magazine. It is published by the Dominican Fathers—Spanish, most of them—of Rosaryville, Louisiana, and edited by the Rev. James P. Malone, O. P.

We welcome *The Vineyard of the East* and we hope that it will produce much fruit.

American priests, sisters, and lay Catholics, men and women, are still needed, and very badly, in the Philippine Islands. We hope that if any of our readers have the opportunity they will not fail to hear Fr. Thompkins, S. J., who is at present in this country lecturing on the Philippines.

Are you alive to the existence of the *Catholic Hospital Association of the United States and Canada*? One look at its new magazine

HOSPITAL PROGRESS will make any medical friend rub his eyes,—and, if he has not heard of the movement, ask himself if he has been asleep.

Send for a copy if you are interested. Address Milwaukee, Wis.

The *Sun and New York Herald* gave an editorial to

The Martyrs of Uganda.

We missed similar references in our Catholic exchanges, which, however, might have carried them.



OUT ON THE KNOLL, JUNE 29, 1920.

Monsignor Dunn turning the first sod for the newly projected American Foreign Mission Seminary.

In any event, we quote from this secular paper:

This group of African converts died for the Faith almost within the present generation. They were catechumens of the French White Fathers, who entered Uganda in 1878 by permission of King Mtesa. Two years later the Arabs induced the King to expel the missionaries, but they returned under King Mwanga in 1885. Under Arab persuasion, Mwanga also turned against the missionaries and their converts. In May, 1886, about thirty converts, including Joseph Mkasa, chief of the royal pages, were burned to death; and soon after seventy more died for the Cross.

Sunday's ceremony was a good example of the democracy of a great religion. There in the Basilica of St. Peter's were the Pope and many Cardinals and Bishops, gathered in veneration of the holiness of a group of simple black men, whose names were unknown to and whose deeds were forgotten by the outer world. Rome has a long memory.

TO MISSIONERS—

THE FIELD AFAR is the organ of the Catholic Foreign Mission Society of America. As such, it confines its appeal largely to the needs of the American Foreign Missions of Maryknoll, which is very young yet. Complimentary copies go to several hundred missionaries of other Societies in various sections of the world, and the paper has been instrumental in supplying to the bishops of those fields Mass offerings and occasional gifts.

TO OUR READERS—

The paper in recent issues of THE FIELD AFAR is not what we desire, but under present market conditions we seem compelled to take it or nothing. And its cost is as much to us as if it were better, but we are trying our best to keep our readers satisfied and we have no present intention of lessening its number of pages or increasing the cost. One dollar a year is not much these days, for a paper that is read "from cover to cover". If you feel that way, will you give us a nice little boost and get that friend of yours to subscribe?

SCRAPS FROM READERS.

I have been a constant reader of THE FIELD AFAR from its beginning and certainly should not like to miss it. So put me on your list for a lifetime!

I said Mass last Sunday, and promise to say a Mass every year, for the success of Maryknoll. —*Hankow, China.*

Being very interested in the work of your mission Seminary and THE FIELD AFAR, I give you the promise of two Masses every year.

—*Philippine Islands.*

Because the interests of Maryknoll are dear to me, and also out of gratitude for the splendid and interesting reading THE FIELD AFAR gives me every month of the year, I offer every year a Holy Mass that God may bless your work more and more. —*Nellore, India.*

It is a pleasure to read every word of THE FIELD AFAR, which is as interesting as the best seller, and those who are fortunate enough to be listed as subscribers know that in keeping up their subscriptions they are not only entertaining themselves, but, in addition, are also instructing themselves as to the conditions of Missions in the Far East and assisting in sustaining them "for the greater glory of God". —*R. I.*

Don't drop my name from your mailing list! Send on THE FIELD AFAR, and penalize me, but don't stop its coming to me. It is the most interesting and entertaining as well as instructive of the many publications which I receive each month, including some big ones. It's a unique jewel among the weeklies and monthlies of the United States. And the object and purpose of it is among the noblest for American Catholics' ideal and action. May God bless and prosper it even beyond our hopes!

For my little share in the good work, accept the enclosed check for my renewal and for five new subscriptions. —*N. Y.*

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with sixteen pages of live reading and photographs that tell their own story.

This snappy little mission paper is clutching the hearts of young people—and their elders—across the country.

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About Loting.



March, 1920.
SINCE October of last year Loting has been let lie fallow, except that the native catechist has been continuing his work as usual.

The only step forward was the sending of a women catechist, Rose Shi, to Loting for the purpose of having the women catechumens instructed. At the present time almost all of our three hundred catechumens are men, but their wives are willing to study and be baptized.

In cases of this kind it is well to take time by the forelock. After the men are baptized it is more difficult to get the women to study, for although they remain perfectly willing to enter the Church, as a rule, yet they will not bother much about it, and neither will the husbands take much pains to press them. This is a curious fact, but all facts in China are curious to us. Probably the feeling is, that once the men are in the Church the whole family belongs in a way, or at least is sufficiently represented. Here the man is head and front of everything; the woman does not seem to count much.

On March 7 Frs. Gauthier and Walsh made another visit to Loting; that is, they set out for the place, for, owing to a fog on the river, the trip took four days, and they arrived at Loting on March 12. The purpose was to examine the catechumens with a view to baptizing some of them, for many have been studying the doctrine for almost two years. The catechumens had been apprized before of this visit, and were all set to go through the examination. "Why," they said, "we know the stuff inside out!"

Well, we had the examination. It took place on Sunday, March

15, and there were present the sixty catechumens from the city. The country people could not get in, owing to the roads being obstructed by fighting between pirates and soldiers. The examination was not a success. Strangely enough, all were very confident and eager to be examined. The very first man got up and looked around on the company as if to say, "Watch me knock 'em cold!" and then fell down flat on trying to make the Sign of the Cross. He was also rather dubious about the number of the Sacraments, and on the whole was far from passing muster.

We went through the whole bunch, and found only four or five who knew the catechism well, consequently we gave no baptisms at all, putting them all off with an exhortation to study longer and wait until the next time. The catechist is not to be blamed. He is well up on the doctrine himself and tries hard to din it into their heads, but it takes a long time, for these men study only in the evenings after work, and not every evening at that. City folk have too many occupations.

Otherwise, things at Loting were so-so. The little school, taught by the catechist's daughter, has twenty children, and is doing well. Rose Shi has established a class for the women and there are about twenty who come to her for instruction. Perhaps it is just as well that we had to refuse baptism to the catechumens this time; it will give us more of a chance to get the women instructed, and they can all enter the Church at once,—a consummation devoutly to be wished.

Undoubtedly Loting will have a resident priest in the fall. That means we must build this summer. It is all settled. We have our ground picked out, and are dicker for a reasonable price, and the next visit here will be made by the man who is to

Peter Chanel—His life will make interesting reading at the refectory table or in the home circle.

Blessed Chanel was martyred on the Island of Futuna, in Oceania, and he is one of the nineteenth-century martyrs.

The story of his life—a book of 210 pp. of text with 16 illustrations—sells for 75 cents, postpaid.

buy the property and erect the house for the missionary. It cannot come too soon. The situation is good, but a resident missionary will make it better.

If you wish to support, during one year, one of the Maryknoll missionaries, three hundred dollars will be required.

FIELD NOTES.

Some raw coffee* is on the way from our "plantation" in Kowchow. It will cost four dollars to get it here, and our Fr. Walsh-in-China has made himself dollarless by the effort, but the souvenir is worthwhile and in the coffee we shall, we are sure, have no grounds for complaint—especially if it is well made.

At the suggestion of Fr. Walsh-in-China, we megaphoned a cry for *The Missioners' Book Fund*, designed to purchase a reference library on missions for our priests in the Orient. A five-dollar gift came, from Philadelphia, and when we get the balance we will start the fund with one hundred dollars.

When the first Maryknoll missionaries "went off to the war" to battle for Christ, each of them left a few dollars—the gifts of friends—to draw upon for occasional purchases at home. The deposits have long since been exhausted and this suggests the idea of an occasional gift for the personal wants of our Maryknoll missionaries—who would appreciate this thoughtfulness.

* This arrived, was used on Foundation Day and was pronounced excellent.

Kongmoon is a likely town which Maryknoll missionaries touch on their way from Canton or Hongkong to their own territory. It is not within the lines of the American Mission, but a well-meaning correspondent writes, doubtless with no desire to make us green-eyed or cross-eyed:

"It is easier to reach from every point of our Mission than any point within the Mission now is."

Wanted—A Goat.

Do you recall *Brother Hennery*, who built our barn about five years ago? He is over in China and asking for a goat—a he-goat. Please don't mistake. He wants a *he-goat*—and one that can butt in without hurting the feelings of others.

This is a serious request and a search will be made for the animal on the Pacific Slope. One of the newly-departing missionaries has consented to escort the goat across the pond and he hopes on his arrival at Canton to pass the buck to Fr. Meyer. What happens then will be told later.



that part of the roof into the sanctuary some morning while we are at Mass. But there are no iron rods or turnbuckles this side of Canton so the best we can do is to buy wire and stretch eight or ten strands across at the tops of the pillars, twisting them up with a short bolt.

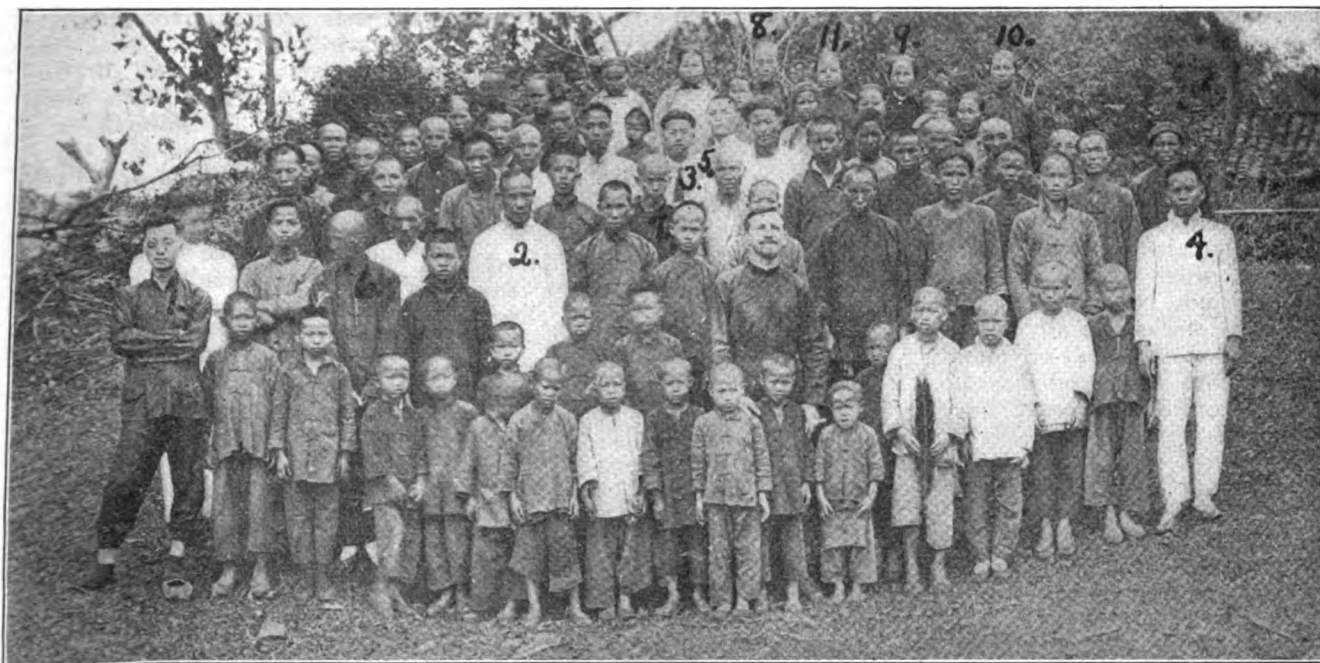
Mar. 31—Made the Repository Altar today. The new catechist made paper flowers that, in an unguarded moment, I gave her permission for, and of course I had to put them on. The background and the covering of the table are red calico with plenty

MAR. 28—The crack in one of the arches of the chapel roof has continued to get larger and we do not relish the idea of its tumbling with

of gold lace and gilt candlesticks. The tabernacle was a creation of my predecessor's, in red and gold with much carving. The "ensemble" might not please many of those who read this, but I flatter myself that the Chinese will like it.

Apr. 2—The Christians and schoolboys took the watches at the Repository yesterday, while Fr. McShane and myself divided the night. It was a rare privilege but "the flesh is weak" and part of the time I kept company with the three Apostles.

Apr. 3—Had all the ceremonies of Holy Saturday except the blessing of the font. The catechist made the Paschal Candle and a little gilt with carmine water color relieved its dirty whiteness. The five grains of incense were also homemade and colored with the same carmine. The candlestick was made by the carpenter,—a simple standard



FR. MEYER WITH HIS GRADED HELPERS AND HIS HOPEFUL FLOCK.

Monthly salaries:—No. 1, language professor, \$15; Nos. 2 and 3, catechists from Canton, \$13; No. 4, school teacher at Tungchan, \$9; Nos. 5, 6, 7, local catechists, \$8; Nos. 8, 9, 10, 11, women catechists, \$8. Incidental expenses add some dollars to each, and several are to have their salaries raised soon. The average monthly outlay is \$15 a catechist.

and base, stained and varnished. For the triple candlestick and the processional cross there were bamboo sticks that took a beautiful cherry stain.

Apr. 4—The Easter gathering of the Christians is much larger than I had anticipated because it is the midst of the rice-planting season. There were more than sixty, of whom forty went to confession and nearly that number received Holy Communion. I preached after my Mass and we had Benediction.

The finale was firecrackers, long strings of them with big ones tied on at intervals. I never heard machine-gun fire but I imagine that it was much like that, with a few "75's" thrown in. Then I took a picture of the group, and after receiving rosaries, medals, and medicines as usual, the majority set out for home. Some of those who came wanted Baptism, but I have not felt able to give them any instruction myself and I feel sure that the catechist has not given them what is necessary, so they must wait until Pentecost, at least.

Apr. 6—We are very frequently reminded, by not being able to get things that we need, that each house must have a pretty complete stock in almost every line. There are big stores in Canton but it is very troublesome to order from there and goods cannot be gotten in less than two weeks, usually three. If one has doctrinal or moral questions to settle he has no one to consult, so must have plenty of books,—New Code, Ritual, up-to-date Moral Book, Wapelhorst, etc. The little Ritual gotten out in America doesn't meet all our needs so when I went to bless the fields the other day I had to improvise. Then English, French, and Latin dictionaries, grammars, etc. are all very useful.

Apr. 8—There are many rumors of trouble in the neighbor-

hood; a general at Wuchow is to send two or three thousand soldiers via Tungchan down to Kochow, to chastise the mandarin there who seems to have disobeyed his superiors.



THE LANGUAGE PROFESSOR AT TUNGCHAN.

Apr. 11—The rumor grows and now has it that the authorities at Tungchan and Chanlung have been told to get camping-place for three thousand soldiers who may be expected to pass here any day on their way to Kochow.

Apr. 12—The pups are doing so well that they killed a chicken belonging to the gardener. They got a thorough whipping for it and I do not think will try it again.

Apr. 14—Resetting a man's teeth with iodine seems to have enhanced my reputation along medical lines; at least, I am getting more calls for medicine. One of the most frequent ills is old sores. So many of the people are in a bad condition physically and septic conditions are so bad that cuts and wounds heal very slowly. I have been much surprised, however, that I have so

far encountered no case of severe blood-poisoning. Their resistive power is wonderful, and I have been told that, given proper conditions, no one recovers more quickly from an operation or a wound than does a Chinaman.

Apr. 20—Got word yesterday that Fr. O'Shea, astride a horse as large as himself, was coming to visit us. But a little shower this morning raised the river as high as we have ever seen it and we were doubtful if he could cross at the ferry an hour or so below Tungchan, if he were able to get that far. But the rain didn't worry him in the least, and, with his poncho flowing back over the tail of his steed, the "Captain" came gallantly on.

He was halted at the ferry, but only until the water receded sufficiently to make crossing by boat possible, and at four o'clock rode into the yard. It was a merry meeting and congratulations were exchanged—à la Maryknoll. This is the first white face that our "Hermit"—beyond that of the man he has to live with—has seen in five months, though it must be said that he couldn't see a great deal of the face at that, hidden as it was behind a pile of "brushwood."

Apr. 21—Everything is called off while the two new missionaries make plans for the future, without so much as once asking an experienced man's advice.

Apr. 25—After an early dinner our visitor rode away to the market town of Chanlung, where he will board the raft that will drop him off at Kochow in time for Mass tomorrow morning, leaving his "boy" to take the horse down by land. I have just learned that during the summer months, while the water is high, one may board a raft here at Tungchan and arrive in Kochow twenty-four hours later. These rafts run every third or fourth day. The going down is easy enough, but coming up, "there's the rub." The distance

is about forty-five miles and must be made by land. Frs. Baldit and Mollat used to do it on horseback in a day, but they were considerably lighter than some of us. Chair coolies from Kochow would not come so far in one day, but with a very early start one could get to Chanlung, the market something more than half way, and then get another chair, or walk, arriving at Tungchan in the evening.

Apr. 26—Were visited today by Chinese gypsies. The first knowledge I had of their being in town was when the gardener came up to tell me that they were cutting down two trees along a hedgerow that borders the property. I hastened down but they were gone—and the trees, too.

My boy, out to buy the day's supplies, had his pockets picked off \$2.60.

Some of these gypsies come from distant provinces, driven by famine or eviction from their homes. I am told that they usually carry written testimony from their local mandarin, and that the magistrates of the districts through which they pass are supposed to provide for them. They go in groups of a score or more, up to hundreds, and many, from following the life for generations, are very much like the gypsies with which all Americans are familiar. Like them, they steal everything they can lay their hands on, but here they seem to be bolder and woe to the householder or shopkeeper who refuses to give them the alms they ask! I have been told of cases where they have returned at night with a rope, which they threw over the comb of the low house; then, clambering to the top, they opened the tiles and gained entrance, carrying off whatever they could. And the owner would have little chance of redress, because he had refused them, and would probably get little sympathy from his neighbors.

In this way they wander through various provinces, sometimes for generations, sometimes finding a place in which to settle down, though their wandering has made them so lawless that they are not welcomed. It is thus that the Hakkas (foreigners), who form a not inconsiderable part of the population of Kwangtung Province, came here.

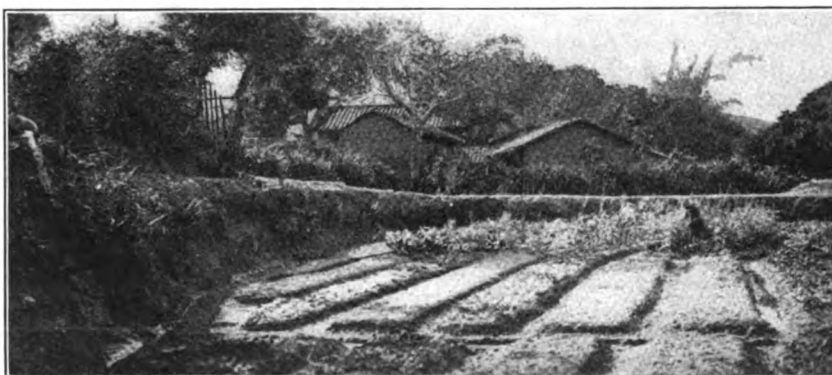
It is said that their wanderings began before the time of Christ, as the result of persecution in their original home in Shantung. Persecution and civil wars drove them constantly southward until they reached this region a few hundred years ago and began to spread over the Province. It was among them that the great T'ai P'ing rebellion was started and ten years later they engaged in a war with the natives of the Province, in which it is claimed that at least one-hundred-fifty-thousand persons perished.

At present they are scattered through the Province in communities of varying sizes. Their language and many of their customs are quite different from those of the natives. The former is said to represent the transition from ancient Cantonese tongue to the Mandarin. More than one of the French missionaries at Canton had to learn Hakka rather than Cantonese and the early work of the present Bishop of Hongkong was confined almost exclusively to the Hakkas.

We have hinted at many a Maryknoll need and a goodly proportion was met. We have sent out occasional statements with requests, and return mails showed that it was not labor lost. To-day—we say to our sixty-five thousand readers that we require urgently Fifty Thousand Dollars—in stringless gifts from one to a thousand dollars. Thank you!

Apr. 29—Fr. Walsh came up from Kochow, making the journey in one day. He took a chair for half the distance and walked the rest. Fortunately the weather was comparatively cool. He is looking well and we are agreeably surprised to find how much his appetite seems to have improved over last year. All the Frenchmen tell us, "If you don't eat well you can't be a good missionary".

May 2—Fr. Walsh left today. Neither of us envied him the five-hour walk in a hot sun to Chanlung to take the raft to Kochow. There will be no raft direct from Tungchan for two days.



FR. MEYER'S MARCH CROP OF TOMATOES.

Knoll Days.

THE end of June seems a long way off but there is still fresh in our memory the Feast of Saints Peter and Paul, an historic day in the Maryknoll annals, sending us as it did the blessing of our first solid building—named after the two great Apostles—and the turning of the sod for the new Seminary.

Two days later the priests of Maryknoll began, at the Vénard College, their first common retreat. Until this year they had been too few for this, and each had made his retreat when he would and could. This year they called to The Vénard the Rev. Francis P. Havey of the saintly Sulpicians, and, placing themselves under his direction, relished much their week of retirement.

It almost frightens one to walk out today upon the Knoll and see staked out the dimensions of a great building that will stand for ages a monument to the faith and charity of early twentieth-century American Catholics.

Our visitors gasp, and look at us as if we were crazy—and we are. But God chooses the fools of this world as instruments of His wisdom.

As we write these lines, some happy Italian laborers are singing at their work in the new Seminary field that stretches over the Knoll, away from the house which for the past eight years has been the heart of Maryknoll.

They are removing the top soil and preparing for the arrival of a steam shovel that is expected to supply the shortage of man-labor. If all goes well, the foundations of the American Foreign Mission Seminary will be a fact before the snow flies this coming winter.

Then, early in the spring of 1921, we plan to erect and roof the shell, finishing at the same time the basement, which will serve many needs. Step by step

we will complete the building, and bill after bill we expect to pay—as regularly as the good will of our benefactors and the indulgence of our creditors will permit us to do so.

And while we think of it, please keep in mind that we are visioning—and it is no dream—a seminary that will hold three hundred sleeping rooms in addition to all the other apartments required by a major seminary.

Do you wonder that we are on the hope-line, scanning the horizon for some thousand-dollar gifts to swell the little from the many?

The six Maryknollers about to sail over the Pacific in a few weeks are on their final preparations. Boxes are being inspected and readjusted for the last time, lids are being nailed on, and everything is about ready for the express wagon (we didn't get the *express flivver* we bashfully requested last month). We ask you to give our missionaries an occasional prayer that God will bless their work and through them bring numerous souls to Himself.

Now that the first group of students is back, nothing spoiled despite Mother's best attempts to stuff Johnny with enough cake to last him until next summer, the Knoll has picked up its old-time ring and hum—but only for a few days, as the second, not necessarily the "better", half is about to fly off to see how its particular home fires have been burning this last twelvemonth. Such a "long" vacation—one month out of twelve—may seem hard to some who have been brought up on ten-week vacations, but the Maryknoll men are looking forward to a life-long separation after their Seminary course is finished and are perfectly willing to undergo the preliminary sacrifices.

"Will see you in Washington," were the parting words of half-a-score of Knollers separating on their way home at the various crossroads like the Grand Central

Terminal, the piers of the Fall River Line, the Pennsylvania Station, and so forth.

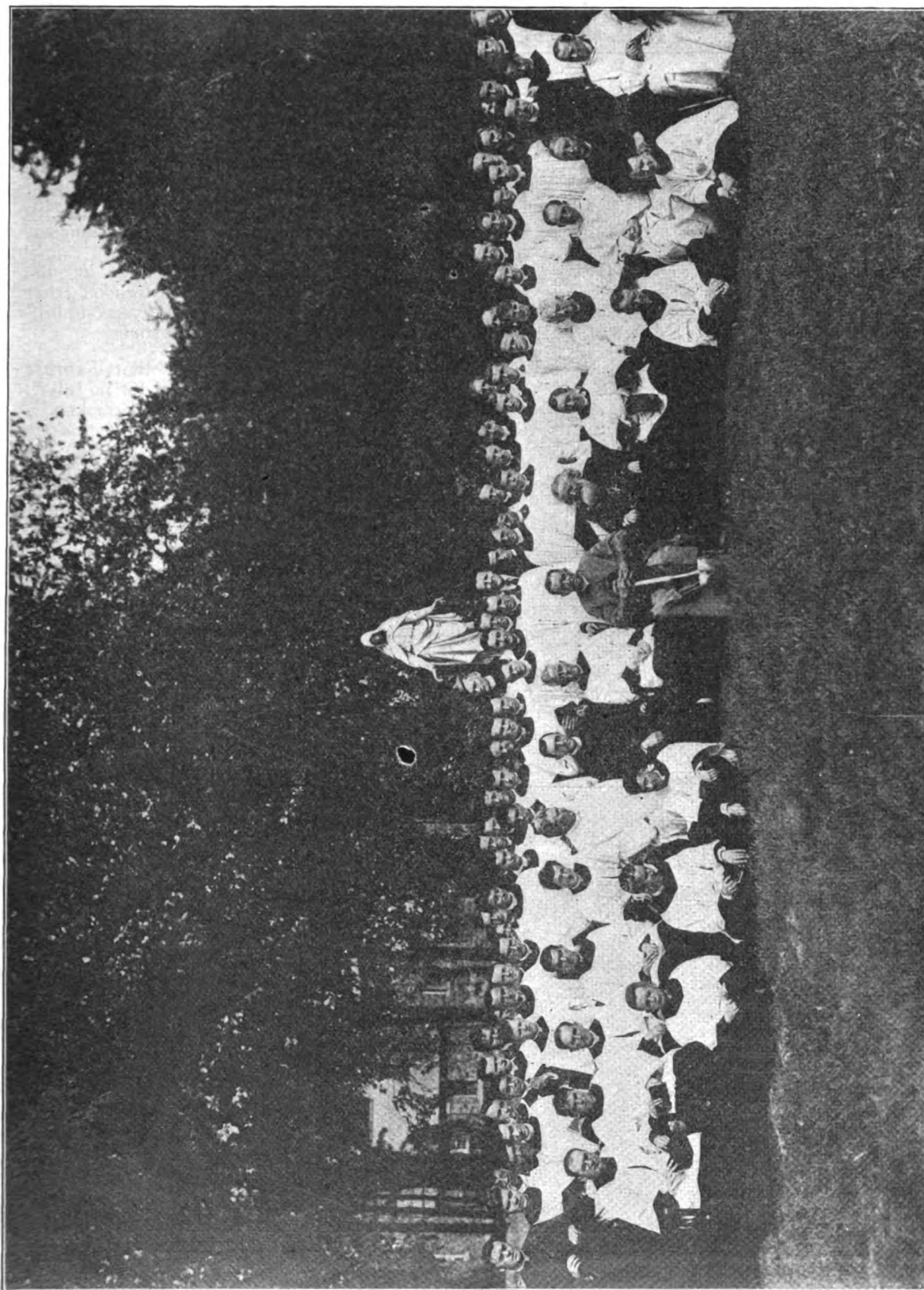
The scene of reunion is the *Second National Convention of the Catholic Students' Mission Crusade*, being held at the Catholic University, Washington, D. C.

The *Crusade*, inaugurated but three years ago, shows signs of becoming the National Organization of Catholic students in America and Canada, and is a power for good that cannot fail to be recognized. Already one out of every seven institutions of higher education in this country have joined forces with the movement. We await with keen interest the return of the Maryknoll Delegation from Washington.

These are dog days at Maryknoll. Maryknoll luck, when it comes to dogs, is nothing to be envious of, although there is one here at present which has become very popular with the students because he allows himself to be turned inside out several times a day with nary a whimper.

Our past history in the dog line is quite interesting. Once we had a splendid brute whose only bad quality was a constant and ever increasing desire to devour our flock of sheep, which, though never over numerous, was the pride of the Knoll.

Another that we recall gave promise of becoming a real blue-ribbon "mutt", as our Bronx friend dubs dogs, but shortly after his arrival he insisted on thinking himself a door-mat and always stretched himself before the Seminary door. Imagine the frights when some delicatessen student from Iowa, Idaho, or "Missoo" stepped upon the darling's stomach. One day the dog disappeared. *Brother Hennery*, now in China, looked guilty, and a peculiar odor might have been noticed coming from the vicinity of the cauldron where the pig-food is prepared. *Brother Hennery* was accused of a horrible crime but escaped.



NINTH ANNIVERSARY OF FOUNDATION DAY—JUNE 29, 1920.

This group was taken after the two simple ceremonies: (1) the blessing of the building dedicated to SS. Peter and Paul; (2) the turning of the first sod for the new Seminary. Msgr. Dunn and Bishop Legrand of Dacca (India) are in the center of the group, which, with the exception of a few casual visiting friends, is made up of the Maryknoll faculties, the student body, and the auxiliary brothers.

Our last departure in the history of "dogdom" was *Rover*. He was a noble animal and he arrived at Maryknoll from Scranton. His coming was triumphant, his first few days an ovation; then came the turn, and the departure was ignominious. At first the students treated him with respect on account of his size, especially in the vicinity of the mouth; then they began to "rough it up" with him in the same way in which they tossed *China*, the collie, around. *Rover* snapped a few times, and his popularity waned. He might have lasted a while longer, but he made the terrible mistake of biting at the Superior. The last seen of *Rover* he was being coaxed into a touring car by a lad from "Philly", who, after getting the canine into the car, shut the door in his face,—the face which promised so much but swallowed too much.

As the sad cortege wended its way to the estate of one of our neighbors, one of the students whispered, "The cat may look at the King, but the dog can't bite the Superior!"

It looks, at this writing, as if by next September all the Maryknollers—including priests at home and abroad, aspirants, brothers, and sisters—will count more than two hundred.

"Your family is getting very large," said a visitor recently to the Maryknoll Superior, who smilingly answered, "Not too large."

We are exactly in the position of Catholic parents, who look upon every addition to the family as a new blessing, and who know that if God sends another child He will supply its needs.

Business men find it difficult to follow such a development as ours. They are startled at our ventures, and shake their heads when they learn that the Catholic Church does not supply us yearly, out of some hidden chest, a few tons of yellow metal to keep all our irons hot.

They reckon on the cold principles of a business world and on the spirit of self-reliance, to the exclusion of any help, divine or human, and they take no account of God's Providence and of His Grace that can and does warm hearts to action.

Every branch of the work is developing, and interest manifests itself, as usual, in many sections of the country—as far as the Pacific Coast, which this coming year will register a half-dozen Maryknollers.

The student bodies at our major seminary and college will reach one-hundred-and-thirty at least. Our priests number twenty-five, and our auxiliary brothers—a most promising group—have reached almost a score.

As to the sister's establishment, we almost fear to mention them lest we should be confronted with the housing problem, already difficult.

But here again we qualify our fear—which is only a *near* fear—because we are certain that, if God calls to the Maryknoll Sisterhood hundreds of generous-souled

Candidates for Maryknoll Seminary or Preparatory College should make application now for admittance in September.

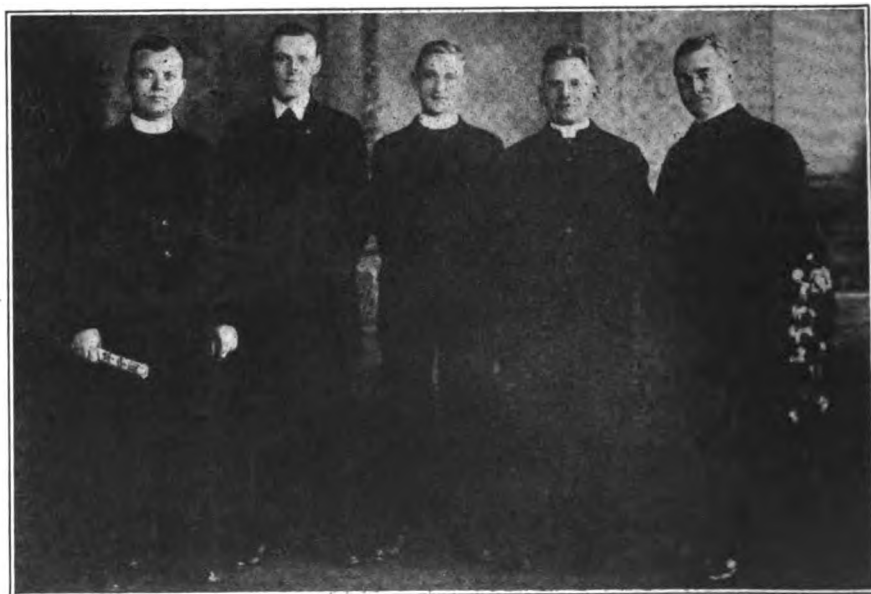
young women when we looked for only tens, He will open for them all tasks suited to their capacity and sources of revenue sufficient to sustain them.

We rejoice today in the budding of a sisterhood that promises splendid accomplishment for God and souls.

"Did you get that *Express Flivver* you asked for in July?" writes a friend from Hoboken.

No, John, that was not a request. It was merely the expression of a hope—that has not been realized, because those who would like to give us a *Flivver Depot Wagon* cannot afford to do so, and those few who can afford to have an idea that the other fellow will take care of us. Of course the hill can be climbed by *Buck and Nig*, but they have a mulish way about them and it takes a whole morning to get them down and back.

Perhaps you know where we can get a second-hand *Depot Flivver* cheap.



A GROUP AT THE GOLDEN GATE.

Two Techny missionaries, now in China; a Maryknoll priest, soon to sail; a Maryknoll brother; and Fr. Bradley, C.S.P., of Chinatown, San Francisco.

While in Los Angeles, Archbishop Mannix and Bishop Foley, both from Australia on their way to Rome, visited the Los Angeles Maryknoll and expressed their interest in the Japanese, nuns and children, whom they found there.

Later, on July 22, accompanied by Bishop Foley and Msgr. Dunn (of New York), His Grace honored Maryknoll with a visit, remaining for lunch and inspecting the several houses. He was charmed with the site.

During the month the Rt. Rev. Bishop of Honolulu dropped off at Maryknoll on his way to Europe. Officially, he is the Vicar Apostolic of the Sandwich Islands but unfortunately we did not have ham for dinner, though His Lordship seemed not to mind. The Bishop gave us some first hand information about these Pacific Islands of Uncle Sam's, which are entrusted to him and his thirty-eight co-workers of the Society of the Sacred Hearts of Jesus and Mary. Were all his men in working condition—i.e., in good health—the Bishop says his staff would be sufficient, but at present quite a few are incapacitated. The Brothers of Mary in Honolulu have an enrollment, at their college, of over one thousand students, mostly foreigners but with a fair percentage of native Hawaiians.

A Clock,
A Cassock,
An Automobile (nit!),
They came in the mail today;
A Bag of Bricks,
A Sack of Sand,—
We need them all, you say,
Yes, we know we do;
But if only you
Could see the seemingly endless list
Of unpaid bills we hold in our fist,
We're sure you'd be glad
To give us a lift
By making your next
A *Stringless Gift*.

—A Reader.

Some time ago we wrote to Hongkong for the sum total of expenses due to hospital attendance, surgical aid, and burial

of our late beloved confrère, Fr. Price. The amount was \$350, of which \$100 was assigned to the burial.



BISHOP BOEYNAEMS OF HONOLULU—A VISITOR AT THE MARYKNOLLS.

The Vénard Letter.

DEAR MARYKNOLL!

Your request for our past, present, and future diary finds us making hasty footprints in the sands of time around this here institution. Father Time has surely discarded the old-fashioned scythe and adopted a twentieth-century McCormack Reaper, for the days come along by two's and the nights are falling fast. The smoke of conflict hovers over the field where we are trying to get the new College ready for the September horde; but it frequently seems that, like the old lady in the well, every time we take a step we fall back two. However, we are relying upon the blessings of God, in the shape of fine weather and strikeless unions, to bring us along the homestretch and reach the tape by September 8, the Opening Day.

On the same day, or as near thereto as possible, we hope to invite our many friends of the diocese to the annual "SHOWER" which will be a very special occasion this year as marking the dedication of the new College building. When on a visit here, before ground was broken for the College, our beloved Apostolic Delegate, Most Reverend

John Bonzano, D. D., gave us the hope of having His Excellency for the dedication. Not long ago, in Washington, when told of the progress of the work and our hope to have the opening in September, His Excellency again expressed his hope to be present for the event, and said that if nothing interfered with his plans he would be here. The Apostolic Delegate is deeply interested in foreign missions, as he was himself a missionary in the interior of China,—work that he loved and regretted to leave.

There is neither grace nor beauty in the unfinished work of the sculptor, but often the true majesty and elegance of the future statue may be discerned in the earlier and rougher lines. So it is with our new College building. In its present state there is nothing attractive in the work so far accomplished. But the very position and outlines of the structure foreshadow the magnificence of the completed Vénard.

The balconies and high garden roofs, the little alcoves, and the porch, are like buds that portray the future blossoms. The limestone carvings, and even the plain cornerstone, give a semblance of the building's simple beauty.

Perhaps visions of the future, and shadows of the spirit that will dwell within the walls, influence one's mind. But there is in all the plainness and incompleteness of our future home a pleasing sight and beauty.

The laundry equipment that is going into the Laundry-and-Power-House will enable six sisters to do in one day what would engage the attention of five hundred Chinamen for a full week, more or less. A well-equipped laundry is, of course, a prime necessity in any institution that aspires to train young men for China; and beyond any doubt the measure of our success as missionaries will be directly proportioned to our success as launderers. *Prosil!*

Running a close second to the laundry layout is the kitchen department, which will display that labor-and-time-saving apparatus that spells efficiency and economy. While not concerned with the preparation of any such delicacies as *pate-de-table-carte* or birds'-nest soup, the culinary outfit will enable the sisters in charge to do in a few hours what has hitherto taken almost the entire day—and not infrequently interfered with other duties.

Chief among the momentous events of the past momentous month was the receipt of a check for one thousand perfectly good American dollars from the Ladies' Auxiliary of Scranton. This amount expressed the returns from a card party held on a rainy night

in June at the Hotel Casey in Scranton. Whether it was due to the attractive presence of a tiny white piggie, with a collar and tie of pink ribbon, or to the untiring enthusiastic efforts of the various committees in charge, the party was a most howling success, socially, financially, and foreign missionary.

We wish to record here an expression of gratitude to the friends of the College, who worked so faithfully to make the party a success, or who contributed to the beautiful array of prizes that made the players anxious. The fact of a "record" attendance, despite the hostile weather, and the "record-breaking" receipts, speak volumes for the genuine personal interest taken by the Catholics of Scranton in work for foreign missions.

This interest should express itself, sooner or later, in vocations to the apostolate. We are waiting

The *Marywood College Burse* received another substantial boost at the close of the year—when a mysterious paste-board box, opened in the moonlight, hard by the postern gate, disgorged two hundred dollars, a hard-earned increment for the Marywood foundation. We never venture on a prophecy, but neither would we take any bet that the *We-have-done-it Burse* will not be completed by 1921. This interest should express itself, sooner or later, in vocations from Marywood to the apostolate. We are still waiting. (Answer: Chorus from *Old Black Joe*.)

We can get films loaned free of charge from the State Board of Education. Who will give us a moving picture machine?

There is many a former student of Latin who has recollections, more or less vivid of *Horace*, but few among the thousands who read this paper have ever met or read the lines of Horace of Maryknoll, a dark-complexioned member associated with our work at the Vénard College. Horace, whom we salute as "Brother", is Spanish by birth and comes from Havana. He has watched like a mother the development of our young Vénard School into a strong young College, and under some kind of inspiration he writes:

OUR PROGRESS.

We have now here at The Vénard a new palace. During the year the school house has given a beautiful transformation than several years back or well to

say in time of Maturzlem the rooms, new floor almost in the greater parts of the house, remarkable ceiling, and before all things, let us go and look up-down, the never seen "red room" and his transcendental decoration in paint.

Its Wall. Which give something to think and without mistake, it may be truly called. the "Mirror Parlor." Which used Louis XIV to discover how many bone has the Mosquito.

Our new successor. Director at Venard. had been appointed in this Meadow-Work. by.....and during that such shortly period has prepared a Wonderful lake-sea place for scate. smaller, it is perhaps to have a great supply of water. for the next flood from the sky, and snow in Winter, but our labouring in the empty sea. and after finished. Was like a Tonglish trench about two feet high. so the snow this year and cold could not appear in abundance to freeze. so our eyes and hope was in vain. We hope for the Winter to come to have better time to scate in the "kindergarden" and then we all Will have the ice heavy and give to the director a very nice. cheer-allevia. Thinking in the flood. which mention our history that had destroyed complete the Earth, and the construction of the towel of Babel, I have a beautiful term to describe about the new Benjamin Franklyn.-boy and the electricity.

This new inventor boy (his name is great among our loving brethrens). has made a remarkable kite never seen from the era of Christianity, his larger size is about six or seven feet and very much like a eating bananas bat.

In Circulation

Fifteen Thousand Copies

of the life and letters of

THÉOPHANE VÉNARD
(Blessed)

Read this book—wherever you are
—for recreation, for spiritual help.

Price - - - - 75 cents postpaid

So if Franklyn brought down the electricity by his kite We Will go to have in the future from our new inventor Wise Boy and his flying kite a larger communication telephon from the neighbourhood of the greater planet. Saturn and the others satellite. in the space so our new Wise Boy. Willfly his kite in the cloud. and in his Way back. triumphly Will have according July Vernes a Nice piece ponky pie.

May God grant that, in a day not too remote, the Church of the United States may pay a part of its debt in money and men to the apostles of many lands who, but yesterday, were sowing in tears the grain that now, in our turn, we must with a liberal hand fling out into the barren fields of heathendom.

—Abp. Dowling of St. Paul.



MARYWOOD COLLEGE IN SCRANTON.
Another progressive college for women, where the foreign mission spirit has crystallized in a Maryknoll Burse.

Entries.



The boxes that land in China spell sacrifices from the folks in the home-land.

NEW PERPETUAL MEMBERS.

Living:—Rev. Friends, 5; M. C. C.; Sr. M.; Mrs. D. D.; K. C.; D. L.; Mrs. M. J.; J. M.; Mrs. M. A. Y.; Mrs. M. H.; Mrs. P. V.; M. K. L.; F. R. B.; M. T. F.; D. C.; Mrs. D. C.; P. O'N.; K. D.; H. H.; W. J. W.; N. L.; F. A.; J. E. S.; M. F. McD.; J. H. W.; Mrs. M. C. O'C.; D. B.; Mrs. C.; J. J. S.; K. L.; J. G. L.; Mrs. W. R. M.; J. F. L.; M. H.; R. M. O'N.; M. E. R.; R. C.; F. M.; A. M.; Mrs. M. E.; C. A. W.

Deceased:—Michael Hallisey; Margaret F. Hallisey; Mrs. A. F. Trogeser; Bridget E. Quinn; Timothy I. Quinn; William Walker; Erastus F. Young; William A. Dower; John Dower; Joana Dower; Anna M. Nolan; McBride family; Brosmith family; Margaret A. O'Malley; James A. Deauchert; John Scott; Sr. M. Beatrice; Sr. Ann Julia; Elizabeth McCabe; Thomas McCabe; Ann Bitchie; John Dunne; Margaret Mayo; Mrs. Mary Barton.

Every Perpetual Associate is entitled to a Certificate of Membership. This Certificate was prepared expressly for the Catholic Foreign Mission Society of America and will be sent gladly to any of our Perpetual Members who were enrolled into earlier years of our work.

Bread costs the two Maryknolls in the East (about one-hundred-sixty persons) \$120 a month, and some day we hope to have a fund to meet the bill. See the Special Fund list, but don't look for the bread to rise—without dough.

Have you changed your residence?

Do we know it? Not if you failed to send us word.

So kindly "put us wise," and don't forget to mention the old address. We have fifty Smiths and a hundred O'Briens.

About Burses.

THE *St. Joan of Arc* Burse is evidently attracting attention. This burse appeared on our list in May, and within a month there were thirty contributors whose united offering was almost three hundred dollars.

The *St. Margaret Mary* Burse reached its height in May, and some of the Saint's clients are now anxious to see that much loved name on the list of *Vénard* Burses. Already some gifts have come for this purpose, but the burse cannot appear on the printed list until these offerings shall have reached one hundred dollars.

A reader from McKeesport, Pa., requests us, by the way, to publish a "cure effected through the intercession of Sts. Margaret Mary and Joan of Arc."

Speaking of burses, there are none that mean more for a work like ours than those that carry the names of Archdioceses and Dioceses of the United States.

Behind all such is an official stamp of cooperation and goodwill, that impresses its value upon readers in general, but especially upon all the priests and people of the diocese listed.

Already we count on our Completed-Burse List the

Providence Diocese Burse

Albany Diocese Burse (Bp. Cusack Memorial)

Fall River Diocese Burse

And in process of building are the

Duluth Diocese Burse

Pittsburgh Diocese Burse

Columbus Diocese Burse

Philadelphia Archdiocese Burse

Philadelphia is the first Archdiocese to be registered, although

STUDENT BURSE PROGRESS

A Burse is a sum of money, the interest of which will board and educate, continuously, one student for the priesthood.

MARYKNOLL BURSSES (Complete)

Cardinal Farley Burse.....	\$ 5,000.00
Sacred Heart Memorial Burse.....	5,000.00
John L. Boland Burse.....	6,000.00
Blessed Sacrament Burse.....	5,000.00
St. Willibrord Burse.....	15,000.00
Providence Diocese Burse.....	5,000.00
Fr. Elias Younan Burse.....	5,000.00
Mary Queen of Apostles Burse.....	5,000.00
O. L. of Miraculous Medal Burse.....	5,002.00
Our Lady of Perpetual Help Burse.....	5,000.00
Holy Trinity Burse.....	6,000.00
Father B. Burse.....	16,273.31
Bishop Doran Memorial Burse.....	5,000.00
St. Charles Borromeo Burse.....	15,000.00
St. Thomas the Apostle Burse.....	5,000.00
St. Catherine of Siena Burse.....	5,000.00
Rev. Joseph M. Gleeson Burse, No. 1.....	5,000.00
Rev. Joseph M. Gleeson Burse, No. 2.....	5,000.00
Bp. Cusack Memorial Burse, Albany Diocese.....	6,000.00
Fall River Diocese Burse.....	5,000.00
Thanksgiving Burse, No. 1.....	5,000.00
Thanksgiving Burse, No. 2.....	5,000.00
Annulment's Memorial Burse.....	5,000.00
Rev. Joseph J. Cullen Memorial Burse.....	5,000.00
Anonymous Burse.....	5,000.00
St. Margaret Mary Burse.....	5,000.00
C. W. B. L. Burse.....	6,060.00
Bl. Julia Billiart Burse.....	5,317.10
Mother Theodore Guerin Burse.....	5,000.00
Mackay Memorial Burse.....	5,000.00

MARYKNOLL BURSSES (Incomplete)

St. Columba Burse.....	\$ 5,563.00
Abp. John J. Williams Burse.....	5,279.21
St. Teresa Burse.....	15,129.27
Holy Ghost Burse.....	5,018.00
Sacred Heart Burse, No. 2.....	4,993.70
St. Vincent de Paul Burse.....	4,581.45
St. Joseph Burse.....	4,346.50
Rev. Thomas F. Price Memorial Burse (Reserved).....	4,000.00
Holy Souls Burse.....	4,000.00
Our Sunday Visitor Burse.....	4,000.00
Our Lady of Mercy Burse.....	3,825.15
All Souls Burse.....	3,576.96
Cure of Ars Burse.....	3,299.33
St. Patrick Burse.....	3,274.38
Cheverus Centennial School Burse.....	3,216.87
St. Anne Burse.....	2,922.37
The Most Precious Blood Burse.....	2,326.66
St. Francis of Assisi Burse.....	2,138.50
Our Lady of Mt. Carmel Burse.....	2,058.89
Marywood College Burse.....	1,935.10
Fr. Chapon Memorial Burse.....	1,894.35
St. Anthony Burse.....	1,819.79
Pius X Burse.....	1,698.75
St. Dominic Burse.....	1,390.07
Holy Child Burse.....	1,378.89
Pittsburgh Diocese Burse.....	1,370.30
Bernadette of Lourdes Burse.....	1,306.76
Bl. Madeleine Sophie Barat Burse.....	1,301.90
Our Lady of the Sacred Heart Burse.....	1,192.30
Duluth Diocese Burse.....	1,151.20
Holy Eucharist Burse.....	1,059.50
Dunwoodie Burse.....	1,021.41
Trinity Wekanduit Burse.....	874.00
St. John Baptist Burse.....	795.33
St. Agnes Burse.....	591.81
Fr. Chaminade Memorial Burse.....	710.34
College of Mt. St. Vincent Burse.....	500.00
Susan Emery Memorial Burse.....	495.50
St. Lawrence Burse.....	481.25
St. Rita Burse.....	434.15
St. Michael Burse.....	381.13
St. Stephen Burse.....	353.00
Our Lady of Lourdes Burse.....	305.02
Holy Family Burse.....	299.00
Immaculate Conception Burse.....	295.50
St. Joan of Arc Burse.....	283.88
St. Francis Xavier Burse.....	268.55
Columbus Diocese Burse.....	250.00
St. La Salle Burse.....	237.85
Children of Mary Burse.....	159.00
St. Boniface Burse.....	158.40
Our Lady of Victory Burse.....	147.16
Maryknoll-in-Heaven Burse.....	125.00
St. Bridget Burse.....	125.00
All Saints' Burse.....	120.28

† On hand but not operative.

VÉNARD BURSES (Complete)

Rev. Joseph M. Gleason Bursae, No. 1.	\$ 5,000.00
Rev. Joseph M. Gleason Bursae, No. 2.	5,000.00
Rev. Joseph M. Gleason Bursae, No. 3.	5,000.00
Rev. Joseph M. Gleason Bursae, No. 4.	5,000.00

VÉNARD BURSES (Incomplete)

Blessed Sacrament Bursae.....	\$ 3,816.78
C. Bursae.....	3,700.00
Little Flower Bursae.....	3,249.32
Sacred Heart of Jesus Bursae (Reserved).....	2,500.00
Bl. Théophane Vénard Bursae.....	1,543.80
Sodality of Bl. Virgin Mary Bursae.....	1,000.00
St. Aloysius Bursae.....	561.50
Immaculate Conception Bursae.....	100.00

MARYKNOLL MISSION BURSES

(For the education and support of native students for the priesthood.)

Our Lady of Perpetual Help Bursae (Complete).....	\$ 1,500.00
Our Lady of Lourdes Bursae (Incomplete).....	601.00
Academia Native-Priest Bursae.....	175.60

Any bursae or share in a bursae may be donated in memory of the deceased.

A new bursae may be entered on the list when it has reached \$100.

Will you be a bearer of the Immaculate Conception's Message? Send for a copy of the formula which will explain this simple and efficient work for souls.

STUDENT AID FOUNDATIONS

A Student Aid Foundation represents \$1,000, the interest on which will supply the personal expenses of one student each year, at Maryknoll or Maryknoll's Preparatory College, The Vénard.

MARYKNOLL STUDENT AID

Fall River Diocese Fund.....	\$ 574.09
Our Lady of Perpetual Help Fund (Incomplete).....	138.86

VÉNARD STUDENT AID

Vénard Circles Fund, No. 1 (Complete)	\$ 1,000.00
Vénard Circles Fund, No. 2 (Complete)	1,000.00
Vénard Circles Fund, No. 3 (Incomplete)	198.35

We need a hundred new subscribers a day to make us feel that we are not going backward. May we look for a few from you some day next week?

SPECIAL FUNDS

The funds recorded below have been carefully invested so that the interest shall be applied regularly to the needs as designated.

(Complete)

Abp. Williams Catechist Fund, No. 1..	\$4,000.00
Abp. Williams Catechist Fund, No. 2..	4,000.00
Abp. Williams Catechist Fund, No. 3..	4,000.00
Yeu Hong Catechist Fund, No. 1.....	4,000.00

(Incomplete)

Our Daily Bread Fund.....	\$ 1,097.27
Maryknoll Propaganda Fund.....	5,000.00
Altar Wine Fund.....	200.00
Sanctuary Candle Fund.....	256.00
Sanctuary Oil Fund.....	232.55
Sacred Vessels Fund.....	77.00
Abp. Williams Catechist Fund, No. 4..	3,500.00
Yeu Hong Catechist Fund, No. 2.....	1,000.00
Fr. Price Memorial Catechist Fund.....	475.00
Missioners' Book Fund.....	7.00
Circles' Missioner-Support Fund.....	205.00

† On hand but not operative.

we do not forget that the late lamented head of the Archdiocese of New York established the first of all Maryknoll Burses. This is, however, listed as the *Cardinal Farley Bursae*.

The fourth payment of one thousand dollars has come from the Rev. John F. Noll, LL.D., to be applied to

Our Sunday Visitor Bursae

and Fr. Noll signs himself, "*Yours for the speedy conversion of China!*"

We notice that priests who are doing big things for the Church at home find time and a place in their hearts for the foreign missions. And God must bless their spirit.

The large gift of the past month was five thousand dollars for a memorial bursae, to be known as the

Mackay Memorial Bursae

This splendid remittance came through a priest and was the more welcome because on the previous day we had borrowed a cool fifty-thousand dollars to meet our building obligations.

Money comes and money goes at Maryknoll, but we are not free to let all that comes go. This is the case, for example, with annuities, which look large and are gratefully received but which mean more for the next generation than they do for us. Annuities during the month reached almost \$4,000.

There are several unlisted burses waiting for the one-hundred-dollar start and we are somewhat surprised to find among them those in honor of *The Holy Name*, of *St. Peter, Prince of the Apostles*, and of *St. Paul*.

Probably the fault is ours. How can our readers know what burses are waiting to be listed unless we mention them occasionally?

Surely you wish to help train apostles for generations yet to come as well as for to-day. Get into one of the bursae processions, then, before the files are complete.

A Maryknoll Perpetual

Membership in the Catholic Foreign Mission Society of America may be secured gradually in as many payments as desired, provided the sum of fifty dollars is reached within two years from the date of the first payment.

These Memberships may be in the name of the living or the dead.

MARYKNOLL LAND SALES

(Original Purchase)

Total area.....	4,450,000 ft.
Sold up to July 10, 1920.....	3,037,465 ft.
For sale at 1 cent a foot.....	1,412,535 ft.

VÉNARD LAND SALES

Total area at the Vénard.....	6,000,000 ft.
Sold up to July 10, 1920.....	1,306,324 ft.
For sale at ½ cent a foot.....	4,693,676 ft.

FROM YOUR STATE AND OTHERS.

State	Gift	New Subscribers
Alabama.....	\$	2
Arizona.....		2
Arkansas.....		2
California.....	589.52	1,760
Colorado.....	1.00	4
Connecticut.....	298.99	10
Delaware.....	84.00	3
District of Columbia.....	71.00	6
Florida.....	11.11	3
Georgia.....	5.00	1
Idaho.....	16.00	
Illinois.....	338.55	35
Indiana.....	100.38	4
Iowa.....	131.00	11
Kansas.....	11.36	2
Kentucky.....	91.13	4
Louisiana.....	10.00	
Maine.....	42.50	6
Maryland.....	409.15	4
Massachusetts.....	*2,083.61	180
Michigan.....	232.25	21
Minnesota.....	64.33	6
Missouri.....	124.09	12
Montana.....	6.17	3
Nebraska.....	15.72	4
New Hampshire.....	218.86	650
New Jersey.....	1,525.32	1,417
New Mexico.....	10.00	
New York.....	†11,226.68	313
North Carolina.....	8.25	1
North Dakota.....	15.00	1
Ohio.....	532.60	28
Oklahoma.....	2.00	1
Oregon.....	1.00	2
Pennsylvania.....	1,298.92	365
Rhode Island.....	341.21	
South Carolina.....	52.00	2
South Dakota.....	17.50	5
Tennessee.....	1.00	1
Texas.....	152.38	5
Rhode Island.....	63.10	4
Vermont.....	3.00	2
Virginia.....	18.00	69
Washington.....	3,010.60	1
West Virginia.....	55.46	7
Wisconsin.....	1.00	2
Wyoming.....		

FROM BEYOND THE BORDERS

Canada.....	4.00	9
England.....		1
France.....		1
Ireland.....		7
Mexico.....		1
Newfoundland.....		1

Total of New Subscribers 4,986

* \$250 annuity
† \$2,200 annuity

A REMEMBRANCE in your prayers is asked for the souls of:—

Rev. William Johnston	E. H. Commins
Rev. T. A. Mullins	Agnes Marshall
Rev. Francis Koch,	Joseph Hebert
O. F. M.	Mrs. E. Doherty
Rev. James J. Hall	John Brannon
Rev. Adolph Monteiro	Sarah Hageny
(Missioner in India)	Rose McHugh
Sr. Winifred	M. Fitzwilliam
Sr. M. Isadore	Joseph Murphy
Ella Delany	William Walker
Mrs. W. Temple	Mrs. E. Bowler
Catherine Maley	Alice J. Hayes
John Battle	Mrs. Lilly
Mrs. C. Deignan	Edward Guichard
Mary A. Reilly	Julia Flynn
Mrs. Callagy	Louise Lynch
Anna O'Brien	Anna T. Fennelly
Margaret Crane	Sr. Faustina
Mary C. Freil	Sr. Benitus
Mrs. M. J. Maher	Helen Mannix
Annie B. McGettrick	Thomas Trahey
Mrs. E. R. Donovan	J. Hassett
John Donovan	Mrs. C. Lee
Mrs. M. Delaney	William Chave
Mrs. Margaret O'Malley	Julia A. O'Connor
Alfred Fournier	Mrs. P. Doherty
Mr. Burns	Charles Breen
Mrs. A. H. Postley	Elizabeth Cunningham
	Mrs. Gilbert

An active correspondent in Tarrytown, N. Y., thinks that zealous friends of the Passionists would like to have *St. Gabriel* on the Maryknoll Burse list.

Nearly five thousand bills went out in June. This meant loss of money and time, but many of our readers will insist on special attention. So there we are. However, the game is worth the candle when we keep a friend.

California hit the high mark of the month, with 1760 new subscribers, and New Jersey followed closely with 1417. New Hampshire came third with 650 and we have an idea that they will prove especially true.

The Canossian Sisters (Italian) are doing good work in China. At Hankow they have a fine school and an excellent hospital, for both of which they are anxious to get *prayer books* and *story books in English*. Their address is Poyang Road, No. 21, and the books may be sent directly there.

A pastor in New Jersey recently opened his heart and that of his parish to a FIELD AFAR drive. On the Monday morning following the Maryknoller's visit, the pastor was met at the rectory gate by a woman whom he had never

met and of whom he had not heard, and she gave him two thousand dollars to use as he wished for his several works.

The pastor considers the benefaction as a providential return for his own response to THE FIELD AFAR appeal. And so it was.

Looking over our list of recent benefactions, we are struck especially by two,—one of \$280 from the St. Louis Diocesan Seminary, the other of almost \$100 from Dunwoodie.

We note, also, gifts from the students of Trinity College, Washington, and of the Academy at Emmitsburg, Maryland.

Kenrick and Dunwoodie—precious nurseries of the coming American priesthood!

Trinity and the Academy of Emmitsburg—sources of seed for a stronger Catholic life in this country!

How good it is to realize that the mission spirit is beginning to permeate the atmosphere of such institutions!

BOOK NOTES.

America Must—a pamphlet by P. J. Sontag, S. J., is the sequel to his other vocational booklet, *America's Answer*. Single copies sell at twenty-five cents.

Back to Christ is the fine title of a book (117 pages, price \$1.00) by Fr. Cuthbert Lattey, S. J., which comes from the Paulist Press, N. Y.

This is a thoughtful work. We need many such in these reconstruction days.

Health through Will Power should have a large sale. It is the work of Dr. James J. Walsh, a Catholic layman distinguished in his calling and in the service of his Church. The price is \$1.50.

On each day of Mary's month, a prayer for vocations. This is the message of a paper-covered booklet, prepared by Fr. Garesche, S. J., editor of *The Queen's Work*, and published under the title, *A Month of Devotions to Mary, Patroness of Vocations*.

Catholic Bible Stories, a cloth-bound book of 232 pages, comes to us from the Extension Press, Chicago. It is by Josephine Van Dyke Brownson and makes its special appeal to the young. The book is well printed and illustrated. It sells for \$1.25.

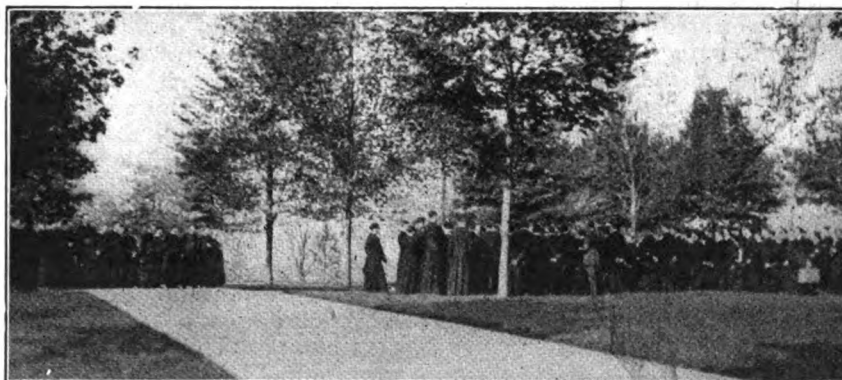
Priests who occasionally desire material for foreign mission talks should have on hand the *Sermons and Lectures on the Foreign Missions* of Cornelius Pekari, O. M. Cap., edited by Fr. Huonder, S. J., and published by the Mission Press, Techny, Illinois.

The Grey Nuns in the Far North is the title of a recent book that will attract many readers and should find a place on every convent bookshelf.

The volume is well-printed and illustrated and has more than 250 pages. It bears the imprimatur of Archbishop McNeil and is published by McClelland and Stewart of Toronto, Canada.

Dr. Margaret Lamont, now in India, keeps her pen moving. The latest evidence is a pamphlet, published by the Catholic Truth Society for India, entitled, *Partners of Mary's Joys*.

The cause of Catholic Medical Missions, when realized by the many, will register a debt to Dr. Lamont for her uphill struggle to push the idea.



THE SPRING MEET AT ST. JOSEPH'S SEMINARY, OF THE NEW YORK ARCHDIOCESE.

Photograph taken on the occasion of the annual visit of Maryknoll athletes and routers to their brothers at Dunwoodie.

Late but Good.



JAN. 19—On walk after dinner today, noticed two very large native colleges. Was informed that the foreign-language faculty is entirely native, that the French Professor does not know as much as my informant, the inimitable Mr. Yip, and that the English faculty cannot speak English at all.

Of course, it is out of the question now, but later on, if this city becomes our headquarters, and it would be necessary to have an extra priest stationed here, it might be well to get an appointment to the Chair of Foreign Languages in one or both of these schools. This arrangement would give the Church no little prestige, with consequent influence for future good, for, at the present time, the vast majority of Chinese students here know nothing at all about it. Of course, this extra priest could not be himself a language-student, for not only would he have no time, but he would be a subject for ridicule rather than edification.

Noticed in a military pagoda an idol whose mouth was profusely smeared with opium, a votive offering for success in gambling. Strange admixture of China's twin curses! Fr. Gauthier says that gambling is far more deadly an evil than the use of opium. The Protestants of Canton are having a big anti-gambling crusade just now. They realize probably what little success they will have, but everything must have its beginnings, and they are wonderfully effective in organizing.

At present, there is a Protestant "Christ-for-China Congress" in Shanghai, and it is said that,

BOOKED FOR CHINA SEPT., 1920.

Six New Missioners

Travel across the Pacific and into their field, and outfit, for each, \$500.

Three taken: three await patrons

The outfit includes:

Cassock; outer clothing; underwear; sweater; shoes; bedding; glasses; medicines; thermos bottles; typewriter; clock; first-aid army combination; camera; books; pens; pencils; stationery; and Mass-kit, including altar wine.

If you wish to assume even a small responsibility for the above provisions, your cooperation will be welcome.

besides the regular mission organizations, eight hundred Y. M. C. A. secretaries and the heads of twenty American "non-sectarian" colleges will be present.

We, too, are having our "Christ for China" Congress, but quietly. Monsignor de Guébriant has been visiting all the missions of China before proceeding to Rome to make his report to the Holy Father. At present, he is traveling among snow-drifts while his cathedral seat is having a hot wave.

Jan. 20—Having been kept awake all night, decided to act radically to prevent re-infection. Boiled every article of clothing on the premises, and gave every nook and cranny of the room a bath in dilute carbolic. Open construction of floors makes fumigation impossible. Was still engaged in this when Frs. Gauthier and Walsh returned, tired and a little haggard after their long journey, but delighted to get home. This is the first visitation of our new district.

After Fr. Walsh's return the principal business was in straightening out marriage difficulties. One of these was a mixed mar-

riage, in which the Catholic Chetung party could not persuade his intended to appear before the priest. This is always a very difficult thing for the pagans to consent to, as there is a terrible "loss of face" in a pagan girl saying "yes" in the marriage ceremony. She may want her "John Henry" badly enough, but she cannot admit that she is willing to take him at any price. However, after going through the usual preliminaries, the marriage was fixed up properly.

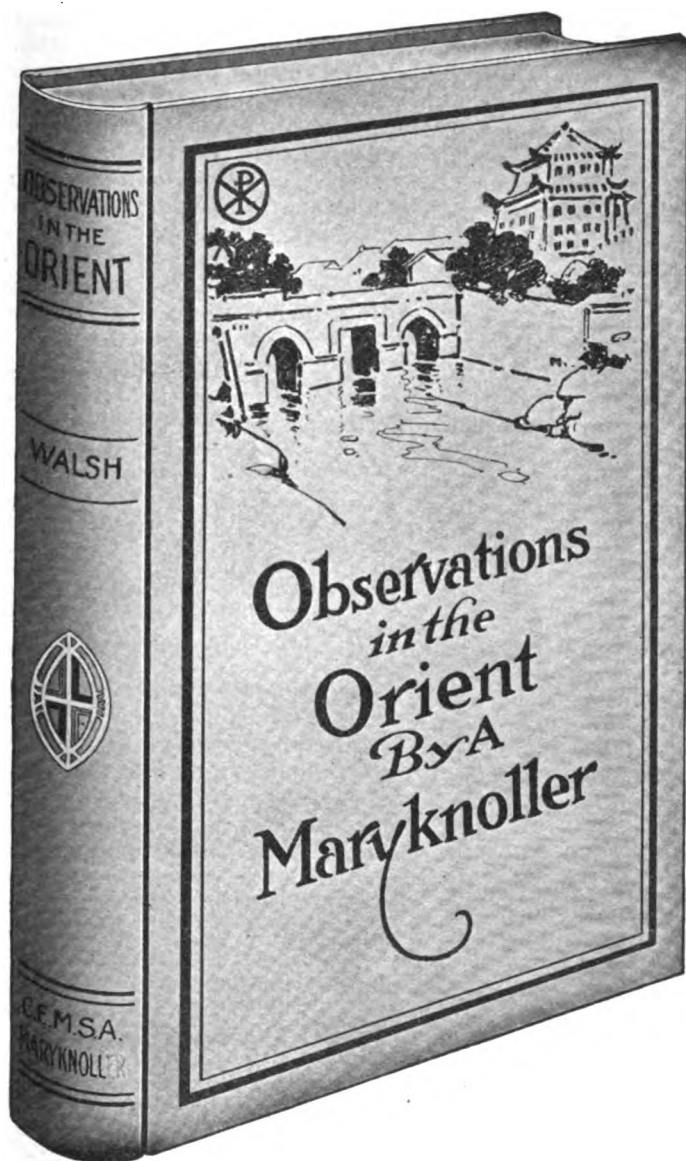
Another case was at Naam-footong, and not really a marriage at all, merely the purchase of a wife by one of the parents there, for his son. As the boy is twelve, and the girl thirteen, no marriage is possible for four years yet, but still these people insist on making engagements—more binding in China than civil marriages are at home—when the contracting parties are almost in the cradle. When we heard of this case, we acted as promptly as we could, summoned the offending parent to Ko Chow, and got him to promise to let the matter drop.

Jan. 21-30—Busy days, as there is a concourse of Christians in from the villages to have their affairs—generally matrimonial—straightened out.

One day this week the Police Commissioner from Shuitung was in to see us. He, with some more notables from the district, are anxious to get a French teacher for their boys,—and form a sort of private school. He said they would give \$300 a year and rent. They want the French on account of the opportunity for the boys to go to France later.

Ten thousand people make a large parish. If all the people of China who have not heard of Christ become Catholics, they will make forty-thousand such parishes. Are you going to become one of their pastors, or are you going to help others do so?

The Fourth Thousand.



Size of book.....9" x 6"
 Binding.....Red cloth, stamped in gold and black
 Pages of text.....320
 Pages of illustrations.....80
PRICE POSTPAID.....\$2.50

Address: THE FIELD AFAR OFFICE, Maryknoll, Ossining, N. Y.

"*Observations in the Orient*," writes a priest, "is one of the best books I can suggest for reading in the upper grades of our schools. The index, especially, makes it very valuable as a class reference book."

How to Help Maryknoll.

By Prayer.

Send for an Apostle's Aid card and prayer leaflet, "A Daily Memento of the Missions."

By Membership in the C. F. M. S. of A.

Perpetual or yearly, for yourself or your deceased. For spiritual advantages see p. 170.

By wearing the Maryknoll Chi Rho.

Explain to your friends its significance—the mission of Christ to the world.

By spreading The Field Afar and The Maryknoll Junior.

Tell your friends—grown-ups and young folks—about these two Maryknoll monthlies. They will become as interested as you are. Every new subscription means progress for Maryknoll's cause.

By reading and spreading Mission Publications.

Send for the Maryknoll book list. Try a set of Maryknoll postcards, 100 for 50c; or a set of Maryknoll Prayer Prints, 100 for 25c.

By taking out an Annuity or remembering us in your Will.

If you put your money in our keeping we will pay you reasonable interest during your life, and at death you may leave it to Maryknoll with no danger of a will contest. Send for our Annuity leaflet.

By adding to Burses or Foundations.

A Burse is a sum of money, the interest of which will board and educate continuously one student for the priesthood, at Maryknoll, The Vénard, or the Maryknoll Mission in China. See Burse list on p. 185. There are also Foundations for the personal expenses of students at Maryknoll or The Vénard, and for a perpetual supply of wine, oil, and candles for the sanctuary. See p. 186.

By supporting a Catechist in the Maryknoll Mission.

Our priests in China now need one hundred of these valuable helpers. Will you be responsible for one, at \$180 a year, or \$15 a month?

By contributing towards the building of chapels or schools in the Maryknoll Mission, or towards the personal expenses of a Maryknoll missionary.

Write for information.

By forming or joining a Maryknoll Circle.

Much valued cooperation, chiefly in the line of sewing, is given to Maryknoll by these devoted friends. If not convenient to join a Circle in your own locality, you may be enrolled in the Center Circle directed from Maryknoll.

By filling a Mite-Box.

Send your name and a two-cent stamp for one.

By disposing of our Land.

Help us to pay for the land at Maryknoll or The Vénard by gathering nickel offerings from your friends. Send for Land Slips.

By gathering the Fragments.

Sell tinfoil and newspapers and send the proceeds to us. Gather cancelled stamps and when you have a quantity write for instructions. Send us your discarded bits of jewelry.

Further information sent gladly on request.



THE MARYKNOLL MISSION CIRCLES

OPPORTUNITIES that will never recur are slipping away with the waning summer. Grasp them, lest they be lost, for the filling of the barns of the Master, by the planting of Circle seed that will be productive of good for all eternity.

Clubs and Circles may have The Field Afar, if all copies are sent to one address, for eighty cents a year.

A Maryknoller in China writes:

I like to think that we are going to be thought of and supported with the same earnestness as our boys in France were thought of and supported; not for ourselves, but for the work that we have to do, that more souls may be won to Christ. For, just as the efficiency of our men in France was so much due to and dependent on the solid support of those at home, not material alone, but of interest, of love, and of prayers, so will those on the spiritual battlefield be strengthened and upheld by the knowledge that they are not working alone.

We look to God, of course, first of all, but we know also that He has chosen men to do this work, and He has ordained them to use human means as well as divine, and the sense of the Power that is behind us will lead us to dare to do what we otherwise would not.

The spirit that was shown in the various kinds of War Work for the welfare of our soldiers should not be allowed to lapse. Why not turn from War Work to Mission Work? This has already been done by a group of women in Hongkong, who are supplying our missionaries with comforts and necessities.

Of course, a half-dozen missionaries cannot wear many trench sweaters (not more than two each they say) but there is plenty of other work for all, nevertheless. Write to Maryknoll for particulars.

Turn your War Work Club into a Maryknoll Mission Circle.

A Maryknoll Pin—the Chi Rho—is yours for the asking if, when sending a new subscription, or renewal, you add: "Send me a pin."

FRIENDS OLD AND NEW.

Our Lady of Lourdes Circle, Philadelphia, closed a very active season with a successful Euchre in Cathedral School Hall on the evening of May 21. Many parishes were represented. The proceeds, about four hundred dollars, will go towards the building of our new Seminary, ground for which was broken on Foundation Day, June 29, Maryknoll's ninth anniversary. The Rev. Director and the members of this Circle are among our earliest friends and take the deepest interest in all that pertains to Maryknoll. During the past winter a large amount of clerical work was accomplished, and the members are planning for the coming season, in addition to more work of this nature, the making of altar and household linens.

Immaculate Conception Circle, Brooklyn, N. Y. turned in its yearly report on the occasion of the annual outing at Maryknoll, June 27. About thirty-five members picnicked under the trees and roamed through the fields and woods. During the day the members met Maryknoll's Superior, who expressed his gratification at what they had accomplished by zeal and sacrifice. Evenings that might be spent idly or in empty amusements are passed by this Circle in work for the missions. Sewing and clerical work for Maryknoll is supplemented by outside tasks for which remuneration is received, and these earnings are turned over to the mission cause. Among such are the laundering of altar boys' surplices, for which the pastor pays regular laundry prices.

This one Circle has gathered for missions over seventeen-hundred dollars. More than that, they have awakened vocations that will send, please God, in a few years, more missionaries to the foreign field.

You can be fully occupied at your daily work, yet at the same time be about your Father's business. Hardly a week passes that does not bring to our attention an apostle, hitherto unknown, who is working quietly but very effectually among her companions for the cause of the missions. The girls in the sewing room of a large publishing house in Massachusetts send frequently throughout the year the contents of their mite-box. We print below indications of a growing interest along these lines:

Please send me some mite-boxes. The girls where I work would like to help a little. Later I will report our success to you.

Twenty members of the office force where I work have promised to give me five cents a month for the foreign missions. I hope to send you at least one dollar each month. Enclosed please find check for one dollar and eighty-five cents collected for May.

St. Bridget's Circle of Worcester is formed of a group of girls in a factory, whose dues average twelve dollars a month. In addition to last month's dues of thirteen dollars and seventy-five cents came a check for one hundred and five dollars, a "stringless gift", the proceeds of a whist party held at the home of one of the members. More parties are planned for next winter to raise money for the purchase of material for sewing for the missions.

We would suggest Perpetual Memberships to the consideration of Circles, particularly for their deceased members. Would it not be a kindly appreciation of their faithful and zealous co-operation to enroll them as Perpetual Members in the Catholic Foreign Mission Society? They identified themselves with its work in life: why not continue this association for them in death, that their souls may benefit by the many spiritual advantages of Membership in Perpetuity?



A sparrow stuffed with spiders' legs makes a fine picnic meal when one is having a lone celebration in the wilds.

(Drawn by Fr. Mourlanne.)

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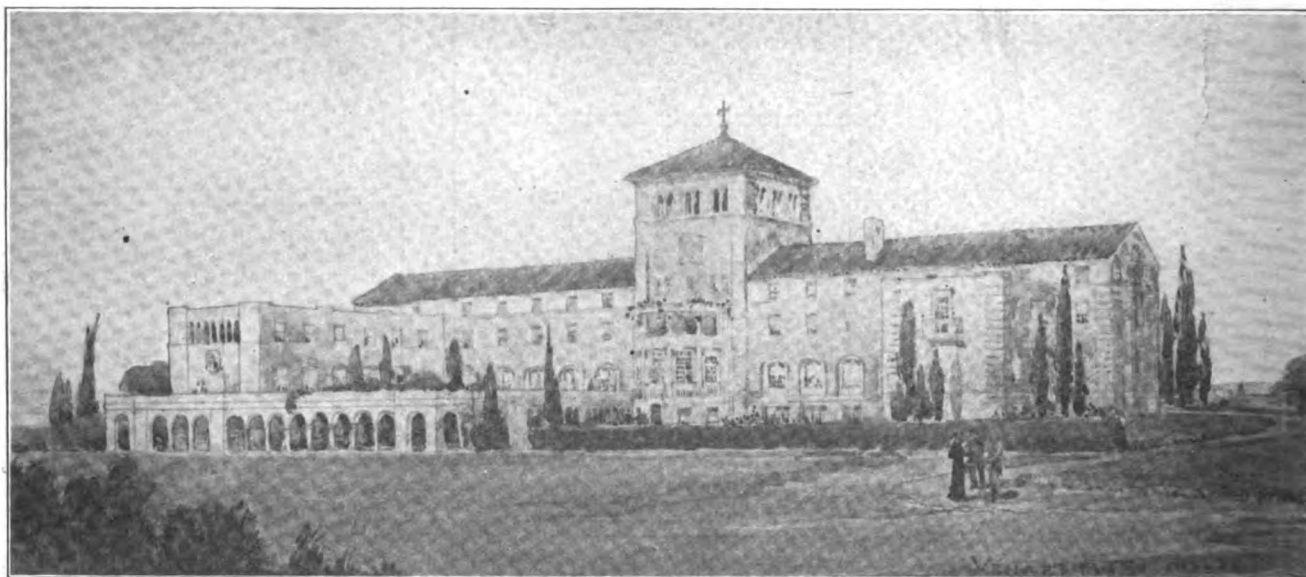
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Maryknoll, Ossining, N. Y.



The section at the right, including the tower, will soon be ready for occupancy. The setting of this building is ideal, and the view from it inspiring, but best of all is the noble purpose for which it stands.

Dear Friend of Maryknoll,

In our Preparatory College (The Vénard) near Scranton, Pa., we expect to house next September more than sixty young aspirant apostles, who, unsolicited, will come from various sections of this country to offer their young lives for the foreign missions.

These boys are proof that American Catholics are ripe for the world-wide missions, from which we have until recently withheld our cooperation. And the thoughts of thousands will be turned towards them in their career.

The building, a solid structure, which has been prepared for their training, is almost completed. It has cost time, patience, and money, but it was all worthwhile because it was needed and will serve a very high purpose.

May we at this time, when other big problems are confronting us, suggest that you take this opportunity—if you have not already done so—to share in the cost of this Preparatory College?

Send us what you will—a bond, a bill, or some postage stamps. We shall not question the measure—and we leave to God the reward—but we can assure you of grateful prayers from warm young hearts.

Sincerely in Christ,

The Priests of Maryknoll.

Ossining, N. Y.

N. B.—A RED Hand here is a warning. A BLACK Hand means RENEW TODAY.

SEP 27 1920

THE FIELD AFAR

ORGAN OF THE CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA

MARYKNOLL

Diligentibus Deum

Omnia Cooperantur

in Bonum : : :



To Those Who Love

God All Things Work

Together for Good.

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Volume Fourteen
Number Nine

OSSINING P. O., NEW YORK, SEPTEMBER, 1920

Price \$1.00 a Year
Twelve Issues Yearly



THE SIX OUT-GOING MARYKNOLLERS, SAILING FOR CHINA SEPT. 25.

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The American Foreign Mission Seminary.

Approved—by the Council of Archbishops, at Washington, April 27, 1911.

Authorized—by Pope Pius X., at Rome, June 29, 1911.

Object—to train priests for missions to the heathen, and to arouse Catholic Americans to a clearer appreciation of their duty towards this need.

Opening—of Seminary for Philosophy and Theology, Ossining, N. Y., Sept. 18, 1912.

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First Preparatory College—established near Scranton, Pa., Sept. 8, 1913.

Procure—opened in San Francisco, Sept. 13, 1917.

Assignment—to first field (*Yeungkong, China*), April 25, 1918.

Departures of Missioners—four, Sept. 8, 1918; three, Sept. 8, 1919; six, Sept. 8, 1920.

(Legal title: *Catholic Foreign Mission Society of America, Inc.*)

THE FIELD AFAR

Founded in 1907. Appears monthly.

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District No. 4—Loting.

It is with glad and grateful feelings that we watch the movement, inspired by the Holy Ghost, taking place throughout the Catholic World, for promoting and developing the missions.

—Pope Benedict XV.

WE have referred on several occasions to the admirable apostolic letter—*Maximum Illud*—on missions, sent out to the Catholic world by Our Holy Father, Pope Benedict XV. This letter has been translated into English and published among the *Catholic Mind* pamphlets.

Read it. If you cannot find a copy we will gladly get one for you.

It appeals to all classes but especially to priests, whom The Holy Father urges to unite in favor of the missions into a *Clerical Union*.

* *
75,000.

FRIENDS say that Maryknoll is not lacking in hopefulness, but we confess that when, a few years ago, we began to call for fifty thousand subscribers, we were rather doubtful of early results.

We were dependent upon our friends. We had no paid agents. We had few priests to speak for us. And all of these conditions still follow us—yet—

We have seventy-five thousand bona fide subscribers.

Why and how did they come? Think it over. It is an example of the kindly cooperation of the American hierarchy and clergy.

THE American Branch of the *Society for the Propagation of the Faith* reports gatherings, for 1919, of nearly a million and a half dollars.

This money, made up of dues, gifts, and Mass intentions, was distributed by committees in France to needy missions in various sections of the world.

Less than twenty years ago a hundred thousand dollars for the missions was considered a high figure for American Catholics, and some fearful ones thought it "awful to send away so much money".

But we are getting bigger, and today, when we add to the above contribution the sums gathered by a few other mission-aid societies (notably, the *Holy Childhood*) and the monies received for the mission cause at Maryknoll, Techny, Omaha, and in the religious orders, it is no exaggeration to say that American Catholics are today giving three million dollars to the foreign missions.

Don't be frightened! More will come and God's hand, that is never shortened, will bless our land the more abundantly.

* *

THE "big money" movement of the combined Protestant sects did not, it is true, fully materialize, but millions were gathered and will be spent—some even in Catholic countries.

We have often wondered what was the motive power for such activity—how a movement without a solid foundation could reach such magnitude, because, after

T H E C I R C U L A T I O N O F T H I S P A P E R

all, without dogma there is not real religion. When fifty men gather for religious work we can hardly expect unanimity of opinion if each of these fifty can and does believe what he pleases about religious matters.

There is one source of Truth, and that is the only religion which has stood and will stand the test of time without change or deterioration. Catholic missionary effort is based on the necessary fact that the Catholic Church is the executor of the last will of Christ—*Going therefore teach ye all nations.* We should pray that we may always be loyal sons of that Church, which alone has the Truth because it has Christ.

Let our prayer be, with the author of the Imitation, "O Truth, my God, make me one with Thee in everlasting charity!"

* *

THE gathering of Catholic students at the Catholic University in August brought from the lips of an old observer of great events the comment—"A nice little convention, with big things in store."

We don't know how many were present—perhaps a couple of hundred, all told—but they represented many States of the East and the West, several colleges, a variety of religious orders working with diocesan college heads, and they were all in earnest.

And as we looked in on them we gasped at the tremendous possibilities. We could imagine vocations, by the score and the hundred, for home as well as for foreign missions, backed by an army of valiant followers.

We could vision on the mission fields the flourishing of works dreamt-of for years but never realized until the mission movement clutched the heart of American Catholic youths, anxious to help not only their own but also the brave sons and daughters of Europe.

How little we Catholics realize



THE NATIVITY OF THE
IMMACULATE CONCEPTION
(A reproduction from an unusual picture)

our strength! But the mission-day has dawned and some possibilities, at least, are being realized. A blessing on the Students' Mission Crusade! With God's grace behind it, and a truly Catholic spirit dominating its counsels, all will go well.

* *

A LAYMAN from Europe, visiting Maryknoll recently, was especially impressed by the fact that its personnel includes descendants of eighteen nationalities and four races. "Why," he exclaimed, "this is the real internationalism, the union of all peoples under the standard of the Crucified."

Yes, Maryknoll glories in its Catholicity and its life up to

Observations in the Orient

Again on the Horizon

Five thousand fine copies are rising from the press.

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now has been a clear record of brethren living in unity. At Maryknoll there are no Irish, Scotch, English, German, Belgian, Spanish, French, Dutch, Italian, or other priests, brothers, students, or sisters. All are Catholics, living under the flag of a great Nation, thankful for the freedom which they enjoy but banded for one purpose—the salvation of souls.

Nor is there any desire at Maryknoll to gain for American Catholics any special glory of achievement as Americans. If her sons can be instrumental in gaining souls it matters little where the harvest is reaped, whether in territory labelled American or in fields supervised by others.

Maryknollers, wherever they toil, will be patriotic citizens, but their patriotism will be a reasonable service, not an irregulated passion that blinds to exalted duty in the service of the Master of all. This, at least, is our hope.

* *

WE have learned that an American who has been living in Shanghai came recently to this country as the representative of more than a hundred and twenty-five Catholic men in that Chinese city. These men are anxious to have formed in Shanghai a council of the Knights of Columbus. Seventy-five of them, we understand, are weekly communicants. Nearly all hold executive positions and are technical or professional men. One purpose of the council would be to impress upon Chinese friends the strength of the Church in America.

We have not learned how far successful this representative, Mr. J. E. Doyle, was in presenting his request at the K. of C. Convention, but with some personal knowledge of conditions in Shanghai we take this occasion to express the strong hope that a favorable answer will be given to this petition.

I S S E V E N T Y - F I V E T H O U S A N D S U B S C R I B E R S

The *K. of C.* in Shanghai? Why not? Are Catholic American young men living far away less worthy of attention by the *K. of C.* than Protestant young men are by the *Y. M. C. A.*?

The Knights have already gone beyond the border, and they have gone afar. They are in Canada and the Philippines. They will not soon give up their laudable ambition to rise to higher levels and new horizons—but even if they must draw the national line they will do well to keep in mind the needs of Americans wherever they may be.

Later, in union with societies of other lands, we may see an international Catholic body of earnest laymen, each loyal to his own country and all loyal sons of Mother Church.

WE have been watching for years the letters and comments of Catholic missionaries and have found in them much that is at once inspiring and appealing. We believe, however, that there are too many laments in their presentation of mission news, and under our eyes just now is a sample suggesting what we mean. We select words only:

Pitiful, distress, poverty, alarming, blight, bewail, grief, desolate, moaning, calamities, destruction, desolate, threatened, collapse, rains, plagues, currency depreciation.

These words are all contained in an editorial about four inches long. Of course there are hardships and crying needs in the mission fields, but the individual reader might be suffering even more than the writer whose appeal is only a list of woes.

We suggest the highest appeal—that to the Catholic's concern for the Kingdom of Christ, that it may be extended, and his desire for the salvation of souls. Let hardships be made known, but not so pointedly and persistently as to add to the sorrows of those whose attention we would gain and keep.

Here and There.

THE coming of Carmelite nuns to New York means another strong silent influence for Maryknoll and the American missionaries. Welcome, Sisters!

American priests are still wanted in the Philippines,—very much so, in fact. And there is a special call for work among the young men students of the Islands, all of whom speak or think they speak English.

The Belgian Foreign Missions—which by the way now has a house of correspondence in New York City—are gradually overcoming the War handicaps. They report a total membership of six hundred ninety three,—priests, brothers, and students.

We will watch with special and fraternal interest the departure of American Jesuits for the Philippine Islands.

The refusal, by the British Government, of passports to India for these good men will mean a blessing to the Filipinos.

We wish that others could be detailed for China.

The Chaplains' Aid Association continues its good work of furnishing supplies—Mass kits, books, and religious articles—to chaplains stationed in various sections of the United States.

This is a fine work,—one of many that can enlist the activities of our laywomen.

Austria must be in an almost inconceivable condition of want, misery, and suffering. We are convinced of this and recommend generous-hearted readers to relieve the situation. Remittances, marked for the Baroness von Rast, may be forwarded to

The Kolping House,
163 East 88th St., New York City.

A Liberty Bond (\$50) is acceptable as payment for a perpetual Membership in the Catholic Foreign Mission Society.

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Half-tone engravings, large size, two subjects (value 50 cents), 10 cents.

Leaflets of prayers with Bernadette's picture, 50 cents per hundred.

Photogravures and Leaflets offered to the Clergy and Sisters in quantities at half price.

Indian Catholic Medical Missions and Women Doctors is the latest pamphlet published by Dr. Lamont. Appended are some notes on School Hygiene. Dr. Lamont will soon visit the United States on her way to India.

The Very Rev. Superior General of Mill Hill—the English Foreign Missions—announces that his Society has recently sent four more priests to Uganda, making fourteen to that mission this year. Six others will leave for India in September, making a total for the year of thirty-two out-going missionaries. Mill Hill reports twenty-three thousand baptisms for the past year.

The *Holy Childhood Association* gathered last year in the United States more than \$140,000. This Association, whose center is in France, distributes its funds among two-hundred-ninety missionaries in foreign lands. The American office is directed by Rev. Edward J. Knaebel, C. S. Sp., 901 Standard Life Bldg., Pittsburgh, Pa.

The first little group—three priests—of the Maynooth Mission to China reached their field of labor safely and have since sent for the other twelve members of the first apostolic band, who had been waiting patiently for the call to cross the Pacific.

O U R C I R C U L A T I O N H A S B E E N S E C U R E D

Maryknoll priests had an opportunity to say good-bye to some of their Irish confrères and the hope was expressed on both sides for a future hand-clasp overseas.

Some of our readers will recall the tragic news-item of last January, which recorded the shipwreck, in the Bay of Biscay, of sixteen missionaries, all members of the Congregation of the Holy Ghost. It is good to learn that in September or October of this year these valiant souls will be replaced by as many more, all from Ireland and members of the same congregation.

About Uncle Sam's Post Office. Once upon a time we had great confidence in it, but today—we have difficulty in keeping our

patience. Our local authorities do not calm us when they say that the same condition exists over the country and is due to incompetent help, but we hope for better service. It is a story of letters sent to or from Maryknoll, held up for days, and in some cases never delivered. Patience!

Mission news items are of special interest to us but we like to get them straight. Recently one went out over the country from an apparently strong source, giving the impression that two hundred Sisters of Providence were soon to leave St. Mary-of-the-Woods (Indiana) for China.

The statement was extravagant on its face, but we wrote to Mother Cleophas, whose letter we are especially glad to publish

because it gives us an opportunity to make known again the whole-hearted interest of these far-seeing sisters in the Middle West:

Dear Reverend Father:

The press notice certainly misrepresents facts. Last summer, when the new mission in China was accepted, the announcement was made to the sisters, with the request for volunteers. Since that time over three hundred of the sisters have offered themselves for the work, but from that number only six have been chosen. This little band is to sail from San Francisco on October 14.

As we realize it will be some time before this new foundation can be supplied with native subjects, we expect to meet the needs of the new mission for several years. In that sense, of course, there are other sisters preparing to go later. God certainly has His designs in this matter, and we do not know what future exigencies may demand, but for the present we have no more in view than this one foundation—its establishment, equipment, and missionary work.



SISTERS OF PROVIDENCE OF ST. MARY-OF-THE-WOODS STARTING FOR CHINA.

This marks, in the history of the American Church, a new era—the departure of American sisters for the missions of China. From left to right, the sisters are: seated, Sr. Eugene Marie, Sr. Marie Gratia (Supr.), Sr. Mary Margarita; standing, Sr. Mary Patrice, Sr. Mary Elise, Sr. Clare.

W I T H O U T T H E A I D O F P R O F E S S I O N A L A G E N T S

The Third Departure.

AS we publish this issue the Knoll is astir with the immediate anticipation of departure, and by the time THE FIELD AFAR reaches some of our readers six more sons of Maryknoll will be on their journey westward to China. The names of these six have already been announced, but we believe they are worthy of another printing, and here they are:

Rev. Anthony P. Hodgins
Rev. George F. Wiseman
Rev. Frederick C. Dietz
Rev. Robert J. Cairns
Rev. Joseph S. Donovan
Rev. T. Walters McKenna

At this writing they are "at home with the folks", giving their loved ones the comfort of their presence in these days that precede a sacrifice, the hardest feature of which is the sacrifice imposed on others by the separation.

Few mothers and few relatives attend the Ceremony of Departure, but some brave ones will be there and they will not weep, because the solemnity of the moment sounds a note of deep joy—that vibrates by the grace of God.

The families of our own day and generation know what separation means, and the soldier lads who went overseas will recall their sensations as they read these lines—but the departure of a missionary for the Service of Christ is different.

There is no glamour about such a departure. The world knows and cares little about it. Nor is there any immediate danger of life and limb to those who today are leaving for foreign missions. On the other hand, there is no anticipation of return, of open arms, and of familiar scenes renewed after the conflict.

So that there are differences, but we believe that every soldier who left home during the world war, and every family that sacrificed a member of the household, will watch with sympathet-

ic interest the farewell of these Soldiers of Christ of whose departure for the Far East they shall soon hear.

And we ask all who read these lines to pray for the young priests who, conscious of nothing heroic in their make-up, look to God for help and guidance and to us who send them forth for the sinews of war to carry on their campaign.

GOD-SPEED.

God-speed, Good Samaritans
To the distant Orient sailing,
In the field afar to bide.
Seek the helpless victim lying
Wounded in the fray.
Haste ye, lest he, slowly dying,
Breathe his life away.
Courage, then, and faith unfailing,
Christ your vessel safe will guide.
God-speed, Good Samaritans!

—John A. Lennon, S. J.

ACTIVITIES AND ADDITIONS.

Our missionaries-elect were not idle during their month at home. One, at least, reported taking lessons every day in the art of cooking, and "Mother was teacher". Maryknoll-in-China may now look forward to pies like Mother used to spoil.

Maryknoll students in the major seminary get only a month's vacation but they use even some of those precious days to push the circulation of THE FIELD AFAR and *The Maryknoll Junior*.

Their method is not the usual one of seeking individuals. Realizing the place and power of the parish priest, they tell their story first of all to him, with the not infrequent result that he in turn tells it to his parishioners. And then—the harvest is immediate and generous.

Nor do they find the priest a stranger to Maryknoll, as might have been the case a few short years ago. He knows the place—and he is proud of it. More than this, he often emphasizes with a little punch that he likes our ways.

At all events, our students' propaganda this past summer ran into at least three thousand new subscriptions to this paper.

THE MARYKNOLL JUNIOR

is in its second year

with sixteen pages of live reading and photographs that tell their own story.

This snappy little mission paper is clutching the hearts of young people—and their elders—across the country.

In bulk—twenty or more copies to one address, at - - - 25c
Single subscriptions - - - 35c

Address The Maryknoll Junior
Maryknoll :: Ossining, N.Y.

There will not be room at Maryknoll this year for any considerable addition to the ranks of auxiliary brothers but we will do the best we can to push over and make room for the right kind.

A Maryknoll auxiliary brother should be prayerful (not a pious freak), intelligent, and active. If he is well along in years his chances of going to the missions will be very small, but his goodwill and his ability can find many outlets in connection with an establishment in this country.

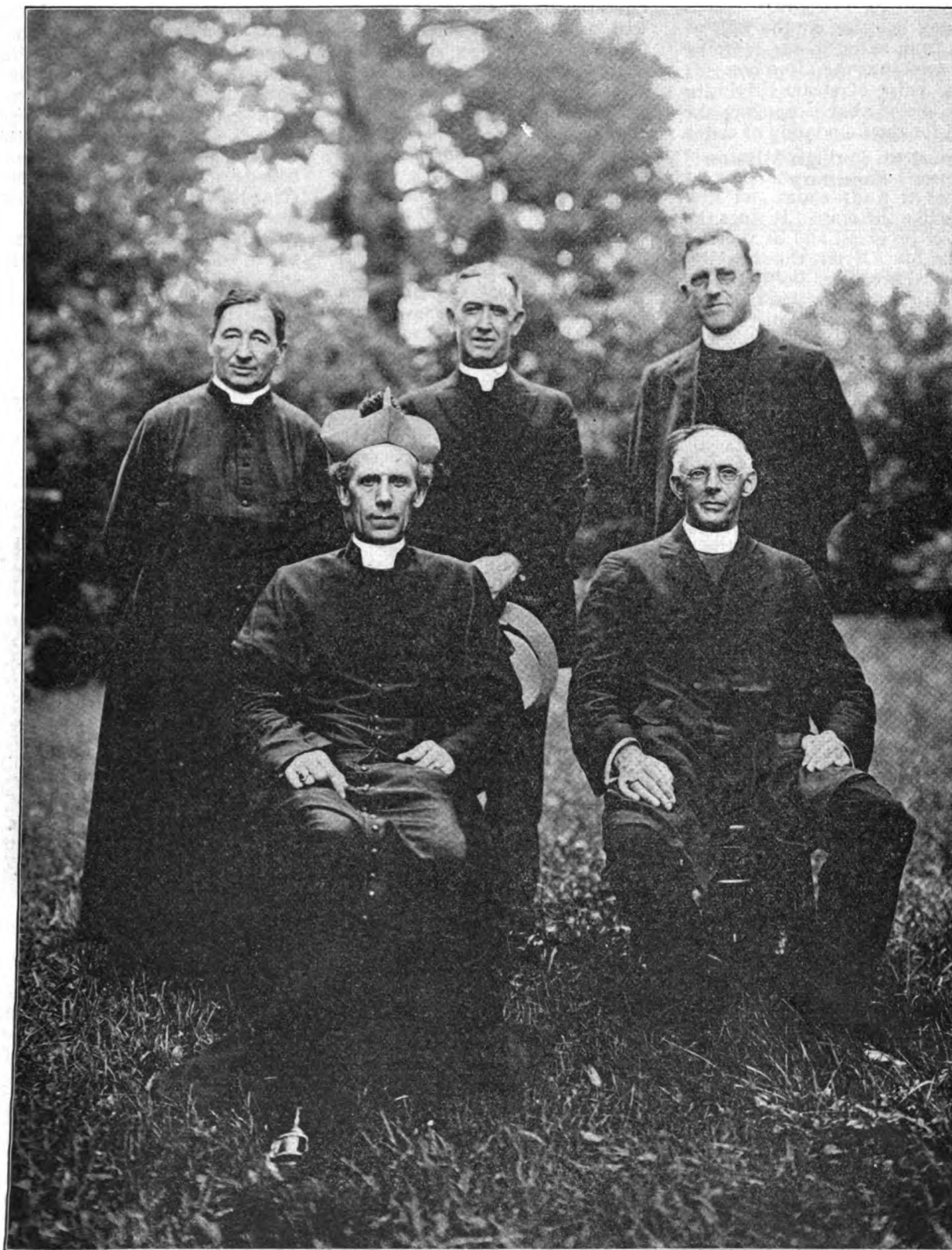
A round score of auxiliary brothers must satisfy us now, but we look forward to at least a hundred within a few years after the erection of our new Seminary.

We are convinced that many a Catholic young man in this our day is heartily weary of his condition, tied as he is to organizations, his initiative stifled and his daily thought turned in spite of himself to the worship of high wages.

"What is the use of it all?" quite naturally asks the clean young fellow to whom the marriage state does not appeal. Why not get under cover of the Sanctuary and do something for God and souls?

STRINGLESS GIFTS
are fine. They enable us to pay our bills and to walk with a lighter step. One of one is welcome: one of a thousand is a thousand times welcome.

SEVENTY-FIVE THOUSAND SUBSCRIBERS IS



ARCHBISHOP MANNIX AT MARYKNOLL

This photograph of the Archbishop is considered one of the best taken while he was on American soil. At His Grace's left is Bishop Foley, and standing are the Maryknoll Superior, Msgr. Dunn of New York, and Fr. Cashin, Chaplain of Sing Sing Prison.

BUILDING AND GROWING.

There is noise on the hill, at least from seven in the morning until well into the afternoon. It is the noise of steam driving a great shovel that is gouging the earth for the foundation of the

**American Foreign Mission
Seminary**

We like the noise. It sings the song of progress, and at times it thrills us. Even the heavily-burdened treasurer does not object, although every puff of steam and every cart-load of dirt means an addition to the bills that fall daily on his desk.

We picture ourselves, our friends, and future generations of priests, walking in another year along the solid pavements already roughly outlined. We think of our missionaries asking themselves if ever again they will see the much-loved Knoll, and if, in that happy event, they will recognize it.

We vision—and the prospect is near—the great refectory, the spotless kitchen, the archives, the crypt under the chapel, replacing the soil now being excavated. Above we see the chapel itself, the simple dignified entrance, the museum, offices, class and conference rooms. And, rising higher, we vision rooms for no fewer than three hundred Maryknollers, with allowance for their guests.

Our imagination peoples this projected house with every room filled, and we ask ourselves, "What next?"

But we do not attempt to answer the question. "It is enough, O Lord!" When the time comes the question will be met and solved, because this is not the work of men.

So we day-dream again, and we imagine ourselves crossing the Hudson at the Tappan Zee and rubbing our eyes as we note, two miles back, on a height six hundred feet above Ossining, a great pile of gray with a quaint

cross-tipped tower, that breaks, with unusual interest, a beautiful landscape.

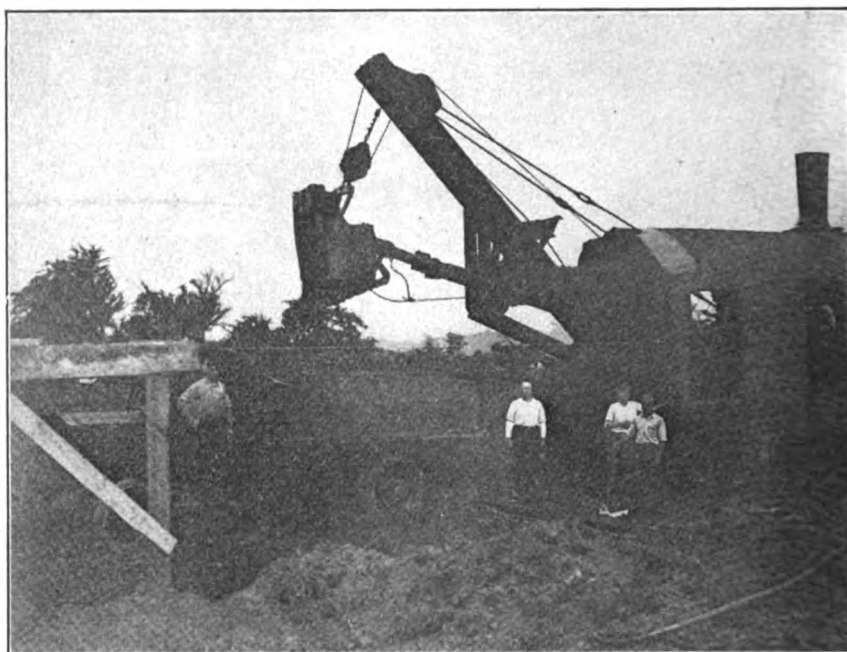
It is a day-dream that is already at the beginning of its realization—and the Catholic faithful, priests and laity, will make possible the fulfillment as certainly as they have, under God, prepared for its foundation.

Friends of Maryknoll, you perhaps will not remember, but it was in 1911 that the American Foreign Missions received its charter from the Prince of Peace at Rome, and next year—June

This is gratifying, but Maryknoll is young yet and growing, dependent on the friends she has to secure other friends. THE FIELD AFAR, the senior spokesman for the American Foreign Missions, has so far won and kept most of Maryknoll's present friends and through THE FIELD AFAR the friends whom we seek can also be won.

Today THE FIELD AFAR has seventy-five thousand subscribers. In a year this can easily be raised to

**One Hundred Thousand
Subscribers**



"Even the treasurer does not object, although every puff of steam and every cartload of dirt means an addition to the bills that fall daily on his desk."

**29, to be exact—will mark its
Tenth Year**

In 1911 there were just two Maryknollers, and neither recognized the other by that title. Both were priests, and one, the saintly Fr. Price, has gone to God.

Today Maryknoll, with five houses in the United States and a mission in China, has on her roster 26 priests, 136 students, 17 brothers, 56 sisters—

A Total of 235

by good-will and a modicum of energy on the part of each now interested. We believe that this figure can be reached, not only for THE FIELD AFAR but for *The Maryknoll Junior* also.

And, incidentally, we shall not be surprised if by the end of the tenth year the Maryknoll roll call does not hold three hundred names all told—priests, students, brothers, and nuns. Keep the idea in mind when that mind of yours is turned to God in prayer.

A N E N V I A B L E A N D G R A T I F Y I N G L I S T .

Events follow in quick succession at Maryknoll, and sometimes important occurrences slip into history so quietly that we almost forget to record them for the enlightenment of our friends.

The new St. Paul's was blessed, and the first shovel-full of earth removed for the new Seminary, without the suggestion of an earthquake. A few weeks later, the first stone—a poor looking thing at that—was set on the long concrete footing, with only a small group of Italian laborers and a few Maryknollers to witness the skill of our Superior.

And on August 4, the Feast of St. Dominic, at St. Teresa's Convent a hardly less important beginning was made, when six of the Maryknoll Sisters received the gray habit with the white scapular of St. Dominic, the first ceremony of the kind which has been witnessed since word came from Rome that the Foreign Mission Sisters of St. Dominic, at Maryknoll, had been observed on the horizon and approved as worthy helpers in the Cause of Christ.

There were no invited guests, because the convent chapel is barely large enough to hold the two-score and more sisters who occupy it; but Fr. Callan, O.P., who conducted the ceremony, found his place on the platform,

and the Maryknoll Superior managed to get space for Msgr. Dunn and two other priests as well as himself in the little sanctuary, while outside in the hall a few more visitors listened and looked as far as they could.

The Sisters who were received on this occasion are:

Sr. M. Ursula . . . Gertrude Kenkel . . . St. Louis, Mo.

Sr. M. Columba . . . Elizabeth Tarpey . . . Philadelphia, Pa.

Sr. M. Carmel . . . Mary Murphy . . . Philadelphia, Pa.

Sr. M. Veronica . . . Rose Hartmann . . . Pittsburgh, Pa.

Sr. M. Clare . . . Gertrude Miltenberger . . . Pittsburgh, Pa.

Sr. M. Monica . . . Alice Moffat . . . Fall River, Mass.

And while we are on the subject of sisters, Maryknollers in particular, have you noticed that they never ask through these columns for the wherewithal to build a new convent?

It is quite true, and the strange part of it is that some day—and before many years—they must have their own home on their own land, here or elsewhere.

We urge them occasionally to get busy and think of themselves, but they smile an answer that means, "We are too busy to think about that"—which only proves that these good women

THE HOLE IN THE KNOLL is deepening and widening, but we are not worrying you about it,—yet. All that we look for just now are stringless gifts to help us clean the old slate. One "iron man" will be welcome—and a thousand will be more than welcome.

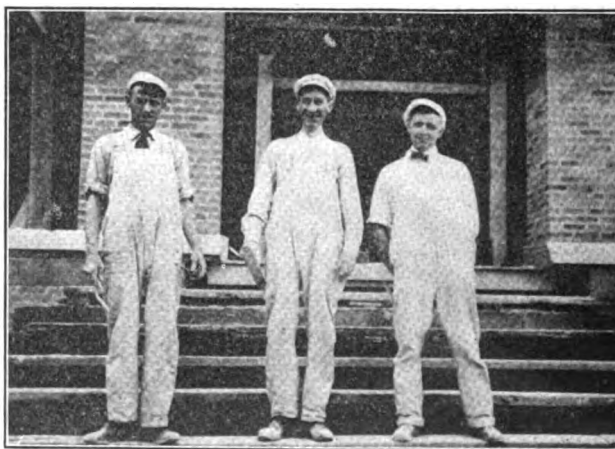
have good hearts but are a little short-sighted. We suggest giving them a start.

The passing mention of Fr. Price's hospital and funeral expenses in Hongkong brought from a priest, one of our beloved confrère's classmates, a check for the full amount.

Fr. Price, our late confrère often spoke of his classmates, and those of us who lived with him came to look upon those classmates as legion. At all events, they were not slow to manifest their interest in his work, and our outgoing Maryknollers are having similar gratifying experiences.

Here, for example, is a letter that has fallen into our hands. It was written by a priest who was a classmate of one of the six leaving for China in September, and it is being sent by him to all who were members of the same class.

Dear Classmate: —————? Of You remember —————?



MARYKNOLL AND VÉNARD STUDENTS HAVE UNITED AT CLARK'S SUMMIT THIS PAST SUMMER, HORNING THEIR HANDS SO AS TO MAKE THE NEW COLLEGE HABITABLE FOR SEPTEMBER. THEY SAVED DELAYS, VEXATIONS, AND DOLLARS.

course you do, — and his patience and unflinching good humor, and his inimitable acts at our Seminary entertainments? And you remember the surprise he gave us by leaving for Maryknoll and the foreign missions? Well, he spent a night with me lately. We spoke of the fellows and old times, and then of the work ahead of him in China, for he sets out for the "field afar" in September, leaving Maryknoll on the 8th and San Francisco on the 25th.

We can have only admiration for this work that God has called him to. It is the ministry par excellence of Peter and Paul and the other Apostles—our forebears in the Faith. It appeals to our spirit of adventure, our generosity and our faith, as nothing else can. It is heroic.

But he is above any praise that I can give him. He is not looking for praise. He did not say a word about money, either—I said that. And when I questioned him he said that anything we could do for him would be most acceptable.

And so, quite frankly, I make this appeal to you for help. I need not argue the case with those who studied and prayed and played and lived together at St. ———'s, those whose hearts and minds were formed simultaneously for the Holy Priesthood with which we are now blessed. He is one of our own and we owe it to him and to ourselves to make the occasion of his departure a generous testimony of our interest in him and in his work.

I make no suggestion at all as to the form our testimony will take,—whether it be a donation, a subscription to *THE FIELD AFAR*, a friendly letter of encouragement and God-speed, or a renewed interest in, and more of the all-important prayers for, the good work. But if you do send cash, kindly send it before September 8 to Fr. Walsh of the American Foreign Missions, Maryknoll, Ossining P.O., N. Y., and kindly mention the fact that it is to be used as he sees fit and is a testimony from a classmate of Fr. ———.

I am sending this appeal to all the members of our class, from "rock-ribbed coast of Maine to golden sands of California", not forgetting Florida and our Middle West. It gives me an opportunity I long have wished for—to have some sort of reunion with my classmates, to assure you that you are often in my thoughts and prayers, to wish you well once more, and to speed the day when we may have a real reunion. Perhaps you will find time to send me a few words about yourself.

Sincerely yours in Christ,

Five Thousand More "Observations."

THE third printing of *Observations in the Orient* is promised for September. This will bring five thousand more volumes into the market and orders are already waiting for some of these.

"*Observations*" has found a place in the home, the school, the college, the novitiate, the seminary. Ask any well-informed Catholic what he knows of it.

I want to tell you what a pleasure it was for me to read your "*Observations*". May "*O.O.*" go away slowly from the minds of young readers, and may it be an effective instrument in spreading a longing to enlist in the great work that awaits Yankee *Xaviers* in God's Asia!

—Woodstock, Md.

You have made a delightful book out of your travels. Some of us would see nothing, no matter how far afield we wandered, but others can see something worth telling if they walk a block. Your book is for priests, and not one page of it is tiresome. I am lending it to the confrères here. It should be in the hands of every priest in America. —California.

My mother sent me your "*Observations in the Orient*" for a Christmas present, remarking that I could read it in my spare time, that she did not expect me to read it in one or two sittings, as a novel. She was wrong—for I did just that. And I'm of the opinion that you could very easily help the coffers of Maryknoll by more of your writings in book form. —California.

Fr. P. ——— gave me, as a Christmas book, "*Observations in the Orient*". I don't know whether to thank him or not, for my eyes are in bad shape from too constantly reading it. I told him you were propagating not only the Faith, but the business of oculists as well. It is a great book and I write to ask you to send a copy to the Public Library. As far as I can I will let people know it is there, of what it speaks, of whom it speaks, and how and when and where. —Mass.

While I am at it I want to tell you how much I enjoyed the "*Observations in the Orient*". It will be my prayer that every domestic priest will sooner or later read this compelling story of the present-day conditions existing among the people of those far-away countries. This is the way I sincerely feel as an assistant, and I pray that the Good Lord will keep me well-disposed towards this work when I shall have arrived at the pinnacle of a first-rate pastorate somewhere in the archdiocese. —N. Y.

Foreign missions have always interested me, and having just finished your wonderful book I feel like going out and preaching them from the housetops! Lest such action should create a sensation, I shall stay here and do my little best with our students, in the prayerful hope that Our Lord may choose a laborer—many of them—for His field afar from among our girls.

I am sending a copy of our College magazine, in which I have inserted an advertisement of "*Observations*" in the hope that it may lead others to enjoy the book as much as I did.

—New Rochelle, N. Y.

To Fr. Diehmanns, a secretary to Cardinal Van Rossum, Prefect of the Sacred Congregation of Propaganda at Rome, we owe an unlooked-for appreciation:

Very Reverend Father:

His Eminence Cardinal van Rossum requests me to thank you for your very interesting book, *Observations in the Orient*. His Eminence is very glad to have this publication and hopes that by its wide circulation Catholics in America will learn to appreciate the immense needs of the Extreme Orient and especially of China. At the same time they will see how absolutely necessary it is to have a larger and better organized mission work. His Eminence is also very much pleased with *THE FIELD AFAR*. I find your review one of the best mission reviews I know—and I read very many of them. I hope and pray that God may bless your work and especially your missionaries already in "the field afar".

His Eminence blesses Your Reverence, Maryknoll, and The Vénard, *THE FIELD AFAR*, and the very promising *Junior*, and he hopes that Almighty God may send you vocations and material means and all you need for your divine work.

Yours most devotedly in Christ,
Jos. Maria Diehmanns, Secretary.

The latest printing of our newest book, *OBSERVATIONS in the ORIENT*, has its own distinctive Maryknoll touch.

This book is rightly called EPOCH-MAKING. It should be in your library and we urge you to buy now before the book goes out of print again.

The cost has advanced, but the price will be as before—

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THE AMERICAN FOREIGN MISSIONS WILL BE

The Students' Mission Crusade.

AN enterprising student from St. Paul sent inquiries to the Maryknoll mission-field some months ago, to learn what our missionaries would say about the Catholic Students' Mission Crusade in this country, and here are the answers:—



The Crusade will undoubtedly mean much for the Church in America as well as in foreign fields. The broadening of vision will aid our Catholic young men and women to realize the obligation they are under of extending their charity to all. The scope of Redemption does not begin and end at New York or San Francisco. Beyond the "Great Sea" are millions who wait to reap the fruits of a Students' Crusade. Every Catholic school should be proud to say that it is a member—a part of this work of God. And this greater charity will react to the good of all. The lives of our young men and women will be ennobled in proportion as they realize the higher ideal.

—A. S. Vogel, A. F. M.
Yeungkong, China.



Shortly after I went to San Francisco as director of the Maryknoll Procure I was told that students of that city had been for several years giving much assistance to the foreign missions. I was interested to learn more of this work, and it was a double satisfaction to accept, a few weeks later, an invitation to address these students on "Maryknoll". On that occasion I learned "how they do it". Their method is simple: one day each month is set aside for the missions. On this day dues are paid, reports are read, mission literature is distributed, and if a special talk pertaining to the missions cannot be given by an outsider, one of the Sisters reads something appropriate for the occasion. I asked the Sisters if they found it difficult to keep up interest and I was told that since they had made this part of their school work the interest increased appreciably. And when I asked whether this work interfered in any way with their class work one venerable Sister assured me very positively that

it did not, and she added: "You know, Father, this is one of our happiest days here."

Now I believe that this plan could be used as a basis for great missionary activity in our Catholic Higher Schools throughout the country. The student-body could organize a mission society. It would be well to settle on some definite plan, such as spiritual aid, supporting a catechist, supplying altar linens, ransom-pagan babies. Perhaps a better way still would be to get in touch with the missionaries themselves, even "adopt" one, and aim to give him cooperation.

This last mentioned plan has very much to commend it: besides being an encouraging and invaluable help to the missionary, it cannot but react favorably, in many ways, on the generous donors, who, by such personal and intimate relation with his work, will realize, as in no other way, how much the welfare of the missions depends on just such kind of cooperation as theirs.

—D. L. McShane, A. F. M.
Tungchan, China.



Actions talk louder than words, so 'tis said. But, I know and you know that talk is the necessary preliminary for action.

Talk being necessary, its best platform is a convention where the thoughts of many may be crystallized into the "modus operandi". Your movement has been successfully launched. But with a ship, so with an effort such as yours, launching does not mean immediate operation. There is much to do meanwhile; with the ship there must be a fitting-out period, with the Students' Crusade there must be propaganda.

All propaganda—and the Protestant missionary enterprise is our best example—must be personal to be effective. Put your personality into the campaign and the results will take care of themselves. No one appreciates better than we who are here on the ground how "crying" is the present necessity. But all missionaries will confess that their greatest handicap is the fear that their immediate efforts will not be continued. Your movement will remove any possibility of such a fear from us. You, the Catholic college men and women of America, are the leaders of spirituality and statesmanship and industry of tomorrow. If your interest is properly aroused now, and your intelligence satisfied as to the justice of the missionary cause, your heart and purse will open as will those of the leaders of American Protestantism in the last generation.

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Then, those of your number who will feel inspired to the lay apostolate will be staffing our modernly equipped Catholic mission hospitals, schools and colleges, young men's and young women's social service organizations—liberally and adequately supported by the others who have made their success at home; while the necessarily small percentage of you who feel called to the religious state will see that our missionary ranks are filled to their proper quota.

Thus indeed will our real necessity—FIVE THOUSAND AMERICAN CATHOLICS ON THE MISSION FIELD BY NINETEEN-FIFTY—be adequately met.

—Frs. Walsh and O'Shea,
Knochow.



How much can the Catholic Students of America accomplish for the Missions? In the letter asking my answer to this question was the following:

"The Protestant Student Volunteer Movement just had a convention at which there

were 7000 delegates. They are now established in over 15,000 schools and in the thirty years of their existence have furnished thousands of missionaries and millions of dollars. There is going

T E N Y E A R S O L D I N J U N E , 1 9 2 1.



THE CATHOLIC STUDENTS' MISSION CRUSADE,



CONVENTION AT WASHINGTON, AUGUST, 1920.

to be a convention of the Catholic S.M.C. this summer, but so far, only 85 schools have been affiliated."

Is any other answer needed? It seems to me that the mere posting of those facts on the bulletin boards of our Catholic schools should call out every man in them.

The Catholic students of America have been thinking too many small thoughts. They should let thought expand; out of the confining walls of their Alma Mater, beyond the narrow bounds of the order that they are going to join, the diocese in which they expect to labor, or the business for which they are preparing—out into the wide world of God's universal Church. Let them climb the mount of Christ's love to look down upon all the peoples of the earth and muse over the millions that have not yet heard His voice because there was no one to bring it to them.

Then ask, *What can the Catholic Students do?* If they have caught the big vision, it will not be necessary to ask. The souls of American students are generous and the same sort of men that went to Belgium will go to China and India and Africa; the same enthusiasm that put the Liberty Bond and *K. of C.* drives over the top will see to it that those in the field do not want for anything that can help them in their work, and will engage in a sustained campaign of publicity and education to make the Catholics of America realize the need and their own duty.

Let us rather ask, *What is it that the Catholic Students of America cannot do for the Missions?*

—B. F. Meyer,
Tungchan.



We were twenty at a class banquet at the close of our college days. The jokes were flying fast, with healthy laughs from everyone of the clean young men about to start in life apart on the morrow. My neighbor turned to

me and said, "By the way, old Soc, are you still thinking of the priesthood?" I nodded. "Lucky dog," was the comment, "say a prayer for a sinner once in awhile, will you? And remember me to Doyle at the Seminary."

"I'm not going there," I said hesitatingly. "I've signed up for the new Seminary at Maryknoll."

"For the *Chinks*? Wow!" and with a yell he blurted the news to the merry group.

I was curious to watch the effect. Eating stopped and nineteen shouts of protest, backed by the thought that I had lost my reason, made the waiter fumble with the tray as he glanced at me in apprehension. I confess I flushed a bit at the thoughtless remarks, and

seeing it they were ashamed and hastened to cover up the blunder by feeble attempts at finding excuses for my action. Ignorance of the mission needs of the Church caused the outbreak, of course.

Had that been a class in a Protestant college, intelligent sympathy with the Mission Cause would have prompted instant congratulations. Intelligent sympathy is gotten only by intelligent study. The Catholic Students' Mission Crusade will widen the outlook of our student body, and as the Crusade spreads the cause of the missions will flourish.

—F. X. Ford, A. F. M.
Yeungkong.

Wan Seil Wan Seil

THE photograph on the next page is of something unusual. It marks the knitting together, by the wise action of Our Holy Father, Pope Benedict XV, of the Catholic interests and the friendly union of Catholic prelates with the civil powers of the Chinese Republic.

To Fr. Sylvester Espelage, our American Franciscan friend in Wuchang, we owe not only the photograph but also the account of the interesting toasts offered on a recent memorable occasion by Fr. Thomas Chang, a venerable Chinese priest, and responded to by the Governors, military and civil, of the Province of Hupeh.

The occasion was the visit to Hankow of Bishop de Guébriant—our Maryknollers' bishop—who has lately finished his long and arduous Apostolic Visitation of China.

We consider it a great honor to have with us today their Excellencies, the Military Governor of Hupeh, Wang Zan Yuen, and the Civil Governor of Hupeh, Ho Pei Yung. Speaking in the name of the Ambassador of His Holiness, Pope Benedict XV., the Apostolic Visitor of China—Monseigneur de Guébriant—and in the names of the Bishops of Hupeh, I give especial thanks to their Excellencies for this mark of distinction and great honor.

All the Bishops and Missioners here present, representing seven provinces, eight nations, thirteen vicariates, are highly delighted to have the honor to be reunited in this Assembly with their Excellencies, conversing amiably with one another as though it were one family of European and Chinese. This, indeed, is a rare gathering.

Get that CATECHIST idea! A good catechist can easily mean a hundred good converts. A small parish or even a Holy Name Society can give strong help to our missioners by the support of one catechist.

Moreover, the Bishops of Hupeh wish to express their sincerest thanks to both their Excellencies for the protection afforded our Holy Religion in the entire Province of Hupeh. Thanks to their prudent guidance, peace reigns between Christians and non-Christians, between foreigners and Chinese.

Therefore, in the name of the Apostolic Delegate, in the name of the Bishops of Hupeh, together with all the Bishops and Missioners here present, I propose this toast:

To His Excellency Wang Tu Chwin, *Wan Seil!*

To His Excellency Ho Sen Chang, *Wan Seil!*

To the President of China, *Wan Seil!*

To the Chinese Republic, *Wan Seil! Ten thousand years!*

The answer was pronounced in the name of their Excellencies, Wang and Ho, by their secretary, Mr. Liu Min Tsao:

Today the Tu Chwin and Sen Chang (Military and Civil Governors) have come expressly to this Episcopal Residence to return the visit made them by the Pope's Delegate, Monseigneur de Guébriant, and they are glad on this occasion to have met also the other Bishops and have an opportunity to converse with them. For, inasmuch as our people are still wanting in knowledge and not yet firmly based in virtue, the Pope has happily not forsaken them but continues to send them Bishops and Missioners that they might teach them in virtue and doctrine, so that, believing in and worshipping God, they might be elevated to a higher plane.

For this good intention, and for such pious means, the Tu Chwin and Sen Chang give hearty thanks; and now since Religious Liberty has been established in the Constitution of the Chinese Republic they hope especially that each and every one taught by the Bishops and Missioners may be transformed and civilized by doctrine and virtue, worshipping God.

Behold, is this not a great common ground between ourselves and foreign nations both oriental and occidental? Things being so, the Military and Civil

B E F O R E T H E E N D O F 1 9 2 1 W E

Governors very much desire that the Most Illustrious Bishop, the Papal Delegate, when reporting matters to the Pope, will intercede with him that he might continue still to send very many Bishops and Missionaries to China. Which indeed is very much to be desired!

I therefore invite the Military and Civil Governors to return the toast and good wishes:

To the Most Illustrious Bishop, Papal Delegate, Apostolic Visitor, Monseigneur de Guébriant, *Wan Sel!*

To all Bishops and Priests here present, *Wan Sel!*

To His Holiness, Pope Benedict XV, *WAN SEL!*

Bishop de Guébriant, referred to in the preceding article, after finishing his long journey—the

Apostolic Visitation of China—in six short months, made his report to Rome and will soon leave France for his mission field. He will return by way of the United States and will visit Maryknoll *en route*.

The Bishop of Canton is a prelate of great foresight and of deep apostolic qualities. His one idea is *souls*—and his responsibility is ever before him.

Fearless in the exercise of his rights, he is at the same time aware of the dangers that beset Catholic missionaries in the Orient, and his letter to the clergy, written after his visitation, would

be well worth reading in full. We quote these few passages:

Peace is defined as the tranquility of order...Keep order, and order will keep you. Be obedient to your superiors, not in word only but in very deed, not merely in deed but in heart.

Beware of political demonstrations, mindful of our Lord's example, who would not be a political Messiah nor allow Himself to be proclaimed king by the Jews. Let none of you ever be present at public demonstrations nor permit the pupils of your Catholic schools to attend such occasions in a body...True love of country consists in this, that each one strive to perform all the duties of a good citizen rather than insist upon rights which he has not yet properly learned or understood. Let



BISHOP DE GUÉBRIANT, APOSTOLIC VISITOR TO CHINA, AT HANKOW.

First row: Bishop Fatiguet; Bishop Fiorentini; Bishop Mondaini; the Military Governor of Hupeh, Wang Zan Yuan; Bishop de Guébriant; the Civil Governor of Hupeh, Ho Pei Yung; Bishop Everaerts; Bishop Landi; Bishop Henninghaus; Fr. Fasil. In the center of the second row is Mr. Liu Min Tsao, secretary to their Excellencies.

P L A N T O H A V E 1 0 0 , 0 0 0 S U B S C R I B E R S .

this be the sole watchword of Catholics—namely order.

If Christians form societies for the good of religion, carefully see to it that whatever savors of politics be excluded from their meetings and that nothing be discussed except good works as, for example, the propagation of the Faith, visiting the sick, almsgiving, etc.

With keenest interest the Sovereign Pontiff is following the progress of the Church in China and its native clergy, whose education, training, and sanctification he especially desires to promote. Nothing but a few men's pride and haughtiness is hindering the realization of these wishes of our common Father.

Fr. Meyer's Overseas Log.



June 6, 1920.

FR. McSHANE had some experiences with thieves during my absence on visitation. They knew that one priest was gone and on the second night made their visit. The dogs barked lustily but Fr. McShane had no idea of thieves and went off to sleep again. In the morning, however, he learned that they had stolen some wood piled up behind the house. The boys were frightened to death, though they were evidently only ordinary sneak thieves.

The catechist could not get it out of his mind that the thieves might be after him for some reason or other. Fr. McShane asked why he kept his window closed at night. Oh! he wouldn't dare to leave it open—his room is on the ground floor—because, although it is barred, one could easily throw a knife through it, as he explained with a significant movement. He claims that up here one is likely to be "given a knife to eat" on the slightest provocation. Let me hasten to add that no one should gather

from such a statement that our lives are in danger. He, like a great many other Chinamen, is as timid as a rabbit.

Fr. McShane got out the old muzzle-loader that I had for shooting birds in the garden, and prepared for another visit. One fellow came all right—and he went, as fast as he could, for at the alarm from the dogs Fr. McShane fired the gun.

No one came again until my second trip out, when the boys, reinforced by the gardener and a catechist who happened to have come in, chased off another intruder. The next morning a man was captured in the act of trying to get one of the dogs, but was later released when one of his relatives put in the plea of feeble-mindedness. We have had no trouble since, and if someone doesn't make away with the dogs we do not expect to be bothered in the future.

After a few days at some necessary work, I was off again to visit the rest of the Christians, over across the "Hudson"—which was forded on horseback without difficulty—to a little place behind and below "Nyack", where lives a good Christian family. Then we jumped down to "Yonkers", otherwise known as the market-town of Chanlung, where we boast of five Christians.

Getting into town, we were caught in the rain but a nearby temple saved us from a wetting and after the shower we proceeded. One finds these temples everywhere over the country, and if I were a Chinaman and wanted to forward the cause of education I should start a campaign with the slogan, "Every temple a school." If only half the temples were so used, every child would be within easy walking distance of a school. And most of the temples have sources of income that could be applied to the support of a teacher.

A three-hours jaunt from "Yonkers" brought us to "Ma-

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A Second Volume

170 pages, 16 illustrations
Price, 85 cents, Postpaid

This is a new edition of what was known as Field Afar Tales, and we call it to the special attention of priests and sisters who desire to spread mission books.

The cost of production has, of course, increased, but we are keeping the book first-class and low in cost for the purchaser.

maroneck", in the vicinity of which three days were spent in as many different villages. In one I baptized two children, in another, five. In the latter about twenty people are studying and their baptism will make this a Christian village of sixty people. Perhaps later I shall build a chapel here.

Turning our faces towards home, we reached "White Plains", where live an old man and his wife. Their only son is dead and one they wished to adopt a few years ago refused to become a Christian, whereupon he was told he was not wanted. The old man must have a pretty lively faith to thus give up the dearest wish of a Chinaman—to have a son, even an adopted one, to succeed him. To find another is not as easy as it might seem, for it is usually only children of the same clan that are adopted. I understand that now the old man does not care much. I should not be surprised if he would turn over his property to the society of Christians here, a certain proportion of it to be used for Masses and the rest to go to taking care of them when they come in for the feasts. The boy, too, seems to have had a mind of his own, for by being baptized he would have come into a comfortable living for the rest of his life.

E V E R Y S U B S C R I B E R I S A F R I E N D —



"Turning our faces towards home, we reached 'White Plains'."

At "Tarrytown" and "Ossining" we found good Christian families. A day was spent at home before my last sortie of the season, to a village not far from Tungchan, where I baptized eleven children and adults, one the mother of the family on her deathbed.

This case was a peculiar one. I had not been notified in time and the woman was only half-conscious. I did not know whether she understood my questions or not. A little later I prepared to baptize her and, asking the help of the Blessed Virgin, went back into the room. To my surprise she greeted me with the ordinary Christian salutation, "God keep you". She answered the few essential questions and I baptized her. She died the day after.

Now I am back again for three months at home, except for sick calls and an occasional visit to the nearer villages. The rice is

The Field Afar for 6 years — \$5.

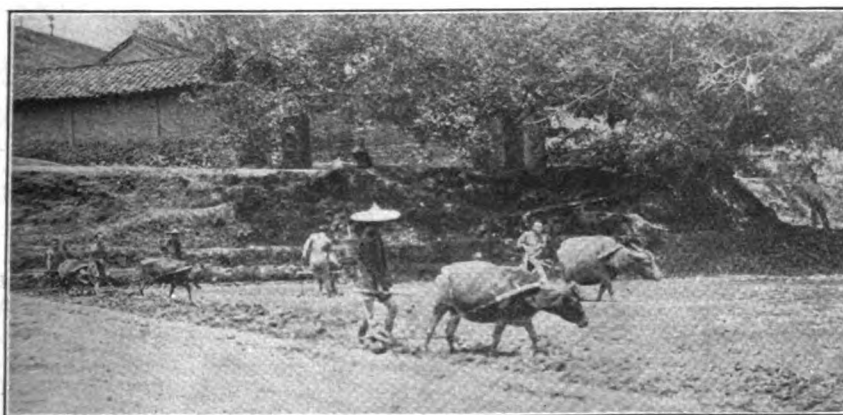
ripening and for a month or more everyone will be too busy to receive me. Then, too, one does not like the idea of spending a Chinese summer's night in a low room with a single window a little more than a foot square. Some huts have no windows at all.

This respite will give a welcome and very necessary opportunity to get to work again on the language. There seems to be no royal road to learning Chinese; one must use the well-known recipe of genius.

"Are there lepers in your section of China?"

This question came recently, and the answer is a very simple one—"Yes—probably running into hundreds." In one of his letters written for the *Ecclesiastical Review* Fr. Ford mentioned the care of lepers as a work to which all of our missionaries are looking forward.

The Field Afar for life -- \$50.



"At 'Tarrytown' and 'Ossining' we found good Christian families'."

Fr. Ford at Home.

FEB. 11—Feast of Our Lady of Lourdes, patroness of the Yeungkong Chapel. Fr. Price, we pray, is celebrating it in Heaven.

Delegation from Laikachuen, north of our old friend, Cheung-tinnam, asked for a catechist. There are thirty grownups and twenty youngsters. Can't afford a catechist just now, but promised as soon as my ship came in from America to help them on their way to God.

Feb. 15—Eight soldiers came in to see the place. One of them, a shade more serious than the rest, asked how much money would be needed to become a Catholic. Our old catechist was introduced to them, but I'm afraid he does not put much trust in the Chinese brand of soldiers—he kept his eye on every thing portable while they visited. They get Sunday as a free day each week. Passed around some Tongkingese cigars that almost choked them; they are not used to our strong tobacco and inhale deeply.

The Chief of Police also visited us this afternoon. He talked so rapidly I could not tell the purpose of his visit. He returned later, when the professor was handy, and I learned he was simply taking a census of foreigners.

Feb. 16—Another old woman, sixty years old, from Tinpun, thirty miles north of Yeungkong, walked in on us to go under instruction. I agreed to give her \$1.00 per month for her rice while with us.

A Christian offered a Mass intention "for the conversion of a pagan relative."

Feb. 17—A catechumen gave a Mass intention in thanksgiving for the months of peace we are having in China.

A Catholic soldier came today to see us. The species is rare.

EVERY FRIEND A PUSHER IN OUR CAUSE

An old woman, baptized and confirmed, asked to be allowed to stay at the Mission. She is seventy-four years old. Her board will cost us \$1.00 per month.

Feb. 19—New Year's Day. It's Friday but we have chicken. The Mass must have been especially pleasing to God this morning. The noise of fire-crackers in devil worship, rising from one-third of the human race, is saddening, until, at the Elevation, God is offered more than sufficient reparation.

Ordinarily the superstitious practices are unobtrusive, but today the very doorposts cry out with pagan prayers for wealth and happiness, pasted across the lintel for the New Year. Of our whole block of houses, only the chapel and the doorway of our sole Catholic family on this alley had inscriptions to the one true God. It is quite a tug at the heart-strings to see so much superstition.

The Stations of the Cross this afternoon were well attended by ten women and fifteen men, besides the children.

Feb. 22—Fr. Vogel left at seven for Canton to fetch the baggage from America. It is his first trip alone and he ought to remember it. His health and mine are good, thank God.

Three students came in to have a chat. One is a renegade Catholic (blameless, perhaps), now studying at the Canton Christian College and soon to go to America, a bright lad whom the Protestants educated and sent to college during the years there was no priest here. He is going to be a minister. The second is his cousin, a Catholic, now teaching in a Government school; the third is a graduate of the Public Normal College at Canton and now teaches at a High School. The latter is a pagan. They all are keen on going to America.

Feb. 25—The young man on the way to France to study for six years in civil engineering,

dropped in. There are thousands leaving now for France. A Canton journal predicted that within three years the Chinese students in France will number ten thousand. The rates are cheaper than in America, especially now with the franc so low, and the boats give big reductions to students.

This young fellow surprised me by saying he wants to be a Catholic and had been thinking it over for months. He leaves in a few days and there is very little time for instruction, but he promised to study the catechism, and arrangements may be possible for a visit to a missionary in Paris. He speaks English bashfully, but no French. The Government allows him three hundred dollars a year; he pays the passage money.

Feb. 28—Wong Man Po, from a little village called Nohtang, wants to teach ten men and some children there. We have no catechist to send them, and this young man asks no salary as his mother supports him.

Mar. 1—Luikong Village, near Manshui, sent in its census. There are fifty adults and thirteen school children there without a catechist.

Mar. 3—A catechist reports that Cheunglok Village, near Koptong to the north, with its hundred population, wants to be instructed. Opportunities seem numerous for conversions if only we had the teachers to send around to the villages.

Mar. 14—Took a five-days' trip north to Kopshui, about fifty miles beyond our territory, to meet Fr. Gauthier and Fr. Walsh. They could not make it from Loting because of fighting in the territory between us.

Mar. 17 — Cabbage without pigs' feet was the only celebration possible. Not even Mass.

Mar. 21—Eighteen families in a little village nearby asked for a

catechist. They were headed by the three elders of the place, the youngest of whom was only seventy-three.

Mar. 25—A fairly well-do-do Catholic told us he has hired a catechist at his own expense for his town. His school opened with sixteen children of Christians.

Mar. 26—Fr. Vogel has set up his carpenter's bench already and has made a table and a bookcase. He will teach our local man a few tricks with modern tools.

From Rev. Wm. Beard
O'Shea.



WHISKERS do not add to the good looks of every man, but we rubbed our eyes at Maryknoll when we remarked the shall-we-call-it-improved appearance of one whom his companions always called "the Captain". Allow us, therefore, to present in his latest outfit the quondam "Captain", Rev. William F. O'Shea, late of the Newark diocese, New Jersey, now of Sneezerville, China.

Feb. 2—Feast of the Purification and Théophane's Day. Had blessing and distribution of candles.

Frs. Gauthier and Walsh went to Kamtong to visit a "rich parishioner", who came up especially to ask us to establish a chapel in his district. The situation seems very hopeful, and, when our "front pew" parishioner

TALK MARYKNOLL: TALK THE FIELD AFAR.

has about twenty Christians, we will see about letting him build us a little chapel, the land for which he has already offered us. It is exhilarating to have an occasion like this, but just as well, perhaps, that we are in no danger of having such "stimulation" become a habit: the danger would be heart failure if it should happen soon again.

En route, the travelers were shown samples of what Fr. Walsh (who was born and raised in the soft-coal regions, and lived for three happy years in our own hard-coal Scranton) calls "magnificent anthracite". Perhaps our mission will soon be self-supporting, living on the hard-coal wealth under our feet.

On their return to Kochow, Feb. 3, the Fathers found Fr. Moses Kong of Muiluk entertained by the "assistant". He will stay with us a couple of days.

Fr. Kong is our nearest neighbor, and is a most likable character. Incidentally, he is almost "one of us", as he is taking care of Tsiutung which is part of our territory.

Feb. 5—District not entirely covered yet, so Frs. Gauthier and Walsh went to Shaanyiu, a rather miserable little village, in which we have six Christians. En route, they stopped at Kaupoh, Pangtong and Maantauling, each of which has one Christian family. After saying Mass at Shaanyiu, they started for "home" via Shatin, where the aforesaid anthracite is said to be mined.

About an hour from Kochow, they passed an enormous barracks, which a former military mandarin had built, thinking a large number of soldiers were to be stationed here. Now it is of no use, and probably never will be. It is situated in the middle of a wide plan, with no habitations near. It is certainly over a quarter-mile square, with innumerable buildings for every conceivable purpose. Yip says that

it cost three-hundred-thousand dollars to build, but could be had for sixty-thousand. Probably it could, for there seems to be no possible use anyone would have for it.

Feb. 9—Mass at Naamfootong, where Fr. Gauthier preached on matrimony.

Feb. 10—Though chilly and raw, brought a rich harvest. Two baptisms, three marriages—without dispensations, and three new catechumens. Our new catechumens are Chekai people, and with their arrival came inquiries from an interesting little place called Lamtuen.

Spent much time today in making final arrangements with our new catechists, who are to begin operations after the New Year's holidays. We now have eleven catechists, a force sufficient to staff seven stations, leaving the head catechist and a school teacher for Kochow, and two women catechists who are to go from place to place as needed.

They are, Epiphanius Yip, head catechist, Kochow; John Lai, school teacher, Kochow; Julian Chan at Lungwoh; Simon You at Pinglong; Joshua Cheung at Shekkwat; Cato Yip at Cheung; Augustine Yip at Kaushing; Maurice Wong at Naamfootong; and Rose Chan at Mauwa. The two itinerant catechists are, Clara Yip, now at Chetung, and Mary Lo, now at Naamfootong. Let it be whispered that "John Lai" is none other than our Ming Lei, who has always been called by his "clan" name, "Brightness", rather than by the more prosaic baptismal one of John. Being bright and ambitious, he has worked up through the grades of "Horse King", (Ma Foo), and "Chief of the Fireplace", or Cook (Foh T'au).

This is our catechist force. Who wants to pay for it? Do not all speak at once, because the nearest ear-doctor is at Canton, six days away.

The Nursery-Man Says—

When putting your garden to sleep for the winter, please remember that Maryknoll will be glad to get roots of your favorite rose bush, peony, dahlia, rhododendron, lilac, gladiola, iris, canna, syringa, etc.

Would it not be pleasant to feel that, as your own garden blossoms, you have twin flowers giving out their fragrance and beauty on Our Lady's Knoll?

OUR EXTERN MARYKNOLLER.

An interested priest-friend from an Eastern diocese offers to visit schools and talk Maryknoll, its *Junior*, its missions, its spirit, and the spirit of missions generally, to the men and women of the next generation. This priest will give his free time to the propaganda, working in union with the Diocesan Director of Missions and the Supervisor of Schools.

This suggestion is more than heartening. It helps to solve the problem of extending FIELD AFAR circulation without recourse to the professional agent—who, so far, THE FIELD AFAR has kept far to the rear.

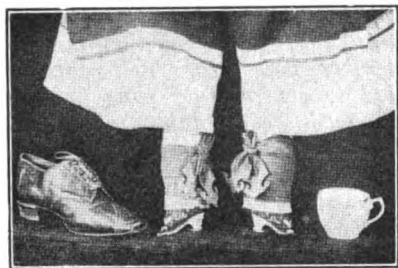
Save that unused half-sheet of colored letter paper and send it to Maryknoll. It will be put to good use in our Kindergartens.

PLEASE remember in prayer the souls of:

Rev. Theodore A. Metcalf	Mrs. H. Duggan
Rev. Benedict Boeing	Dr. R. J. Schmiedel
Rev. P. Smith	Mrs. W. Hurley
Mother Celso	Patrick J. Carson
Sr. M. Faustina	J. A. Coffey
James Touhey	Peter O'Neill
Mrs. K. McKenna	William J. Forsyth
Mrs. M. Phinney	Nora Landers
Patrick Crowley	Mrs. M. Kuszy
Mrs. A. A. Smith	Mrs. D. J. Murphy
Patrick Hackett	Ellen Dwyer
Mrs. H. Doherty	Mrs. M. H. Kirchner
Mrs. B. Brock	Mrs. M. McCann
John Larkin	Peter Devney
Matthew R. Collins	Margaret Huschke
Mrs. M. Leech	Mildred Warner
Frank J. Lally	Margaret Burke
Louis Tewhart	Mary Studwick
Thomas Dowd	Charles B. O'Hara
David J. Massey	Mrs. M. A. Cass
Frank J. Manning	Edward L. Halliwell
Mrs. D. Gallagher	Agnes Marshall
Bartie Egan	Mrs. M. Miller
Lorenzo de Lucci	Nora Buckley
Mrs. E. Bull	Martin Cleary
	Mrs. Bernault

TALK THE "JUNIOR": TALK "OBSERVATIONS."

The Footings.



A Little Cramped, but Times Are Changing.

FROM YOUR STATE AND OTHERS

State	Gift	New Subscribers
Alabama	\$ 11.00	
Arizona	5.00	5
Arkansas	101.00	1
California	2,352.51	478
Colorado	11.00	1
Connecticut	180.44	17
Delaware	52.50	1
District of Columbia	133.48	21
Florida	2.00	3
Georgia	1.00	1
Illinois	205.50	15
Indiana	10.00	7
Iowa	35.00	11
Kansas	.50	
Kentucky	49.89	2
Louisiana	33.00	1
Maine	12.00	151
Maryland	80.00	13
Massachusetts	2,908.33	56
Michigan	872.17	14
Minnesota	1,035.00	214
Mississippi	1.00	
Missouri	106.97	636
Montana	2.00	
Nebraska		1
Nevada		1
New Hampshire	53.20	136
New Jersey	1,201.08	1,291
New Mexico	3.00	
New York	4,632.13	4,474
Ohio	371.50	124
Oklahoma		2
Oregon	51.40	2
Pennsylvania	2,330.38	1,208
Rhode Island	162.37	22
South Dakota	11.00	2
Texas	36.77	
Vermont	5.00	1
Virginia		4
Washington		221
West Virginia	16.00	2
Wisconsin	10.50	4

FROM BEYOND THE BORDERS

Belgium	1.02	
Canada	55.50	49
France	330.00	
Hawaii		1
Holland		1
Ireland		2
Philippine Islands	1,000.00	
Switzerland		1

Here is a nice little record for one month:

Subscribers billed	1968
Renewals	1722
Discontinuances	746
NEW SUBSCRIPTIONS	9198

And as we have no professional agents we are not obliged to pay commissions of seventy-five per cent.

The States furnishing the largest number of new subscribers during the month were:

New York; New Jersey; Pennsylvania; California; Missouri; Minnesota; Maine; New Hampshire; Washington; and Ohio.

A Mite Box yield of \$101 from the children of Holy Trinity School in Central Falls, R. I., gave us a start recently. This splendid return came through the pastor, Rev. John F. Sullivan, and is a revelation of possibilities.

Through the kindness of Bishop Crimont our Seattle mission was brought to the attention of the Catholic Church Extension Society, which generously forwarded church linens and vestments, together with a \$100 donation for an altar.

"We have a lame and weak *Holy Name Society* here," writes a pastor, "and I believe that if they start some mission work the men will derive much spiritual benefit. At last night's meeting they decided on the support of a catechist and I was requested to write for information."

That Society deserves to grow, and we are convinced that it will grow.

Last year we inserted a request from our Fr. Meyer in China for some articles that he needed. There was an unusually good response and Fr. Meyer asks us to thank his benefactors. He says he is sure the other Maryknoll missionaries will welcome similar gifts, so we again publish the list:

(1) Various sorts of bandaging materials for dispensary work,—for example, strips of muslin, etc.

(2) Colored prints of sacred subjects. To show what we use—I am saving the front covers of *The Sentinel of the Blessed Sacrament* to give to the Christians, although pictures a little larger would be still more desirable. Our Christians love such holy pictures but if we have to buy them we can do little more than provide one for each family.

(3) Medals of all kinds, the larger the better.

STUDENT BURSE PROGRESS

A Burse is a sum of money, the interest of which will board and educate, continuously, one student for the priesthood.

MARYKNOLL BURSES (Complete)

Cardinal Farley Burse	\$ 5,000.00
Sacred Heart Memorial Burse	5,000.00
John L. Boland Burse	6,000.00
Blessed Sacrament Burse	5,000.00
St. Willibrod Burse	15,000.00
Providence Diocese Burse	5,000.00
Fr. Elias Younan Burse	5,000.00
Mary Queen of Apostles Burse	5,000.00
O. L. of Miraculous Medal Burse	5,002.00
Our Lady of Perpetual Help Burse	5,000.00
Holy Trinity Burse	6,000.00
Father B. Burse	16,273.31
Bishop Doran Memorial Burse	5,000.00
St. Charles Borromeo Burse	15,000.00
St. Thomas the Apostle Burse	5,000.00
St. Catherine of Siena Burse	5,000.00
Rev. Joseph M. Gleeson Burse, No. 1	5,000.00
Rev. Joseph M. Gleeson Burse, No. 2	5,000.00
Bp. Cusack Memorial Burse, Albany Diocese	6,000.00
Fall River Diocese Burse	5,000.00
Thanksgiving Burse, No. 1	5,000.00
Thanksgiving Burse, No. 2	5,000.00
Annuitant's Memorial Burse	5,000.00
Rev. Joseph J. Cullen Memorial Burse	5,000.00
Anonymous Burse	5,000.00
St. Margaret Mary Burse	5,000.00
C. W. B. L. Burse	6,060.00
Bl. Julia Billiart Burse	5,434.10
Mother Theodore Guerin Burse	5,000.00
Mackay Memorial Burse	5,000.00

MARYKNOLL BURSES (Incomplete)

St. Columba Burse	\$ 5,563.00
Abp. John J. Williams Burse	5,279.21
St. Teresa Burse	15,135.27
Sacred Heart Burse, No. 2	5,113.22
Holy Ghost Burse	5,022.00
St. Vincent de Paul Burse	4,822.45
St. Joseph Burse	4,348.50
Rev. Thomas F. Price Memorial Burse (Reserved)	4,000.00
Holy Souls Burse (Reserved)	4,000.00
Our Sunday Visitor Burse	4,000.00
Our Lady of Mercy Burse	3,828.75
All Souls Burse	3,576.96
Cure of Ars Burse	3,303.01
St. Patrick Burse	3,284.38
Cheverus Centennial School Burse	3,216.87
St. Anne Burse	2,932.37
The Most Precious Blood Burse	2,339.66
St. Francis of Assisi Burse	2,138.50
Our Lady of Mt. Carmel Burse	2,061.89
Holy Eucharist Burse	2,059.50
St. Anthony Burse	1,942.81
Marywood College Burse	1,935.10
Fr. Chapon Memorial Burse	1,894.35
Pius X Burse	1,698.75
Anonymous Diocese Burse	1,500.00
St. Dominic Burse	1,432.07
Holy Child Burse	1,379.14
Pittsburgh Diocese Burse	1,370.30
Bl. Madeleine Sophie Barat Burse	1,359.15
Bernadette of Lourdes Burse	1,308.76
Our Lady of the Sacred Heart Burse	1,201.30
Duluth Diocese Burse	1,181.20
Omnia Per Mariam Burse	1,090.00
Dunwoodie Burse	1,023.41
Trinity Wekanduit Burse	890.00
St. John the Baptist Burse	795.33
St. Agnes Burse	591.81
Fr. Chaminade Memorial Burse	716.09
Susan Emery Memorial Burse	505.50
College of Mt. St. Vincent Burse	500.00
St. Rita Burse	499.15
St. Lawrence Burse	481.25
St. Michael Burse	415.63
Philadelphia Archdiocese Burse	363.00
St. Stephen Burse	353.00
Our Lady of Lourdes Burse	310.02
St. Joan of Arc Burse	309.88
Holy Family Burse	300.00
Immaculate Conception Burse	296.50
St. Francis Xavier Burse	268.55
Columbus Diocese Burse	250.00
St. La Salle Burse	237.85
Children of Mary Burse	159.00
St. Boniface Burse	158.40
Our Lady of Victory Burse	147.16
Maryknoll-in-Heaven Burse	126.00
St. Bridget Burse	125.00
All Saints' Burse	120.28

READ AND SPREAD WHAT WE WRITE.

VÉNARD BURSSES (Complete)

Rev. Joseph M. Gleason Bursse, No. 1.	\$ 5,000.00
Rev. Joseph M. Gleason Bursse, No. 2.	5,000.00
Rev. Joseph M. Gleason Bursse, No. 3.	5,000.00
Rev. Joseph M. Gleason Bursse, No. 4.	5,000.00

VÉNARD BURSSES (Incomplete)

Blessed Sacrament Bursse.....	\$ 3,849.78
C. Bursse.....	3,700.00
Little Flower Bursse.....	3,270.32
Sacred Heart of Jesus Bursse	
(Reserved).....	2,500.00
Bl. Thérèse Vénard Bursse.....	1,543.80
Sodality of Bl. Virgin Mary Bursse.....	1,000.00
St. Aloysius Bursse.....	561.50
Immaculate Conception Bursse.....	100.00

MARYKNOLL MISSION BURSSES

(For the education and support of native students for the priesthood.)

Our Lady of Perpetual Help Bursse	
(Complete).....	\$ 1,500.00
Our Lady of Lourdes Bursse	
(Incomplete).....	601.00
Academia Native-Priest Bursse.....	175.60

Any bursse or share in a bursse may be donated in memory of the deceased.

A new bursse may be entered on the list when it has reached \$100.

STUDENT AID FOUNDATIONS

A Student Aid Foundation represents \$1,000, the interest on which will supply the personal expenses of one student each year, at Maryknoll or Maryknoll's Preparatory College, The Vénard.

MARYKNOLL STUDENT AID

Fall River Diocese Fund.....	\$ 574.09
Our Lady of Perpetual Help Fund	
(Incomplete).....	138.86

VÉNARD STUDENT AID

Vénard Circles Fund, No. 1 (Complete)	\$ 1,000.00
Vénard Circles Fund, No. 2 (Complete)	1,000.00
Vénard Circles Fund, No. 3 (Incomplete)	198.35

SPECIAL FUNDS

The funds recorded below have been carefully invested so that the interest shall be applied regularly to the needs as designated.

(Complete)

Abp. Williams Catechist Fund, No. 1.....	\$4,000.00
Abp. Williams Catechist Fund, No. 2.....	4,000.00
Abp. Williams Catechist Fund, No. 3.....	4,000.00
Yungkong Catechist Fund, No. 1.....	4,000.00

(Incomplete)

Our Daily Bread Fund.....	\$ 1,107.27
Maryknoll Propaganda Fund.....	5,000.00
Altar Wine Fund.....	200.00
Sanduary Candle Fund.....	256.00
Sanduary Oil Fund.....	232.55
Sacred Vessels Fund.....	80.01
Abp. Williams Catechist Fund, No. 4.....	3,500.00
Yungkong Catechist Fund, No. 2.....	1,000.00
Fr. Price Memorial Catechist Fund.....	475.00
Missioners' Book Fund.....	7.00
Circles' Missioner-Support Fund.....	205.00

Every month of 1920 to record a new friend found for The Field Afar!

RECEIVED AT MARYKNOLL.

Books; old coins; vegetable seeds; missal stand; linens; chalice; cinctures; old clothes; tabernacle veil; scapulars; burses; rabbats; vestments; cards; pictures; medals; writing materials; crucifixes; eyeglasses; handkerchiefs; old gold, tinfoil, cancelled stamps, jewelry, etc. from N. Y., Pa., Wash., D. C., Nova Scotia, Md., Ohio, W. Va., Vt.

† On hand but not operative.

Summer months do not stimulate, as a rule, but Maryknoll friends seem to be the kind that work in one season as well as in the other. And they keep-a-thinking, as every wise man should do if he does not wish to fall into the clutches of the lion that "goeth about seeking whom he may devour".

The great gift of the month came in the form of a matured legacy that amounted to almost six thousand dollars; the next highest gifts were an annuity of two thousand and one of one thousand. Two legacies of five hundred dollars each followed—and fifteen other gifts ranging from five hundred to one hundred dollars complete the list of notables. Yet not less welcome were the dropping dollars from a broad expanse of sky. Some of our returns were designated for our dear missionaries, some for burses, and some were *stringless*.

FIFTY DOLLARS will secure a Perpetual Associate Membership, applicable to the living or to the dead. (Bonds will be accepted).

Maryknoll's Japanese Day-Nursery at Seattle Needs—

Balls, dolls, toys, picture books, Mother Goose Rhymes, horse-reins, dolls, furniture, kites, tops, boats, blocks, bean-bags, drawing materials, crayons, water-colors, colored paper, American flags, holy cards, pictures, etc., etc.



THE SMILE THAT HAS GONE ON AT SEATTLE, WHERE MARYKNOLL SISTERS ARE NOW AT WORK AMONG THE LITTLE JAPANESE OF THAT CITY.

THE LECTURE GUILD

(Advisory Board: Rev. Richard H. Tierney, S. J., Editor of America; Rev. John J. Burke, C. S. P., Editor of The Catholic World; Hon. Maurice F. Eagan; Rev. Thomas M. Schwertner, Editor of The Rosary; Mr. Michael Williams; Miss Blanche Kelley, Litt. D.; Miss Clare Cogan, A. M.; Mrs. Joyce Kilmer; Miss Blanche Mary Dillon, Secretary)

announces for the season of 1920-1921

Mrs. Joyce Kilmer (Middle West tour, Oct. and Nov.)

Theodore Maynard, British poet and Sinn Feiner.

Elizabeth Kite, authority on Heredity, French-American History, etc.

Dr. John A. Ryan, Author of Distributive Justice, A Living Wage, etc.

Sir Bertram Windle, F. S. A., F. R. S., K. S. G.

James Louis Small, Literateur and Overseas Secretary for K. of C.

Mary Helen Hines, Dramatic reader.

George H. Derry, Ph.D., Professor of Economics and Politics, Union College, Schenectady, N. Y.

—And Many Others—

For further information, address:

The Lecture Guild, 7 East 42nd Street, New York.

NEW PERPETUAL MEMBERS.

Living:—Mrs. W. P. G.; J. T. M.; Mrs. H. McC.; L. C.; Mrs. L. C.; J. C.; C. family; A. S.; Mrs. M. B.; W. O'B.; G. family; J. T. M.; J. N. P.; M. S.; J. W.; Rev. J. K. S.; J. McG.; Mrs. M. Mc.; M. J. Q.; Mrs. F. M. Q.; M. M.; M. C.; F. A. Q.; J. M.; J. J. G.; M. A. G.; A. M. G.; W. C. G.; J. J. G.; Mrs. A. C. K.; J. J. McN.; M. R.; M. P. H.; K. L.; H. L.; Mrs. H. L.; B. family; S. family; J. E. L.; K. A. W.; H. P.; Mrs. M. C.; Mrs. J. McK.; M. H.

Deceased:—Elizabeth Noonan; Mary Moore; Mrs. Mary J. McLaughlin; John Gallagher family; Mrs. Elizabeth McSweeney; George J. Schneider; Mrs. Hanna Duggan; William J. Forsyth; Huschke family; Fannie Burns; George E. Murphy; Thomas Scanlon; Bridget Scanlon; Catherine Scanlon; Mrs. Annie Reily; Willibrord Catudal.

B E C O M E A M I S S I O N P R O P A G A N D I S T .



THE MARYKNOLL MISSION CIRCLES

NOW is the time to get together—to organize your Circle—Maryknoll needs you.

The second annual meeting of secretaries of Maryknoll Mission Circles took place on the Knoll during the week-end of July 24-26. Circles in Boston, Holyoke, and Westfield, Mass., Newark and Summit, N. J., Great Bend and Philadelphia, Pa., Brooklyn and Tarrytown, N. Y., were represented, while letters expressive of prayers and good wishes were received from many points near and far.

The guests attended Mass and received Holy Communion on Sunday morning in St. Paul's, the Seminary chapel. In Fr. Walsh's absence, the meeting that followed was opened by Rev. Vincent Dever, who expressed appreciation of the splendid work done by Circles. Suggestions and recommendations were eagerly noted as representatives of the different Circles, each in turn, briefly outlined the particular line of activity adopted by her unit during the past year.

Dinner was served on the lawn by the Maryknoll Sisters and at three o'clock all gathered under the trees at the Shrine of Our Lady of Lourdes, to discuss plans for a more widely extended effort towards "Circling the Earth". A member from Philadelphia proposed the idea of uniting into a separate organization the Circles of that city, officers to be elected by vote from among the members of the different Circles. A general meeting would be held once or twice a year to bring all together.

The evening was given over to informal talks. Several Maryknoll priests, among them some of the new missionaries who will leave shortly for China, dropped in to meet these friends of the Cause.

On Monday morning a special talk on missions, by Rev. Robert Cairns, proved interesting and inspiring, and later all enjoyed a ride through the beautiful Westchester County to Croton Lakes, after which good-byes were said. The guests left animated with the desire to spread the Circle movement wherever Catholic hearts can be fired and willing hands set in motion for the Cause of Christ,—the salvation of immortal souls.

Clubs and Circles may have The Field Afar, if all copies are sent to one address, for eighty cents a year.

The Maryknoll Auxiliary in San Francisco has begun to organize small Circles. One of these is called after our late beloved Fr. Price.

May we suggest a need that is not yet fully realized? We refer to the household linens that should go into every missionary's outfit,—sheets, pillow slips, napkins, and towels of all kinds—even dish towels. The Circle Director will be glad to furnish information and will forward a complete list of linens, with correct dimensions, patterns, etc. on request.

A Maryknoll Pin—the Chi Rho—is yours for the asking if, when sending a new subscription, or renewal, you add: "Send me a pin."

Altar linens for our six missionaries who leave for China this month were generously supplied by the Circles. Two complete sets came from Massachusetts—one from *Our Lady of the Sacred Heart Circle*, Lowell, Mass., and the other from *Little Teresa Circle* of Westfield, Mass. Six plain linen albs were received from Pittsburgh, Pa., and six surplices from Philadelphia.

To Circles where The Field Afar has a long list of subscribers we suggest the very practical mission idea of helping Maryknoll to keep forgetful subscribers on the Field Afar list. Does the idea strike you?

Would you do your bit? And you don't know just how? Come into the Center Circle. Here is the idea:

Enclosed please find one dollar, my dues as a member of the Maryknoll Centre Circle. Kindly send directions for the making of altar linens. I will try to assist in this line.

—Bay City, Mich.

The enclosed dollar is in payment of dues for one year in Centre Circle. I shall be glad to do anything that I can to aid your work. —Minneapolis, Minn.

I am enclosing order for year's dues in the Centre Circle; twenty dollars and forty-five cents towards a Perpetual Membership; and eight dollars and fifty cents collected from business associates. —Jersey City, N. J.

Please furnish me with information on the new Maryknoll Centre Circle. I have practically no time to spare, but I feel that I should make time to do such work as this. —Long Island, N. Y.

Enclosed please find two dollars and twenty cents dues for July, collected from companions in the office. I have followed your suggestion and have formed two Circles. You will hear from us later. —Boston, Mass.

From the Mission Society of Rochester, N. Y.:

Beginning with Advent we distributed mite-boxes and have collected so far about six-hundred-and-fifty-dollars. The fund is still growing. We are reaching out to surrounding cities and towns in New York and Canada, spreading the spirit of prayer and sacrifice. We hope that in time individual mission centers will be established in these places, that, in turn, will spread the gospel of the missions.

Our contributions have included Maryknoll, The Society for the Propagation of the Faith, The Negro and Indian Missions, the Missions in India, the relief of the Austrian priests and nuns, and two hundred dollars towards a Redemptorist Burse. We are saving tinfoil and stamps, selling old newspapers and magazines, and collecting cotton remnants for the making of dresses for the Chinese orphans.

We are glad to add our mite to your efforts to Circle the earth and enclose our check for fifty dollars as proof of our good will. We are also sending some silver to make a chalice for one of your new missionaries. In case there is not enough let us know and we will remit the additional cost. An altar cloth, pictures, medals, and bandages have been sent to Fr. Meyer. Some linens are going soon to Maryknoll.

H E W H O L O V E S J E S U S C H R I S T



Fr. Ford recently sent this drawing of himself by himself. It is somewhat flattening and a little depressing—like the bridge—but it tells the story of travel in the heart of China.

United States Stamps of large denominations are welcome here.

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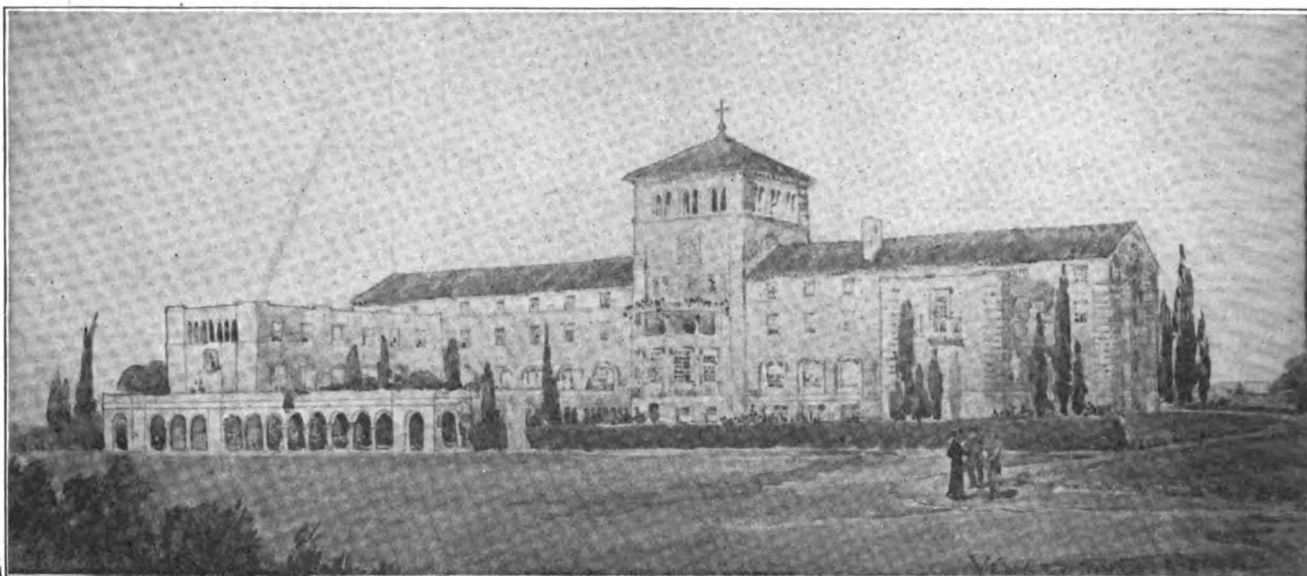
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SHOULD MAKE HIM LOVED BY OTHERS.

The Maryknoll Preparatory College (The Vénard)



Dear Friend and Patron:

Shortly after this issue of The Field Afar appears, one section of our PREPARATORY COLLEGE—that at the right, including the tower—will be occupied by more than sixty aspirant apostles, who, unsolicited and unurged, are coming from various sections of the country to offer their life service for the foreign missions.

A few years ago it was said that American boys love bodily comforts too well to exchange them for the deprivations incidental to a Catholic missionary's lot in the Far East.

It was also said by certain European peoples that the American youth would prove a negligible factor in the game of war.

The young American soldier has won his spurs and commanded the admiration of his former critics. And the American Soldier of the Cross, commissioned to serve with his fellows of other nationalities in the overseas war against Satan, will likewise be found fit.

You backed our soldier boys in the world war, and you are now asked to stand behind the Soldier of Christ who is preparing for a service vastly higher. The above photograph is that of a military training school for this service.

Send us your stamp of approval for the erection of this armory of God. Send what you will—a bond, a bill, a check, a small postal order, any kind of stamp that may be serviceable. We shall not question the measure of your gift, and we leave to God the reward, but we can assure you that YOU will not be the loser.

Faithfully yours in Christ,

The Priests of Maryknoll.

Remittances may be sent to either V. Rev. Jas. A. Walsh, Maryknoll, Ossining, N. Y., or to Rev. Patrick J. Byrne, Maryknoll Preparatory College, Clark's Summit, Pa.

N. B.—A RED Hand here is a warning.

A BLACK Hand means RENEW TODAY.

OCT 26 1920

THE FIELD AFAR

ORGAN OF THE CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA

MARYKNOLL

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Omnia Cooperantur *God All Things Work*
in Bonum : : : *Together for Good.*

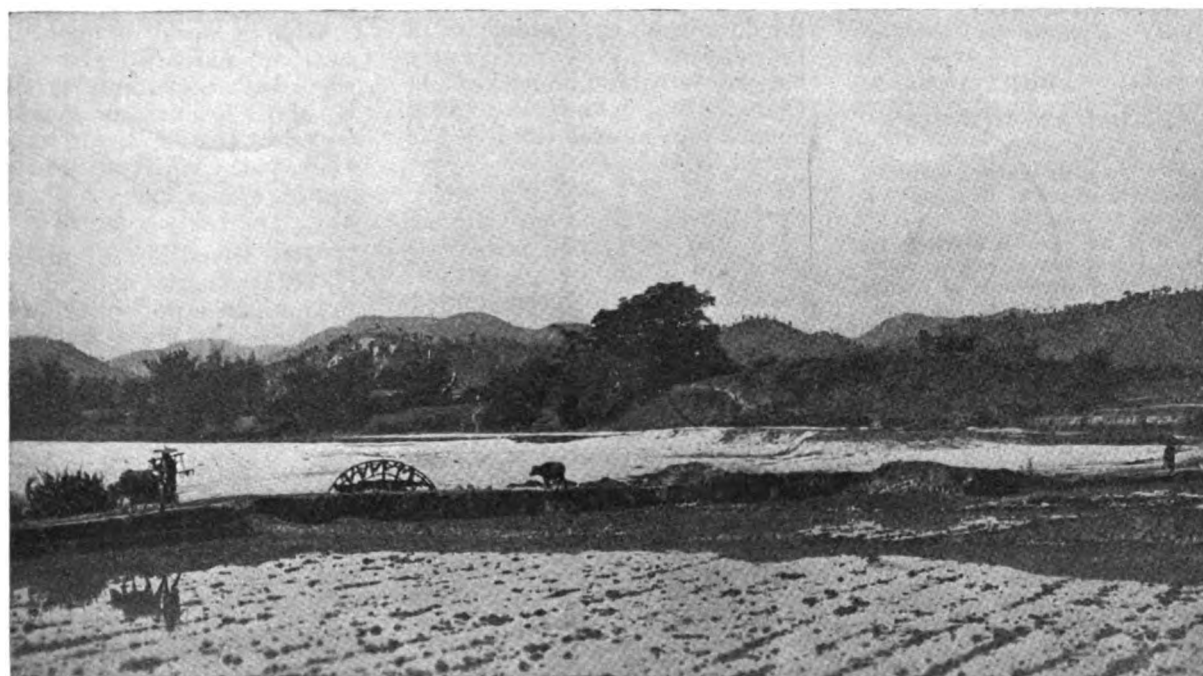


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Volume Fourteen
Number Ten

OSSINING P. O., NEW YORK, OCTOBER, 1920

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Twelve Issues Yearly



ACROSS THE RICE-PADDIES AT MEYERVILLE-IN-CHINA.

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Procure—opened in San Francisco, Sept. 13, 1917.

Assignment—to first field (*Yuehngong, China*), April 25, 1918.

Departures of Missioners—four, Sept. 8, 1918; three, Sept. 8, 1919; six, Sept. 8, 1920.

(Legal title: *Catholic Foreign Mission Society of America, Inc.*)

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Founded in 1907. Appears monthly.

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The Holy Church of God, remembering the divine command, has never ceased through the centuries to send out continually heralds and ministers of the Divine Word to announce the tidings of eternal salvation brought to the human race by Jesus Christ. —Pope Benedict XV.

"YOU Americans," writes a French priest in China, "have no difficulty in admitting the doctrine of the Catholicity of the missions because your country has no territorial ambitions in China." And he urges us to keep hammering at the idea. We intend to do so, Father.

* *

THE condition of our Catholic cemeteries is sometimes criticized, but of this we are certain, that Catholic faith keeps united those whom death has separated, and that the average practising Catholic thinks often of, and prays for, the souls of his beloved dead.

We should not neglect the graves of our dead—but we are much more justified in doing so than to omit suffrages for their souls. How wisely Mother Church sets apart a *Month of the Souls* to recall to us the more insistently our duty to those who have already been judged by God.

* *

A FEW evenings before their departure, the Maryknoll outgoing missioners were entertained by the local Council of the Knights of Columbus, who thoughtfully presented to each of the six an

exquisite crucifix, such as Catholic missioners use frequently for their own devotion and for that of the people.

The occasion brought forth two practical ideas,—one of encouragement to the Supreme Council to start a K. of C. Council in the Far East; the other, suggested by Fr. Cashin, chaplain of the prison, to the Council in Ossining to take up as one of its regular charities the support of either a missioner or a catechist.

What a world of opportunity such an action suggests! And what better guarantee could a K. of C. Council, or any other organization, have of its own solid and God-blessed development?

* *

THE friendship of priests is always our glory but we have an ambition—quite justifiable, we believe—to secure a wider circle of priests, brothers, and nuns.

Eighty thousand subscribers have their names stamped on our stencils, and of these

2,800 are priests, and
2,500 are sisters.

But—there are twenty thousand priests in the United States, and no one knows how many thousand sisters. And there are some hundreds of brothers. And we want them all to know Maryknoll, the American Seminary for Foreign Missions. And how can they know it if they don't read the Maryknoll publications?

So, kindly talk us up to that priest or friend of yours in religion.

* *

T H E C I R C U L A T I O N O F T H I S P A P E R

WE call the attention of our readers to a letter on page 221, written by the President of Notre Dame College (Indiana), expressing the purpose of that large and growing university to make special provision for students from the Orient. This is a great step forward.

A few years ago, when the first appeal was made to Catholic colleges asking consideration for Chinese students, it struck a responsive chord in but one Catholic educational institution, and that was at Winooski, Vermont. A second appeal caught the eye of Archbishop Keané of Dubuque, who actually offered, then and there, two free scholarships for Chinese at Dubuque College.

The letter of Fr. Burns, coming as it does from his own initiative, marks a new era in the relation of Catholics in China to their American brothers in the Faith.

* *

PROPAGANDA has become a popular word, and the spirit which it expresses has clutched the world. War-relief, reconstruction, the interests of capital and of labor, prohibition, alien plottings, bolshevism, and a hundred and one other movements, all have their propagandists—and every propagandist is busy in his own line as if he had concern for nothing else.

But to the Catholic whose heart beats with sympathy and affectionate regard for this great Church to which he belongs, the word *propaganda* recalls that section of the administration at Rome that sends out to the mission world a current of life blood from the center of Christendom and brings back to itself the story of apostolic trials and conquests.

The Sacred Congregation of Propaganda at Rome has a mighty task dependent upon many influences, not the least of which is the good will and generous cooperation of all stay-at-homes.

* *



THE CHRIST BEARER.

CATHOLIC foreign missionaries, especially those who labor in the interior and more difficult fields, have, it is true, many trials of soul and body, but, at the same time, they receive many graces and consolations in their work.

They soon accustom themselves to what seem to us stay-at-homes very undesirable conditions, but if they were back home again they would, doubtless, accept the little comforts again quite naturally.

In other words, the missionary learns to adapt himself to his environment. We write this as an assurance to such as feel that, in contrast to the missionary's life, their own is scarcely worth counting.

One such, a priest in a small parish in the eastern portion of this country, recently sent the magnanimous gift of a thousand-dollar Liberty Bond, and he wrote:

I am very comfortably fixed here and when I think of your men in China I wonder how I am going to gain Heaven. I am sending you the enclosed to use as

you see fit. In the near future I may scrape a few hundred for your men on the other side.

* *

ALMIGHTY God has left to His Church the duty of converting the world. That this is no easy task appears from the fact that today our pagan brethren still number about one billion souls.

While we are undoubtedly making rapid strides in spreading the True Faith, yet the individuals reached at the present time are few in comparison to the total number; and consequently about eighty thousand of them slip through our grasp daily and die without Baptism.

We cannot do much to help these unfortunates, except to endeavor by prayer to secure for them the grace of perfect contrition.

But let us remember that while many of the present generation of heathen are beyond our reach, the fate of the next and future generations depends almost entirely upon us. Every sacrifice made at the present time will produce fruit that will be multiplied a hundred-fold as time speeds on.

Let us pity the heathen of today, who must die in their ignorance, and let us pray for them. But let us at the same time spare no effort to sow among them—and quickly—the seed of God's Word, that it may produce in time an abundant harvest.

* *

WE often wish that we were back "in the old times", when we could add pages to our publication with no fear of the sheriff's visit to our sanctum. One of our missionaries wrote some time ago, delicately hinting that we were giving too much space to Maryknoll-in-China and too little to a whole lot of other missionaries, from Europe, who are sadly in need of some "uncles" and "aunts".

We were impressed with this spirit of our Maryknoller abroad,

IS EIGHTY-FIVE THOUSAND SUBSCRIBERS

and we appreciated it so much the more because he and the others have a thousand and one needs that they rarely mention.

We do hope to say something occasionally about others than our own, but while the pens are flowing we feel that Maryknollers abroad are helping in a larger way than they realize to secure the broader cooperation.

And this reminds us of a remark attributed to the Maryknoll Superior, who, while in the Orient, one day, at a gathering of priests representing several Societies, expressed his desire not to see Maryknollers in China unless they were larger than their own Society.

He might have added, because he certainly believes in it, that he would find the same objection to sending to China any Maryknoller whose love for Christ was not pure enough to rise above the spirit of nationalism.

* *

TO a "well-to-do inquirer" we admit that up to the present we have received very few gifts from Catholics in his class.

When we began this work, a list of twenty-five so-called wealthy Catholics was given to us, and Fr. Price, of saintly memory, took it upon himself to visit them at their homes or offices. It was a long task, requiring repeated visits and involving much loss of time. The net result was \$25—*twenty-five dollars*.

Since then we have made no effort to reach the "well-to-do," and we have been satisfied that God desired the great work to receive its initial impulse from the many who are richer in faith than in worldly goods and whose alms, given with a cheerful heart, would be accompanied by prayer—awakening interest in themselves and others and resulting in vocations as well as in material assistance.

This does not mean, however, that we consider the "well-to-do"

impossible benefactors of our work. We hope yet to secure them, and we feel that it is not God's wish that they should be deprived of the privilege of cooperating with Him in the salvation of countless millions of heathen souls. But it is difficult to attract their attention.

We know that they are besieged by many who pile their tables high with appeals, or keep their bells vibrating. And yet we are sure that among them are some who would be positively glad to stand back of us if they could once be made to realize the purpose of this work. Do you know of any such among your friends? Perhaps you yourself are one.

* *

The Beckoning East.

CALIFORNIA never attracted gold-seekers as the darkness overshadowing three hundred million pagans attracts the seekers of souls.

As one result, the War has laid on the United States the obligation of helping to evangelize the Orient, and zeal for the "divine adventure" is expressing itself not by prayer and financial aid only, but by personal cooperation also. Six Sisters of Providence of St. Mary-of-the-Woods, Indiana, the first American sisterhood to open a mission in China, will soon be on the high seas, bound for that land.

When, more than a year ago (June, 1919), the Rt. Rev. Joseph Tacconi, Bishop of East Honan, China, visited St. Mary-of-the-Woods and asked for sisters to open a high school for girls at Kaifeng in his vicariate, the suggestion seemed hopeless. Already requests for the services of sisters in this country were far more numerous than could be filled. But Mother Mary Cleophas, Superior General of the Sisters of Providence, after deliberation with her council and a conference with the Rt. Rev. Joseph Chartrand, Bishop of

Why Worry About It?

WHY puzzle your brain this year about Christmas presents, tiresome shopping, and the undue anxieties that take the spirit out of a most blessed season?

Give to your friend—

(a) *A Subscription to The Field Afar*

or

(b) *A Subscription to The Maryknoll Junior*

or

(c) *A Maryknoll Book* (See list on p. 227)

or

(d) *A Maryknoll Pin* (p. 235)

or

(e) *A Maryknoll Ring*

Indianapolis, promised to undertake the mission.

When volunteers were asked from among the thousand Sisters of Providence, it became known that the majority of the four hundred who offered their life-service had been from childhood praying and hoping to go to the foreign missions. Six were chosen.

Immediately after accepting the mission, the sisters began their preparation for the work. As plans proceeded, encouragement and congratulation came from many sources. Rev. W. F. Powers of St. Rose' Church, Chelsea, Mass., enlisted the interest of his parishioners, who contributed \$1,000 to help defray the expenses of the band. Bishop Chartrand expressed his further approval of the mission, and stated his belief that it is one of the many blessings granted the community through the perpetual exposition of the Most Blessed Sacrament at St. Mary-of-the-Woods. And finally, a cablegram from Rome conveyed the Holy Father's blessing to all, but especially to the missionary sisters and their work.

A beautiful and solemn Cere-

O U R C I R C U L A T I O N H A S B E E N S E C U R E D

mony of Departure took place at the mother-house on September 29, and the sisters will sail from San Francisco on Oct. 14.

A four-days' trip from Shanghai up the Yangtse will take the travelers to Hankow, where they will secure transportation by rail to Kaifeng, the journey's end.

Kaifeng is situated in the northeast of China, in the fertile valley of the Hoang-Ho. The people are in the main farmers, but an important and growing industry is the manufacture and export of silk.

By the Way.

THE English Foreign Mission Society (Mill Hill) has opened its scholastic year with a considerably increased number of students in all its houses.

Writing from Yeungkong under date of June 14, Fr. Ford remarks incidentally:

"All the Protestants here have left for the North till October. Some vacation."

The American Province of the Vincentian Order (Lazarists) will take over a vicariate in China. The Superior-General of the Order is expected in the United States after the first of the New Year, to give this important movement a special impetus.

The Chinatown Catholic center of San Francisco recently produced a new original play in three acts, entitled

The Dream of San Toy

This was given in the K. of C. Hall and among the Chinese star-esses was Miss Catherine Wong Him.

Fr. Edwin Byrne of Philadelphia sailed on the *Nanking* with our Maryknollers. Fr. Byrne has been released by Archbishop Dougherty of Philadelphia for service in the Philippine Islands, where, we understand, he will act as secretary to Bishop McCloskey of Jaro.

Rev. Francis Middendorf, O. F. M., of the Franciscan Monastery in St. Louis, also tried to secure passage on the *Nanking*, but all accommodations had been preempted by the Protestant Sunday School Convention.

Dr. Lamont is on her way from England to the Far East, by way of the United States, hoping to meet herself at Shanghai, from which point she started some time ago.

And who is Dr. Lamont? She is a woman physician, a convert, intensely interested in the development of medical missions. And while she is crossing this continent she will be glad to speak on her hobby.

Dr. Lamont is expected to arrive in New York early in November and will remain with the Maryknoll Sisters some days before resuming her journey.

The newly elected officers of the Students' Mission Crusade, which met recently at the Catholic University in Washington, are: Rt. Rev. Thomas J. Shahan, D.D., President; Rt. Rev. Msgr. Francis J. Beckman, S.T.D., Rector of Mt. St. Mary's Seminary, Cincinnati, Chairman of the Executive Board; Rev. Frank H. Thill, Secretary and Treasurer of the Executive Board; Mr. Floyd

Keeler, Field Secretary. An Executive Board was chosen, made up of three students, one from Mt. St. Mary's, one from Trinity College, and one from Maryknoll.

The *University of Notre Dame* has spotted the Far East on its horizon. Its President, the Very Rev. James Burns, C. S. C., has written this interesting letter to the Maryknoll Superior, who feels that the letter itself will carry to our readers in Eastern Asia and elsewhere the stronger appeal since it evidently was not written for publication:

I have just heard from one of the Chinese boys, who went home for the vacation. He is starting back now with Paul Ting and is bringing several new Chinese students with him for Notre Dame. I am very anxious to see students here from China itself. I believe that if the opportunities of Notre Dame, especially in the way of scientific and technical education, were known in China, we should have quite a number of students from there. I need not point out how important this would be for the future of the Church in China.

I know your interest in the matter and wish to suggest that, if you could send me some addresses of prominent Chinese Catholics or of missionaries in China, including your own Fathers, it might be a good thing if we would send them some of our catalogues and other literature descriptive of the educational opportunities at Notre Dame. I should also like to know if the Chinese Educational Mission is still in this country and, if so, where it can be reached.



ARCH ERECTED AT OBERLIN, OHIO, TO THE MEMORY OF AMERICAN PROTESTANT MISSIONARIES KILLED IN CHINA DURING THE BOXER UPRISING IN 1900.

Almost a score of names are inscribed, and among them we notice a PRICE.

W I T H O U T T H E A I D O F P R O F E S S I O N A L A G E N T S

The First Orphanage.

At last!—there will be a Maryknoll Orphanage in China. The news comes in a private letter from Fr. Walsh at Kochow, and we print some extracts:

*American Mission, Kochow.
April 22, 1920.*

NO wonder I forgot to enclose the Sacristy Supply List, etc., for I was all excited. The catechist came in to tell me that everything is O.K. to go ahead with our ORPHANAGE! I have been fussing about it for a long time, making inquiries, sounding out the authorities, getting data on ways and means, etc., and now finally it is a go. I think I see the way ahead pretty clearly on it—at least, as much as one can in these ventures—and we will have the orphanage. There are a few little details to be settled yet, but we will arrange everything at once, and we ought to have our "creche" started by the end of the month.

I hesitated on this for some time. However, there are a thousand babies thrown out here every year, and I don't see why we should not make an effort in the matter. It will be fairly simple. There is a house on the grounds that will do for the purpose, and two good Catholic native women will run it. We will get some neighboring women to come in for wet nurses; they will be glad to do it at a slight expense. We can keep the institution going for \$50.00 per month. It won't assume large proportions at present, for many of the babies die. The few who live will be a more serious proposition, but I'll find a way to feed them if they don't get too many for me. Then when the "Teresians" come over—which will not be very long away, I hope—I'll have a nice little orphanage to hand over to them. *Cela vaudra la peine.*

Two hundred and fifty dollars in these days will barely cover the full expense of a Maryknoll student at the Seminary or the College, but we are well satisfied to get it.

Our Bishop's Tribute.

IN the midst of his great work as Apostolic Visitor to China this past year, Bishop de Guébriant, under whom our Maryknollers are laboring, found time to make to his Society in Paris a lengthy report, from which we quote



THE RT. REV.
JEAN DE GUÉBRIANT, D. D.
*Apostolic Visitor to China and present
bishop of all Maryknollers in that
far-off land.*

references to the Maryknoll region, of which the Bishop says:

There is no foundation of Christians of long standing on which to build, nothing previous to the labours of Fr. Gauthier in the sub-prefectures of Yeungkong and Tinpak and of Fr. Baldit in the districts of Tungchan and Loting. These missions, only too often deprived of the care of their priests on account of pirates, civil wars, and the call to arms, could not do otherwise than decline during the last fifteen years.

But with the coming of our dear American colleagues all our hopes revive. Fr. Gauthier himself brought them (the Americans) at the close of 1918, to this field which he knows so well, and he had the consolation of seeing them sought out by many catechumens.

The process of Catholic Americanization gives the inhabitants healthy surprises; and they have more to come, I can wager, for these young missionaries are wonderful in their simplicity and real apostolic zeal. Fr. Gauthier cannot praise them enough, and they, in their turn, do not know how to express their

Make your Membership Perpetual.

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admiration for the tried missionary who, on the behalf of France, the "elder sister," and with so much tact, experience, and zeal, led the little American sister into the field afar.

THAT MISSION LIBRARY.

Our priests in China are anxious to be provided with a good library on mission subjects, and recently, in response to Fr. Walsh's suggestion of a fund for such a purpose, the generous gift of more than four hundred dollars came.

Interest on this amount will be used to purchase at least a few of the frequently appearing and valuable books on things Chinese.

Perhaps our readers will be interested in the following list supplied to us from China by Fr. Walsh. Any one of these books will be a welcome addition to the Maryknoll missionaries' library. Fr. Walsh wrote:

A note in THE FIELD AFAR called for books of any kind. This is a good notion—they would be welcome; but my idea was not just that. It was, to get books dealing *solely with mission topics*, especially regarding China, so that we could build up over here a real mission library. A practical way to do this would be to establish a fund, with the interest of which books could be purchased. A most important point would be to get new books as they come out. If we had the fund, our missionaries would manage to find out what was worthwhile and where to purchase. We feel that such a "live" library is necessary if we are to make any real study of the missionary game, and of course none of us will have enough money on his own account to acquire it.

You ask for a list. I cannot make anything like a comprehensive bibliography at present, but here are some of the more elementary needs. Those that are marked with a star are probably the most important. (See next page.)

Continue. Don't discontinue. It does not pay you—nor us.

E I G H T Y - F I V E T H O U S A N D S U B S C R I B E R S I S

BOOKS FOR A MISSION LIBRARY.

- *Across America and Asia, *Pumpelly*
- *Annals de la Foi (complete set)
- *Asiatic Nations, *Heeren*
- *Cathay and the Way Thither, *Yule*
- China, *Medhurst*
- *China, *Baron Richtofen*
- China and America Today, *A. H. Smith*
- *China in Convulsion (2 vols.), *Arthur H. Smith*
- *China and the Chinese, *Nevius*
- China and the Chinese, *H. A. Giles*
- China and Religion, *E. H. Parker*
- China in Transformation, *Calquhoun*
- Chinese as They Are, *G. T. Lay*
- *China's Only Hope, *Chang Chih Tung*
- Commercial Relations Between the United States and Foreign Nations, *Government pamphlet, 1869*
- Conquete de la Chine, *Msgr. Palafox*
- Chinese Chrestomathy, *Bridgman*
- Events in China, *G. G. Loch*
- From Peking to Mandalay, *Johnston*
- History of Indian and Eastern Architecture, *Ferguson*
- History of Our Own Times, *Justin McCarthy*
- History of Philosophy, *Schlegel*
- *Letters of Baron Richtofen
- *Lettres Edifiantes
- Manual of Buddhism, *Hardy*
- Manchu and Muscovite, *Pulnam Weale*
- *Marco Polo, *Yule*
- *Melanges Asiatiques, *Remusat*
- *Memoires sur L'Asie, *Klaproth*
- *Nouveau Melanges, *Remusat*
- Oriental Religions, *Samuel L. Johnson*
- Pottery and Porcelain, *Prime*
- Problems of the Far East, *Lord Curzon*
- Ramble Around the World, *Baron Hubner*
- *Religions of China, *Edkins*
- *Religious Systems of China, *De Groot*
- *Researches, *Pumpelly*
- *Sacred Books of China, *James Legge*
- *Social Life in China (2 vols.), *Doolittle*
- *Taoism, *Douglas*
- The Chinese (2 vols.), *Davis*
- *The Chinese, *W. and A. and P. Martin*
- *The Chinese Classics, *James Legge*
- The Chinese and Their Rebellions, *T. T. Meadows*
- The Ever-Victorious Army, *A. Wilson*
- The Re-Shaping of the Far East, *Weale*
- The Tientsin Massacre, *George Thim, M.D.*
- *Travels in Tartary, Thibet, and China, *Abbe Huc*
- *Travels in Mongolia, *Prejevalsky*

The shipping department reports a recent *ex-voice*:

To Fr. Ford

90 lbs. Rolled Oats
8 doz. cans Evaporated Milk
1 Webster's Unabridged
1 set Catholic Encyclopedia
100 ft. Screen Wire

Shades of Boston! What about the Beans?

Fr. O'Shea Chronicles.



This is he of the jungle locks, Fr. O'Shea, a Maryknoller without guile (moreorless); whose type-writer will never grow rusty until the oil runs dry. Listen!

Feb. 11—Very cold, and we are all wearing several layers of clothing. Had some chicken and cake for dinner today,—the "wedding fees" of yesterday's married couples. Not really "fees" of course, but the custom seems to be for the married couples to hand out the presents,—although of course they would not be averse to receiving any "pressed upon them".

Feb. 12—Fr. O'Shea up and away for Canton, bright and early, Ming Lei with him. Not that the "assistant" needs an interpreter, but because he has a Puritan conscience, and is averse to "talking price" himself. Marks the beginning of the general exodus of the Kochow foreign colony. A combination of dentist, doctor and baggage, requires his presence in Canton, and he is

going now as the Bishop has expressed a desire to see the new men before leaving for France in March.

Fr. Vogel is going up from Yeungkong to bring back the baggage for that place. It was not necessary to make Fr. McShane undergo the journey as Fr. O. can bring it to Kochow for him. Although not absolutely necessary to have a priest accompany the baggage, it certainly does expedite matters in connection with the numerous customs inspections. The smuggling of arms, ammunition, and opium is so lucrative that the ingenious smugglers take every chance to "get by" the minions of the law, and the latter are correspondingly watchful.

Made presents of six New Testaments, recently received from Maryknoll, to as many High School boys studying English in the local institution. They are pagans, but the seed may fall on fertile ground.

Feb. 14—No mail. Cold, nasty weather, and Fr. Gauthier lit a fire for the first time.

Had a distinguished visitor in the person of the chief notable of the district, a Mr. Yeung. "Father" was formerly an important official in Peking, and from him the son inherited a lot of money and a strong dislike



A MARYKNOLL-IN-CHINA VILLAGE.

It looks peaceful and clean, and it is except when invaded by bandits or dirt. Some day a chapel will be built here and many blessings will follow.

A N E N V I A B L E A N D G R A T I F Y I N G L I S T

for the Church. Later, becoming friends with Frs. Tallandier and Mollat, his sentiments changed, and now he is a hearty well-wisher. His visit was a very pleasant one and he seems to be a most cultured man. The price of his clothing—expensive furs and the richest of silks—would build a church. It is said that rich Chinese do not like foreign dress for the reason that it gives them little opportunity to "put on style".

Had a FIRE today! Fr. Gauthier started to heat his room yesterday and continued today, until we smelled smoke in the reception room. Found that the ceiling was smouldering, —the fire-place being evidently but one thickness of thin flat brick-tile. These fire-places must never have been used in the ten years of the house's existence, and they certainly are not ornamental.

The word having gone about—as gossip can travel only in China—that we should be away for two or three weeks, there was a goodly congregation for Mass and Benediction. Fr. Walsh felt like a real pastor. It is hardly interesting to have only your retainers for services, so we pray for the day when Kochow itself will have a proper representation of the faithful. But we have no "kick coming",—the poor priest at Wuchow has nobody, as even his "boy" is a pagan.

Had a catechumen come in from Woonai. Says that his father, mother, wife, children and some relatives—at least ten souls—will enter the Church. God is certainly blessing our work as this same village was the scene of many apostacies some years back.

Feb. 16—Bright and early, Frs. Gauthier and Walsh set out for Canton, via Fachow, where they had a pleasant stay with Fr. Genty, and Kwangchowwan, where Fr. Cellard was their host

while they waited for the French coasting steamer from Indo-China to Hongkong.

On board the steamer, they ran into very rough weather, and even the Captain was seasick, but Fr. Walsh kept his sea-legs and enjoyed the cuisine all the more because it was included in the ticket.

In the meanwhile, Fr. O'Shea had passed two very cold, wet days waiting for his junk to start from Shuitung. When it did, it seemed for a time that the progress would be downward and that he would have a chance to rest his remains alongside those of St. Francis Xavier on Sancian Island. The captain of the junk was so pleased at getting through the storm that he decided Kongmoon was as far as he would go,—furthermore, that any rebate of passage-money was an inauspicious way to start the new year. As there is no place to go in Kongmoon, Fr. O'S. was glad to be allowed to pass the night on board. In the morning he caught the Kongmoon-Canton junk.

By the time Fr. Vogel got to the Cathedral the baggage was practically all sorted, medical appointments filled, and all ready for the return. Frs. Gauthier and

OBSERVATIONS IN THE ORIENT

It is being read in the common-rooms of seminaries and religious orders of men and women, in the studies of priests, in the cabins of missionaries, in comfortable living-rooms and on the first-floor back, in hall-rooms and beside the kitchen stove, in every State of the Union and in all quarters of the globe.

Buy it.
Speak of it.

Read it.
Pass it along.

Walsh joined them while they were awaiting the Bishop's postponed arrival.

There were nightly *Victrola* concerts for the many priests gathered at the Cathedral to see the Bishop, and our Olyphant friends would have been pleased to see how this mission-innovation was enjoyed. One of the records chanced to be in German, "Stille Nacht", and it was thought that an audience of French priests would object. But not a bit of it; they all insisted that it be played, and praised the harmony. There is Catholic France for you—and three of the priests had been in the war!

During the wait, Fr. Vogel went to Hongkong, and was a guest of our good friend, Fr. Robert, "le Grand Robert", as he is called. If in Canton, we are with our brethren, and in



IN HAPPY VALLEY CEMETERY, HONGKONG.

The body of our late beloved Fr. Price is buried here, under the slab that shows white in the foreground. Behind is the headstone of the venerable Chinese priest, Fr. Andrew Leong, who received Bl. Vénard when the latter arrived in China and who died last year.

N E X T Y E A R W I L L B E M E M O R A B L E —

Hongkong Procure we are also "at home". Fr. Robert's heart is fully as big as his head and his body—and their magnitude is proverbial in the Far East. There is no small part of that heart given to Maryknoll and its future work for God in China and the rest of the Orient.

While at the Cathedral, our men were favored with a visit from Dr. Chan, a native Cantonese and a traditional Catholic, who, after five years in America, had just returned. He had been to Maryknoll last year with Mr. Wu, our New York friend. Dr. Chan is the proprietor of several drug-stores in Canton, and is going to introduce ice-cream sodas one of these days. We assured him that we would gladly "meet him at the fountain" on our future visits to Canton.

Returning from Canton, Fr. O'Shea took with him the little group of catechists destined for service under Fr. Meyer, who expresses his 'gratitude to Field Afar readers for their much-needed help. Fr. O'Shea continues:

Mar. 12—Spent in getting Fr. Meyer's reinforcements provided with chairs and porters for the morrow's continuation onto Tungchan, as well as in training some of our school children, with the help of our new language professor who reads music at sight,

What do we mean when we say that we are Catholics? We mean that we belong to a missionary organization established by Our Lord for the sole purpose of teaching all nations, of preaching the Catholic religion to every creature. Now the Church, humanly speaking, cannot possibly preach the Catholic religion to every creature—cannot, unless our people cooperate with her to the fullest extent. But our people cannot possibly give this cooperation unless they are educated to realize the appalling need and trained to the fullest mission effort. —Fr. Price at the Educational Convention, 1918.

to sing the Chinese equivalent of the *Stabat Mater*. The attempt was successful in so far that a start was made. Please God, a judicious effort will be made to give some application of the *Motu Proprio* in our mission, while at the same time affording the Chinese a much-longed-for participation in the Church's office. "Festina lente", of course, and the difficulty has since been, not in getting the youngsters to rehearse, but in keeping them from *do-mi-ing* when they should be "tuk-shu-ing",— i. e., studying.

The priest's part in the Stations of the Cross today was conspicuous by his silence. As at home, he proceeds from station to station with the cross-bearer and acolytes. So does the congregation, and, knowing the prayers by heart, they recite them in unison, thus "saving his face" if, as in this case, he is unable to read them. Of course, with a "regular" missionary, the congregation would give only the responses.

Sunday, Mar. 14—Baptized the newly-arrived daughter of our head catechist. Named her "Rosa Maria", which I hope is what he wanted, although I could not find the equivalent of the Chinese name he gave me. My stole-fees, which, in the absence of the pastor, I expropriated, were two pigeons (a very appropriate memento of Our Lady's gift to the Temple) and some oranges.

Day marked by the Mandarin's request for the loan of Fr. Walsh's horse as he was about to pay a visit to his aged mother in the neighboring province. Of course we acquiesced, and hope the Mandarin survives the experience. If the beast treats him as it did Fr. Walsh and Ming Lei, the *locum tenens* is likely to lose his head before this arrives at Maryknoll.

I learn from Yip, our catechist, that the vacancy in the local Protestant mission has not only

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been filled, but that three assistants have arrived with the incumbent. Quite a fall in my self-esteem,—from being the entire foreign population of Maoming sub-prefecture, as I expected, I'm merely twenty per cent.

At home, it is the custom for the older resident to welcome the newcomer, and I'm nothing if not polite. However, in China, the safest rule, always, is first to come to a logical decision and then do the contrary. Yip tells me that the newcomer should first call. So be it. We're in a "quare country", as Mr. Dooley would call it, and the slightest departure from precedent may cause trouble. "Nihil innovetur" certainly applies in Old Cathay.

Mar. 17 was celebrated by my first telegram. Sorry to say it was not in congratulation for the achievement of Irish Independence, but merely to see if, by some chance, Fr. McShane's organ had gotten to Yeungkong with Fr. Vogel's baggage. Poor man,—that organ has cost considerable money, and probably more correspondence than the big one in St. Patrick's Cathedral at home—but still it has not arrived. Even if he cannot use it during his life-time, he has the consolation of knowing that it is still his,—and that he can dispose of it in the will which, like all of us, he is now making.

Get that CATECHIST idea! A good catechist can easily mean a hundred good converts. A small parish or even a Holy Name Society can give strong help to our missionaries by the support of one catechist.

M A R Y K N O L L ' S T E N T H A N N I V E R S A R Y — 1 9 2 1

With Fr. Ford.

*American Catholic Mission,
Yeungkong,
April 24.*



I HAVE been visiting "Basketville" and the clan of McHugh.

We rounded up all the Christians save one. There were twenty-eight at Mass, and one of the women has agreed to teach *gratis* the eight women catechumens until we can make better arrangements. The widow of a Catholic mandarin will be trained at Yeungkong to teach the village as soon as possible. For the men and boys we have no one yet, but later, if we can find the means, one of the "seedy" school-teachers will come to Yeungkong for a three months' similar course. He will get his rice while studying at the Mission.

There is a bargain in a large house here, well-built of brick on a plot that would include five on Massachusetts Avenue. The house has ten rooms, all on the ground floor, and sells for \$400. The family died out and, as each uncle and cousin in the village has his own home nest, it will lie vacant till we need it. It will comfortably house a chapel and school, and leave three rooms for the living quarters. Perhaps some hyphenated American McHugh or Hughes might like to set up a family temple exclusively for his clan. This will be one of the chief stations of the future pastor of this section when it is later cut adrift from Yeungkong.

The sun came to Mass for the first time this week, but disgracefully left at the last Gospel; which is a bad example for our patient Chinese, who kneel on two knees for an hour without wiggling their toes.

After our morning meal we went our way in a tropical rain

that left the road often knee-deep in water. In the chair, besides my hat and overcoat, I carried the belongings of the two porters and a gift of two white pigeons. Fr. Gauthier's chair developed leaks and four hours' wetting made him husky, but he has the toughened vitality of a silver jubilarian in these parts.

At Yutung (Scholars' Glen) we put up for two nights in the pawnshop. Our family of Christians has dwindled, as ten of them have gone to Singapore. We accompanied them on their first day's journey.

Here are some figures to show the ravages of the "Diamond Dicks" in this district. Of the hundred and odd Christians, all but twelve have been killed or have migrated,—and the Christians are perhaps less than one-three-hundredth of the population. In many villages nothing but the pagan temple remains erect, and a few years of neglect have given the bamboo and tropical weeds a chance to flourish.

Where is St. Peter on the Maryknoll Burse-List?



A MEMORIAL ARCH IN TUNGCHAN.

WANTED FOR 1921

Three Hundred Maryknollers.

One Hundred Thousand Subscribers to The Field Afar.

One Hundred Thousand Subscribers to The Maryknoll Junior.

The telegraph has been discontinued here, so to send a line to Kochow one of the Christians had to walk four hours to Tinpak City. How's this for a marathon? The Christian left us at 10 o'clock, walked four hours to Tinpak, returned the same night with the answering telegram, and early in the morning caught up with us fifteen miles to the north. In all he did more than forty-five miles of wet sandy trails.

I am told that the Chinese Christians who go to Singapore are fine specimens, edifying and generous in supporting their churches. The missionary in Singapore is their friend among strangers and they find in their religion a means of uniting socially with other Chinese emigrants, as do the foreigners in American non-English speaking congregations.

The story of the conversion of our chief Christian here is interesting. Forty years ago a missionary sent a native doctor from city to city selling Chinese remedies. While displaying his wares he would talk about the new religion. His talk interested this pagan, and the result was a walk of over two hundred miles to the missionary's residence. Later the man returned to his home and converted his village of sixty persons.

Twenty-five years ago Fr. Gauthier built a little chapel there, but last year the entire village, including the chapel, was burnt by pirates. No one lives there at present and six refugees are the only former inhabitants we could locate.

I've lost track of days and dates, but early one morning we

THE AMERICAN FOREIGN MISSIONS WILL BE

hurriedly packed and cleared out without breakfast to catch the boat at Shapa, twenty miles away, for Hoiling Island. We breakfasted at Yutung shortly after noon, but found our haste needless on arriving at the ship. As usual, the hour of sailing was retarded—this time twenty-seven hours. It's a part of the training of a raw recruit in China to keep sweet-tempered and patient when weak human nature wants to swear. And the strangest part of the whole thing is that the Chinese rarely give a reason for a change in schedule.

The only cabin possible on board was windowless; indeed, the man in the next room had to climb over us to get to bed. We figured that the night breeze would never reach us there, so I took my blanket and wooden pillow and slept at the foot of the mast. Beside me were three pigs who grunted a welcome and then ignored me: the other three sides were occupied by groups of men playing "Sparrow". It is a noiseless game, except for the clink of the dominoes as they are counted out, and it was played in dead silence, except between deals. Shortly after midnight they quit, and I had nothing to watch but the heavy clouds and a feeble star that kept me guessing when it would rain.

We had to miss Mass in the morning. At daybreak the loading began, and the ship became a hive whither buzzing bees in human form brought baskets, and boxes, and pigs, and even a small boat, to be hoisted on deck, to the swing of a chorus of smiling sailors. To my positive knowledge they had had only four hours of sleep, yet their good temper made the day open with a pleasant word and a boyish laugh. We curious Westerners are usually cranky bears till after breakfast, but these men work four hours before they eat. The wind was against us, and the rolling deck paled the yellow-

skins to a sickly hue. I was so interested in taking the count that I forgot to go down myself.

At two we made port, in a storm, at Chappo, on the island of Hoiling. The little shop bought by the Christians for a chapel was locked. Then began the hunt for the key. Each man referred us to someone else, until finally one admitted he had the key but mislaid it that very morning. A young Catholic soldier solved the case by forcing the lock. I think I told you the priest never uses the shop to stay in. It is simply four walls; besides, the Christians are proud to have us put up at their house, so after a formal inspection of cobwebs and the muddy floor we betook ourselves to the airy upper room of a schoolteacher. Four of our Catholics here have schools, and it is a ticklish job to choose among them.

The baptized turned up to the number of twelve. Two of them are young men, baptized as babies but never near a priest since.

The Presbyterian minister, who is covering practically the same trip we just made, dropped in to give us the latest Canton paper. We hadn't seen a line of news for two weeks, and appreciated his thoughtfulness. He admired our living quarters, and said his were not so good, but we had to confess we were only guests of the night.

Two days later found us home again at Yeungkong. Fr. Vogel had real news to tell us—the passing overhead of the first aeroplane this coast has ever seen. It was one of the Italian planes, making the Rome-to-Tokyo trip. So Yeungkong isn't so far behind the rest of the world at that! With the help of a *Motor Magazine* I figured the cost of travel overhead from here to Kochoh. It was only double the cost of "hoofing" it at one-thirtieth the time. Not counting the wear on shoe leather, this last trip cost

\$49, so we may be driven later to fly.

May 14—Manshui—"Mosquito to Water"—though a bit stuffy physically for Occidentals, was a relief. Seventy-two were ready for examination for Baptism, but we held them off till their women-folk are instructed. We need a woman catechist here,—then whole families can be baptized next year.

May 17—"Home" again at Cheungtinam. About one hundred of the four hundred natives were brave enough to face the examination. Only forty-four passed, as we have announced throughout the mission that only entire families, or none at all, will be accepted. The forty-four represent twenty families. There were twenty Communion and six marriages. We shall need a chapel here, large enough to seat one hundred, and a schoolhouse for seventy-five. \$1200 will cover all expenses.

May 20—Noling gave us, for chapel and bedroom, the school-

Latest List of Mission Books.

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Thoughts from Modern Martyrs.....	\$.75
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Field Afar Stories, Vol. II.....	.85
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An American Missionary (Fr. Judge, S. J., in Alaska).....	1.00
Théophane Vénard (in French)	1.00
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The Workers are Few.....	1.00
The Church in Many Lands..	1.00
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T E N Y E A R S O L D I N J U N E , 1 9 2 1

room, which is also a stable. It was like Bethlehem with three buffalo for the ox and two pigs for the ass. This is our poorest station, but the four Christians are generous in their poverty.

May 22—Chashan with its chapel was a change for the better these hot days, and thither one hundred and fifty of the Christians came for Pentecost. There were twenty-five baptisms,—twelve of them women, in eight families,—and twenty-two confessions, and one marriage.

May 24—Kolung gave us an ideal room for photograph developing,—the third room away from a window. Departed spirits of the 18th Amendment!—we slept next to a whiskey still! They call it rice wine but it's rather more than 2.75.

There were eleven confessions and eight baptisms (one pagan family, and the remnants of a Christian one) here. Ten men were ready for baptism, but their wives were not, so we were obliged to put them off.

May 25—Kanchuktung saw us,—the first visit of a priest in nine years. Eleven confessions were heard, and a baby baptized. The people have given us a house for a chapel, but it is in bad shape. \$30 will roof it again.

May 26—Twelve miles of mountain climbing brought us to Shekhang. The gale was delightful and there was no sun. Of the eighty studying here, forty-eight passed with flying colors and were baptized. Twenty-five of them were women. The other thirty will try again on the next visit of the priest. For sixteen months these have worshipped in three separate houses. It is about time they had a little chapel. They will give us a house that can be enlarged for \$300.

May 28—Home again. The trip north gave us eighty-four confessions, fifty-seven communions, one hundred thirty-

three baptisms and six marriages. The journey cost us \$41. 20.

May 31—The local newspaper speaks of the beginning of work on a railroad that will eventually connect Yeungkong with the rest of the world, via Kongmoon. However, there was talk twenty years ago in the same strain.

June 2—The main cross beam in the rear of the chapel crumbled today. The ants had emptied its inside. I build it up anew on faith, and was rewarded by a check from St. Benedict's College, St. Joseph, Minnesota, without a string to it.

June 4—My "boy," A-han, landed in today with his bride. She wore a skirt instead of trousers. I'll have to find a job for her now!

ODDS.

Tack and Co. is the sign over a Chinese store in Hongkong, where English is "broke". Fr. Meyer recently enclosed the following, which was sent to Fr. Walsh:

Your letter dated the 10th reached here this morning, instructing us to send 6 rolls of No. 3a films to your friend Mr. B. F. Meyer. Hearing of this we are much pleased to do so, but sorry to say that we are in shortage of them at present; we will not fail to meet your requirements when they are expected to arrive.

Fr. Meyer, dressed in a cassock and wearing a beard, was talking one day a few months ago in China with a local mandarin. The topic was the prospect of starting a school at a large center about two hundred miles from Canton.

The mandarin, who can speak English, looked surprised and said, "Why, you Protestants already have a school there."

Cassock and beard meant nothing to this Chinese official, for he had always identified an English-speaking missionary with the Protestant Church. He could not think in other terms.

DON'T MISS THE NEW MARYKNOLL JUNIOR!

DROP the seed of mission interest in the heart of America's youth! The fruit of that planting may be, in future years, a laborer in foreign lands, or—and this is vital help—it may be a layman at home backing by prayer and sacrifice America's apostles.

To teachers in Catholic schools, therefore, to priests in Sunday schools, to mothers and fathers, there goes a special plea to interest the young folks in the Great Cause, to plant the mission seeds in their responsive hearts.

The Maryknoll Junior—the "boys' and girls' FIELD AFAR"—keeps the youth of today in touch with America's missionaries overseas. It gives stories and interesting facts about foreign lands. This popular monthly meets a need in the education of today. Please give it a push this year. Others have done so and here is what some of them say:—

The *Junior* came yesterday and was simply great. Our hundred copies went like hot cakes. —*St. Joseph's, N. H.*

Please place our school on your list for two hundred copies every month. We hope to grow soon to a subscription list of five hundred.

—*Srs. of Providence, Ill.*

Enclosed find payment for *The Maryknoll Junior*. We consider it a very interesting paper and shall do our best to circulate it among our children and the older people.

—*Srs. of St. Benedict, Minn.*

The Junior was received on time and distributed. Its pages will do good to those boys who may be already inclined to "let George do it". May the new year see your numbers doubled.

—*Bros. of the Sacred Heart, Miss.*

The pupils are much interested in *The Maryknoll Junior* and look forward eagerly to receiving their copies. They often relate in class some of the items which are so attractively written up in this paper. We are glad to see them manifest this interest, for we are trying to foster in their hearts a real mission spirit.

—*Srs. of the Visitation, Va.*

Send for a sample copy

ONE SUBSCRIBER FROM EVERY SUBSCRIBER

Fall Days at the Knoll.

SEPTEMBER was eventful at the Knoll—but so is every month. And yet the event of Departure, which has now been chronicled for three successive years, has something so singularly impressive about it that one of our priest-friends who has assisted at all of these ceremonies remarked that each Departure seemed more impressive than the last.

Well, this latest was certainly the largest from every point of view. The six central figures were the largest number yet reached. The student-body assisting was considerably increased, and, for the sisters and some few visitors, we actually had to punch a large opening in

the transept wall in our cozy little chapel.

And now, as you read these lines, dear reader, the six are probably on the Pacific Ocean, nearing the land of their dreams. Follow them with a prayer—and then come back to the Knoll, because we have something to tell you.

All roads lead to this hilltop, and every missionary landing on a New York dock or at a railroad station in that much maligned village, knows that he will find a warm hand-clasp here at Maryknoll, no matter to what Society, nation, or race, he belongs.

The past month brought several from abroad, among others Bishop de Guébriant of Canton, China, Bishop Demange of Taikou, Korea, and Fr. Deswa-

zieres, one of Bishop de Guébriant's priests. All are alumni of the Paris Foreign Missions and here is a word about each.

Of Bishop de Guébriant, some of our readers already know much. He is the fatherly bishop of Maryknoll-in-China; and last year, at the request of The Holy Father, he travelled through China as Apostolic Visitor, accomplishing a much-needed work and later submitting to Rome a report that will mark a new era in the history of the Catholic Church in China.

The purpose of Bishop de Guébriant's passage through America rather than by the Suez Canal and Indian Ocean, was to visit the Alma Mater of his beloved American priestly sons, and that of his Canadian daughters



AT THE HEART OF MARYKNOLL.

This chapel is now all too small even for our seminarians, but we have opened a partition in the side wall and fully one hundred and fifty can now assist at special ceremonies.

1 7 0 , 0 0 0 — S E N D Y O U R S T O D A Y

in Christ, the Sisters of the Immaculate Conception at Outremont, near Montreal.

Bishop Demange is a comparatively young bishop who began the organization of his vicariate the same year that Maryknoll was founded. In that short time he has accomplished much, as any traveler to Korea will note if he stops over at Taikou on his way to Seoul.

Fr. Deswazieres, fair-haired (once) and blue-eyed, ready for a smile—or a pain (and he has had many), is the successor of Fr. Conrardy as director of the great leper asylum at Sheklung. Fr. D—— (don't worry about his name), with a Chinese priest to help him, takes spiritual care of about fourteen hundred of the outcasts, for whom the Chinese Government, such as it is, allows the magnificent sum of five cents a day per capita.

The little chaplain is just the kind of man for his place, and he has an idea that he should stay with his lepers for the rest of his life, because they are accustomed to him and because other people, sound in body, might be somewhat afraid now of his personal ministrations.

Well, dear reader, if you meet this little priest don't fear to shake his hand, but if you give him an offering for his great work we warn you not to take any change from him.

Bishop Demange and Fr. Deswazieres plan to stay a few months in this more-or-less-free country. The little chaplain of the lepers will look up Chinese along his line of travel.

All of these visitors, and many others who wont mind if we omit their more or less illustrious names, were welcome. The others hailed from Brooklyn, Kearney (N. J.), Philadelphia, Spain, Holland, Boston, Ireland, St. Paul, Cincinnati, New Rochelle, Indo-China, Albany, Long Island, Sioux City, St. Louis, Duluth,

Erie, Arkansas, Oklahoma, and Australia, in the disorderly order named.

Our visitor from Australia was the Rev. Fr. Lockington, S. J., Provincial, who, hearing from some unreliable source or some enemy of ours, that we had a surplus of students, called around to take some out of our fold.

But of course the great welcome was for Maryknoll's spiritual father in China. Bishop de Guébriant's stay was all too short, because he had only about two weeks in this vast country, but he made the most of it.

From Ossining, Bishop de Guébriant went to Boston for a passing visit, and there he took train for Montreal, returning after some days to Maryknoll. He then crossed the country with the Maryknoll Superior, who is making his yearly visitation of Maryknoll centers on the Pacific Coast.

September 12, Feast of the

STRINGLESS GIFTS

are fine. They enable us to pay our bills and to walk with a lighter step. One of one is welcome: one of a thousand is a thousand times welcome.

Holy Name of Mary, marked the first anniversary of Fr. Price's death. The Feast itself fell on a Sunday, but the anniversary Mass of Requiem was chanted the following morning at the Knoll.

We take this occasion to ask any of our readers who possess letters from Fr. Price, or other documents bearing on his life and character, to send them to Maryknoll, where they may be examined, copied if needed, and returned.

We are open to suggestions as to the biographer. Those of us who knew Fr. Price as a Maryknoller knew little of his long hard life in the south-lands, and



A LITTLE GROUP OF THE MISSION HIERARCHY.

Seated: Bishop Demange of Taikou, Korea; Bishop Mutel of Seoul, Korea.
Standing: Bishop Lalouyer of North Manchuria; Abbot Weber, O.S.B., of Seoul; Bishop Choulet, of South Manchuria.

B E F O R E J U N E 1 9 2 1 W E

we are anxious to have that period of his apostolic career covered by some one who can reproduce its atmosphere. Fr. Price as a Maryknoller rarely mentioned his past activities.

In the meantime, dear readers, pray for the soul of this Maryknoll apostle—and add a prayer for our two other departed priest-members, Fr. Massoth and Fr. Lane.

Fr. Kress, of Cleveland, our youngest and oldest acquisition, arrived at Ossining on September 1 and became a matured Maryknoller without further ceremony.

He brought with him across the country two gifts from his parishioners in the city of Cleveland—an automobile and a check for two thousand dollars, which, while fully empowered to keep for his personal use, he at once turned over to the young Society with which he has cast his lot.

The following morning Fr. Kress presented himself with the Maryknoll Superior at the Chancery Office in New York City. Two days later he was preaching a propaganda sermon in St. Stephen's, New York, and the following Wednesday, after an out-of-door address to our Scranton friends at Clark's Summit, Pa., he began the yearly retreat for our collegians.

There is work to do as a Maryknoller, and it does not take the right kind of person long to find it.

To our surprise, the Sunday quiet of the Knoll was broken one afternoon by the rumble of a great van, which had brought over the road from Boston the personal effects, books and furniture especially, of the late Rev. Theodore A. Metcalf. It was the farewell gift of one who out of an income that barely supported him gave regularly a generous remembrance to this work. May Jesus have mercy on his soul!

The Field Afar for 6 years — \$5

250 — 250

Maryknoll begins its tenth scholastic year with a roster of almost two hundred and fifty, reckoning priests, students, auxiliary brothers, and sisters. A gratifying number—yes, and we are happy to record it.



FR. PRICE

—the first Maryknoller to die in the foreign field. Sept. 12 was the anniversary of his death.

Not infrequently the question is asked, "How much does it cost per capita to keep Maryknoll afloat?" The answer is, that two hundred and fifty dollars a year will just about do it.

Another question that usually follows is, "Do any of your students pay?" and we reply that, at our major Seminary, where young men come for courses in Philosophy and Theology, we not only do not charge for tuition and board, but we do not accept it if offered by the student himself or his family. Our reason for this is the fact that very few who enter upon our major course will leave us and we feel that, as they have already dedicated themselves to the service of the Church, the faithful at large should have the privilege of meeting their expenses.

In the Preparatory College it is a different question, because

all preparatory schools experience a considerable percentage of withdrawals and this possible loss should be anticipated. On this account we charge our preparatory students a nominal sum for board and tuition, although this does not mean that we get from them what we ask. Each case is considered separately, and, as a matter of fact, the entire receipts from student tuition and board form only a small proportion of the list sustained by Maryknoll.

All of which makes us hope that, as time goes on, individuals or even societies will see their way to "uncle" or "auntie" some of our fine young apostles-elect.

A second steam shovel crawled up to the Knoll in early September, and, after a cool foot-bath supplied by heavy showers, settled down and made a great scoop.

Fortunately, in preparing the vast excavation for the new Seminary, no ledge has been encountered, and we have been so fortunate as to take up with every huge shovelful several boulders such as we shall use in large quantities for the Seminary walls.

Already some hundreds of footings have been laid and there is good promise that before Jack Frost steps on the stage for his winter performance the foundations of the American Seminary for foreign missions will be laid for the generations that are to follow.

In the meantime, imagine how we feel as we call in a small army of distinguished carpenters and masons to provide final additions to the old house. The workmen come cheerfully, fresh after their automobile rides through this charming country, and they work well,—they *do*—we mean it,—but if such gentlemen are compelled to wait for their money they must be paid at a double rate for each day of delay.

H O P E T O H A V E 1 5 0 , 0 0 0 S U B S C R I B E R S

"It's a great world if you don't weaken," say the street-corner philosophers—and we hope not to weaken, because we believe that, with all its troublous inhabitants, the world is very great.

Maryknoll has now the reputation of being something of a kaleidoscope, not to call it a moving picture. If one of the family goes away for a couple of weeks he is never surprised, on returning, to see something new and strange—or to miss something ancient and familiar. This does not make for settled habits, but it symbolizes the movement of a missionary's life and keeps the rust away from the brains.

At Maryknoll we have tried to make hospitality a watchword, but at the stage of existence upon which we now find ourselves we shall be almost compelled to put up the sign that one sees on tram-cars in France—

COMPLET (Filled)

At the Seminary we are keeping a few rooms sacred to the use of our episcopal and clerical visitors.

Over at St. Teresa's—well, we have long since given up trying to figure out where they can accommodate the friends who drop in on them for an overnight, or even a week-end, stay.

But this we do know, that at neither establishment is there now the opportunity which we should like, and hope later to have, for the accommodation of Maryknoll's friends.

Some day, and soon, we hope, things will be different.

When the seminary section shall go over to its new building, and when the sisters shall find their own demesne, houses will be released that can serve our friends who would visit Maryknoll, either for a passing glimpse of the compound or of an old friend, or for the purpose of a short retreat. Patience!

THE MARYKNOLL ROSTER.

At Maryknoll-on-Hudson

5 priests; 62 students; 13 auxiliary brothers; 46 sisters.

Personnel:

V. Rev. James A. Walsh, M. Ap., Superior
Rev. Vincent A. Dever
Rev. Raymond A. Lane
Rev. William J. Downs
Rev. William S. Kress

Outside Professors:

Rev. C. J. Callan, O.P.
Rev. J. A. McHugh, O.P.
Rev. T. P. Phelan, LL.D.

At Maryknoll-in-Scranton.

8 priests; 78 students; 4 auxiliary brothers; 6 sisters.

Personnel:

Rev. Patrick J. Byrne, Director
Rev. John F. Swift
Rev. Joseph L. Early
Rev. Joseph A. Hunt
Rev. Frederick E. Fitzgerald
Rev. Anthony Paulhus
Rev. Owen J. Doherty
Rev. Joseph Meehan

At Maryknoll-in-San Francisco.

(Procure)

1 priest; 2 auxiliary brothers.

Director:

Rev. Joseph L. Sweeney.

At Maryknoll-in-Los Angeles.

(Japanese Mission)

1 Maryknoll priest; 3 sisters.

Personnel:

Rev. Albert Breton, P. F. M.
Rev. George F. Staub

At Maryknoll-in-Seattle.

(Japanese Mission)

3 sisters.

At Maryknoll-in-China.

Stations: Kchow, Yeungkong, Tungchan, Loting, Tinpak.

12 priests.

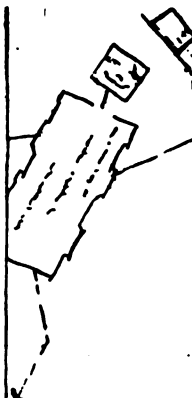
Personnel:

Rev. James E. Walsh, Superior
Rev. Daniel L. McShane
Rev. Francis X Ford
Rev. Bernard F. Meyer
Rev. William F. O'Shea
Rev. Alphonse S. Vogel
Rev. Frederick C. Dietz
Rev. Robert J. Cairns
Rev. George F. Wiseman
Rev. Anthony P. Hodgins
Rev. Joseph E. Donovan
Rev. T. Walters McKenna

(2 preparatory students are studying at Menlo Park, San Francisco)

Present Maryknoll Total — 246.

Say!



I am Mr. F. A. Stencil. The Editor allowed me to appear on this page in order that I might meet you face to face.

Your name and address are engraved in plain type on the front of my coat because you are my patron.

Every month I come out of my comfortable filing box and print your name on your Field Afar regularly.

Since last year I have been encased in a steel drawer with ninety-nine other stencils—some old, some new, and each holding his place according to the yearly verdict of his patron.

Some have been condemned, by the forgetfulness and procrastination of their patrons, to the junk pile. My own fate now rests with you.

I have served you the best I could. My whereabouts—and that of your name—for the coming year are up to you. If there is a Red Hand or a Black Hand on this copy of *The Field Afar*, it points out the only remedy for our salvation. Save me—and your own subscription! —F. A. S.

One of the outgoing band wrote enthusiastically of their stay in Detroit, where the K. of C. gave them all a "wonderful time". We quote from the traveler:

Though the train was late, a delegation of K. of C. was at the station to meet us, and they took us to a supper that would make even a Maryknoll seminarian envious. Afterwards they motored us to several rectories, where accommodations had been provided by delightfully friendly priests.

The next morning, under their wing, we visited Henry's factory and paid a tribute to our old *Tin Lizzie* whose ruins we recalled in the gully at Maryknoll. We drove to Belle Isle and other points of interest; met the Knights of the round table at dinner; and actually saw a ball-game (will it be the last?).

The Knights lived up to the slogan, "Every Maryknoller welcome and everything free." The fine fellows would not let us spend a penny in Detroit.

The action of the Detroit Council was inspired by that of Sing Sing, who thoughtfully notified Councils along the route and suggested the kindly reception that followed.

E V E R Y S U B S C R I B E R I S A F R I E N D —

Maryknoll on the Pacific Coast.

SOMETIMES we are asked why we don't give a page to Pacific Slope activities, and perhaps some day we shall do so, but often the best things that happen are those that cannot be recorded publicly without more or less embarrassment to others.

Now, for example, there is the question of vocations. To-day we have at our Preparatory College two earnest young aspirants from San Francisco, and two others are under our direction and studying in California

itself at Menlo Park Seminary.

Then, over at St. Teresa's, there is a Maryknoll novice all the way from the Golden Gate, and several others are getting ready for a similar jump.

And there is a steadily increasing circle of friends among priests, sisters, and the laity, that makes San Francisco spell home to us when we land within its hospitable gates.

As to Los Angeles and Seattle, both are very young and on trial. In both missions we are passing through the "death of the seed" period, when activities are largely hidden, but in the mean-

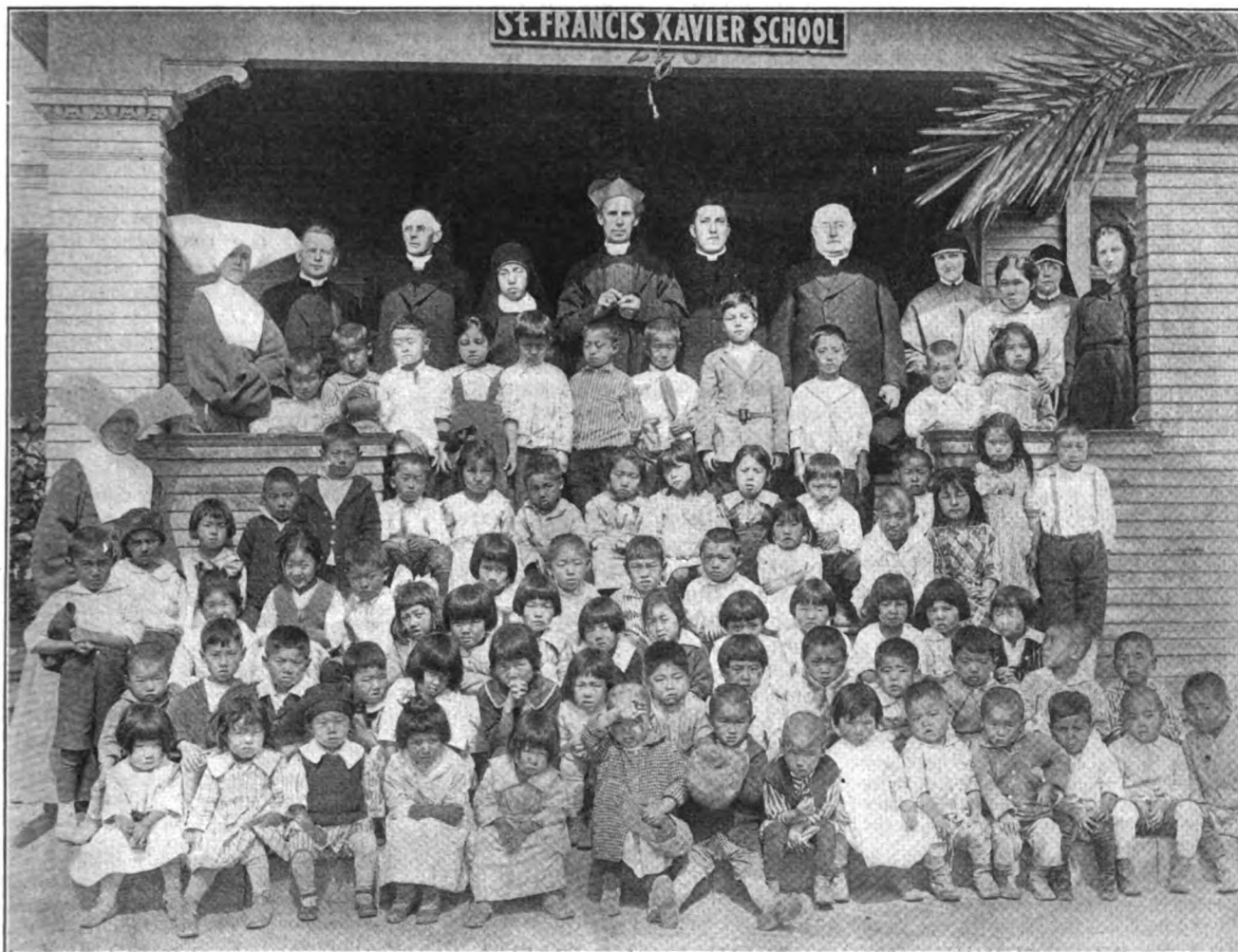
time our representatives are not idle—not even for a moment.

They have been doing pioneer work and their influence is gradually preparing the way for the deeper entrance of the mission spirit into the hearts of those attractive dioceses on our western border, whose zealous shepherds are only too anxious to encourage our every move.

So be patient, dear readers, and let the olives ripen. They will taste better for the delay.

Faith planted abroad means faith stimulated at home.

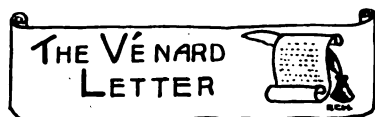
—Abp. Dowling of St. Paul.



ONE SPOT AMONG MANY WHERE ARCHBISHOP MANNIX WAS WELCOME.

St. Francis Xavier School at Los Angeles, largely for Japanese children, has been placed under the direction of Maryknoll, which is already represented by one priest and three sisters.

EVERY FRIEND A PUSHER IN OUR CAUSE



ON Our Lady's Birthday, September 8, we had the Vénard "house-warming"—our annual mite-box shower—when our good friends in Scranton and vicinity came to bring their mite-boxes and to say good-bye to the six missionaries starting on the same day from The Vénard for China.

The road to the college was being repaired, and some of the men who had promised auto-busses slept by the wayside and disappointed us, but nobody complained, for none could help thinking of the six priests just leaving for China where there will be no auto-busses, either, and where they will have to go afoot when making sick-calls, sometimes for thirty miles or more, and where they will have the whole fifty-seven varieties of hardships all their lives. And so everybody was in good humor, and brought along a good, fat mite-box, and gave us, all told, over a thousand dollars to help train more priests for the mission field.

But happiest of all on that day were the six missionaries. Three of them were old friends of The Vénard, having been professors here,—Frs. Dietz, Wiseman, and Hodgins. Fr. Dietz, who spoke for the band, said that they did not want a single thing for themselves, but asked for prayers to be blessed with health and money only to be able to spend all more generously for the pagan children of China. We know that you will not forget to pray for them.

After the speeches of welcome were over we sent our guests home with the last blessing of our missionaries and of Our Lord in the Blessed Sacrament.

Among our guests on that occasion were the Very Reverend Superior of Maryknoll, Fr. Walsh (if you can call a man a "guest" in his own home), and Fr. Kress, of Cleveland, Ohio, former director of the Apostolate in that diocese, who has recently become a Maryknoller.

Fr. Kress came down to help the Vénarders begin the year well with a good retreat. For three days silence reigned in the corridors and grounds, and the boys entered whole-heartedly into the spiritual exercises which, they realized, laid the foundations for the coming year.

Judging by the "bouquets" that flew thick and fast after the figure of the departing preacher, silver-haired and silver-tongued, the retreat was well made, and it seems to be bearing immediate fruit in the earnest drive that the boys have started against the barrier of studies and classes that close the way to China.

Until early in September we had looked forward to the possibility of dedicating our first Preparatory College, *The Vénard*, this fall. The building is not yet finished but is habitable enough for our youngsters, who do not mind "roughing it a bit", and we hope to have the steam pipes singing before the new students have learned much plain-chant. But for several reasons it has been thought well to defer the dedication until next spring—when we shall be better prepared to receive our guests.

WHEN IT IS ECONOMY TO SPEND.

Do you by any chance recall a harmless little appeal we sent to you a short time ago? That same appeal went to some seventy thousand other friends also, and to fold the letters required approximately three-hundred-fifty hours of labor. Placing this labor at the low cost of thirty cents an hour, it cost \$105 just for the folding of the letters.

The other day a quiet-looking salesman approached the Superior and asked him if he wanted to buy a folding-machine. Of course the usual question came, and the answer was "\$595.00". The Superior caught his breath and looked skeptical as the merits of the machine were discussed.

The following day Mr. Letter-Folder arrived for a trial, and without the least effort turned out five thousand letters an hour. This means, by actual computation, that the \$595.00 beauty does the \$105.00 job for \$4.20,—and, besides, the good Maryknoll Sisters can have a little recreation occasionally.

This explains our title. And now we are wondering if we can induce some kind friend to catch the idea. You know the only reason we fold a letter is because we can't get it into the envelope otherwise, so when you open up those clean-cut creases think of the \$595.00—and drop us a line of condolence.

Pacific Coast readers who have some old toys to spare are requested to send them to our Procure at 1911 Van Ness Ave., San Francisco, from which point they will be shipped across to some appreciative yellow youngsters.

And priests who have duplicate copies of books of piety, lives of saints, etc., will confer a favor on the missionaries by forwarding such to any of our houses. If they throw in a fairly good cassock or biretta so much the better.

We did not get that *express flivver* for which we were angling, and at this writing we have not purchased one, but the call was heard over the Connecticut line by a friend who offered us his tractor instead. It is a quite new machine and is just now the pride of the Knoll, although it is held in high contempt by Buck, Nig, and the two other mules. The tractor will stick to the compound, but we expect to find many other uses for it—grading, ploughing, hauling stones, storing ensilage, cutting wood, making cider (sh!), and doing sundry other turns that ought to make for economy.

Time's up. Au revoir!

—*The Chronicler.*

FROM THE PRESSES.

The *Mission Press* of Techny (Illinois) has produced its *St. Michael's Almanac* for 1921, with more than a hundred pages of interesting information and many attractive photographs. The *Almanac* sells for thirty-five cents. It is published by the Society of the Divine Word.

Extension Press announces "*The Life of the Blessed Virgin Mary in Pictures*," by Rev. Wm. D. O'Brien. It is the story that every child of Christ should know and this book will help much to spread it. The author has made a special study of the Holy Land and tells in a vivid manner the life, manners, and customs of the time in which the Blessed Virgin lived. The volume has sixty-two full-page pictures in rotogravure, with a full page of reading matter for each picture, and sells for \$1.50.

TALK MARYKNOLL: TALK THE FIELD AFAR

Memoranda from the Maryknoll Treasurer.

NEW PERPETUAL MEMBERS.

Living:—Rev. Friends, 2; Sr. M. A.; A. O'R.; M. K.; J. G.; Mrs. J. R.; L. D.; A. F. W.; A. B.; D. E. F.; M. G. M.; J. W. T.; J. M. McC.; M. M. C. M.; M. S.; J. A. L.; Mrs. M. J. P.; W. K.; Mrs. M. D.; Mrs. M.; J. P.; Mrs. S. S.; G. S.; D. S.; M. B.; A. C.; W. A. Z.; M. C. C.; E. O'C.; M. A. Q.; W. K.; M. A. C.

Deceased:—Rev. Henry F. O'Reilly; Rev. Theodore Metcalf; Michael Cronin; Michael E. Fitzpatrick; Mrs. Catherine McMahon; George Walker; Sarah Walker; Richard Powers; Thomas Farley; Delia Hines; Timothy Began; Mrs. M. Began; Edith Clarke; Mrs. Wm. McCormack; Patrick Batter; Mr. and Mrs. James White; Mrs. Bridget Rice; Mr. and Mrs. Daniel Carroll; Martin J. Cleary; Patrick Conlon; Sarah McGrave; Mary E. Cuncannon.

Look over your old silver and gold. What is the use of keeping broken rings, single cuff buttons, and other things that will never be repaired or mated? Put all your jewelry junk in an empty confectionery box and send it up our hill.

The average person does not like to get down to petty accounts oftener than necessary, and this explains why subscriptions sometimes lapse, with loss to all concerned. Why not make an effort to secure a Perpetual Membership and save all further bother?

You may take two years for the full payment, in small amounts, of the fifty dollars.

A PRAYER, please, for the souls of:

Rev. Henry F. O'Reilly	Daniel Daly
Bro. Adam Franz, S.M.	Mrs. M. Schiavo
Bro. Charles Aul, S.M.	Michael Reilly
Mother M. St. Alexis	Charles A. Mullin
Sr. Anne de Marie	W. J. Prendeville
Margaret Grace	Michael Stack
John Cosgrove	Mrs. C. Gallagher
Rose A. Calligan	Thomas F. Hussey
John N. Gilmore	Walter J. Devney
Helen J. Connor	Julia Stack
Mrs. J. Healy	Michael Stack
John M. Grail	Ellen Stack
Mrs. A. Riley	Elizabeth Stack
Mrs. H. Boescher	James Fitzgerald
Mary F. Breslin	Mary Fitzgerald
Patrick McGowan	Thomas Fitzgerald
Matthew McGowan	Mrs. H. Kreader
Mary Hearn	Bernard Cain
Mrs. E. Hopper	Mary C. Daley
Edward Melvin	Johanna Rodgers
Mary Dolan	Ruth Bean
Mrs. M. Lopez	John Conley
James E. Treby	Mrs. M. McDougal
Mrs. H. Deters	John P. Wiltman
Robert E. Johnston	Emma Knight
Mrs. M. Moore	Mrs. M. Kinale
William Burns	James Raleigh
George T. Glasser	Mrs. A. Kennedy
Mrs. C. C. Holly	Mrs. K. A. Redmon
Edward W. Jenkins	John J. Feeley
Mrs. L. Belle	Mrs. E. M. Coffey
Maria L. Barrett	Joseph A. Cummings
Delia Hines	James Hackett
Martin Daly	Michael J. Powers

The parish of Albion, in the Buffalo (N. Y.) diocese, is supporting a student at Maryknoll.

We desire to express our thanks to *The Tidings* of Los Angeles for its offices in securing an altar for our sisters in that city.

Twenty-five hundred dollars came during the month, adding some interest to our obligations, but also a good principal to our future credit.

A parish in Philadelphia will sponsor one Maryknoll student, paying for his maintenance and tuition. This is what we call, with good reason, *great news*. It is suggestive, and opens the way a little further to a settled income for Maryknoll and a greater blessing to the parish—the second of its kind—concerned.

We sent out 4,831 bills last month, and pulled in 1,274 renewals. And we added 7,377 new subscriptions—but *say!* wouldn't it be fine if we did not have to send out all those bills!

At this point we suggest the *perpetual subscription* (which goes with a Perpetual Membership)—fifty dollars; or even the idea of paying five dollars for six years.

An evidence of Maryknoll student zeal, backed by episcopal sanction and priestly cooperation:

Two Philadelphia Maryknollers started out last summer to secure a burse in honor of their beloved archdiocese, and, after consecrating their holidays to this high purpose, they returned with

Cash.....\$1,200.00
Promises, close to.... 400.00

A GOOD SUGGESTION

Kindly use this check (\$10) to pay for books you would like to have in our new Public Library, and forward them to Mr. —, the Librarian, with the enclosed note. Be sure to include OBSERVATIONS IN THE ORIENT. May God inspire generous souls to read these books and spread the good work! —N. H.

The Maryknoll Pin
(The-Chi-Rho)

Twenty-five cents
apiece.
Six for one dollar.

It consists of two Greek letters—Chi (key) and Rho (roe)—the monogram of Christ. The circle symbolizes the world, and the entire emblem signifies the mission of Christ to the world.

Address: Maryknoll, Ossining, N. Y.

THE MARYKNOLL JUNIOR

is in its second year

with sixteen pages of live reading and photographs that tell their own story.

This snappy little mission paper is clutching the hearts of young people—and their elders—across the country.

In bulk—twenty or more copies to one address, at - - - 25c
Single subscriptions - - - 35c

Address The Maryknoll Junior Maryknoll :: Ossining, N. Y.

WE know a man
Who has ideas,
Or thinks he has,
Which is worse
If he hasn't any.
This man—our friend—
says
That The Field Afar is all
right, but
It needs to be pushed,
And the man, our friend,
Who has a strong arm,
Never thinks to push
The Field Afar.

(Tear off below this line.)

The Field Afar, Ossining P.O., N. Y.
Send a sample copy to my friend

Address.....

I will drop him a line, or telephone him, to take the opportunity and to subscribe for the best publication of its kind in the English language.

Your name.....

" address.....

TALK THE "JUNIOR": TALK "OBSERVATIONS"

Balancing Our Needs.



It is interesting and stimulating to note from day to day how our needs are balanced by the sustaining power of our friends—all of whom, under God, the GREAT PROVIDER, we thank most cordially.

FROM YOUR STATE AND OTHERS.

State	Gift	New Subscribers
Alabama		1
Arkansas		1
California	\$ 1,097.18	117
Colorado	17.00	1
Connecticut	301.67	23
Delaware	14.00	4
District of Columbia	36.17	141
Georgia		7
Idaho	31.00	
Illinois	108.65	196
Indiana	6.00	5
Iowa	311.35	10
Kansas	5.00	
Kentucky	36.00	5
Louisiana	5.50	1
Maine	58.04	3
Maryland	191.30	424
Massachusetts	3,082.19	121
Michigan	209.65	549
Minnesota	1,156.45	154
Missouri	112.63	291
Montana		5
Nebraska		1
Nevada		156
New Hampshire	139.50	
New Jersey	1,650.07	890
New Mexico	1.69	1
New York	5,571.02	3,290
North Carolina	15.00	
Ohio	2,329.27	125
Oklahoma	3.70	1
Oregon		2
Pennsylvania	2,411.60	377
Rhode Island	574.78	16
Texas	5.74	2
South Dakota		3
Vermont		1
Virginia		508
Washington	30.00	5
West Virginia	6.50	5
Wisconsin	29.02	4

FROM BEYOND THE BORDERS

Canada	\$ 15.89	14
Alaska		1
Australia		1
Belgium		1
Hawaii		1
Ireland		1
France	500.00	1
Japan		1
India		1
Mexico		1
Philippine Islands	50.00	1

TOTAL OF NEW SUBSCRIBERS 7,377

Membership in the Catholic Foreign Mission Society may be secured for one year by the payment of fifty cents. Such membership, with its many spiritual helps, is applicable to the living or the dead. As special certificates are prepared in each case it should be stated whether the person to be enrolled is living or not.

BROTHERS! SCHOOLS! SISTERS!

Are you trying to train your pupils to acts of self-denial for the love of Christ and His Missions? Place a Maryknoll Mite-Box in every classroom and see what a powerful ally it will prove.

A request came from Seattle for a piano—"which we must have," write the sisters, "to keep these Japanese dolls at our Kindergarten in line."

And we promised to make the request, but it meant a month's delay—so the Maryknoll Sisters bought one (on the installment plan, we fear). Who wishes to help settle for that Seattle piano? The sisters promise to provide notes.

Four "Stringless Gifts" ran over three thousand dollars, and two-thirds of this sum came from priest friends.

For every one of the out-going missionaries an "uncle" or an "aunt" was found to settle for the expenses of his outfit and journey.

This is exceedingly gratifying, the more so as after the first announcement only one response came. But God is good to His own,—and evidently His inspirations have been heeded.

Maryknoll certainly has good friends.

When, some months ago, we asked for the outfit and travel expenses for six new missionaries, we hardly dared to hope that *all* would be supplied, and we honestly expected to rob Peter to pay Paul—but here we are, up in the pilot-house of the Maryknoll boat, smiling serenely in the thought that some one always comes along with enough oil to keep the machine in order and enough coal to keep it going ahead.

Yes, we got the three thousand dollars in good measure, full and overflowing so as to add some extras to the trip. *Deo Gratias!*

STUDENT BURSE PROGRESS

A Burse is a sum of money, the interest of which will board and educate, continuously, one student for the priesthood.

MARYKNOLL BURSES (Complete)

Cardinal Farley Burse	\$ 5,000.00
Sacred Heart Memorial Burse	5,000.00
John L. Boland Burse	5,000.00
Blessed Sacrament Burse	5,000.00
St. Willibrod Burse	5,000.00
Providence Diocese Burse	5,000.00
Fr. Elias Younan Burse	5,000.00
Mary Queen of Apostles Burse	5,000.00
O. L. of Miraculous Medal Burse	5,000.00
Our Lady of Perpetual Help Burse	5,000.00
Holy Trinity Burse	5,000.00
Father B. Burse	16,273.31
Bishop Doran Memorial Burse	5,000.00
St. Charles Borromeo Burse	5,000.00
St. Thomas the Apostle Burse	5,000.00
St. Catherine of Siena Burse	5,000.00
Rev. Joseph M. Gleeson Burse, No. 1	5,000.00
Rev. Joseph M. Gleeson Burse, No. 2	5,000.00
Bp. Cusack Memorial Burse, Albany	5,000.00
Diocese	6,000.00
Fall River Diocese Burse	5,000.00
Thanksgiving Burse, No. 1	5,000.00
Thanksgiving Burse, No. 2	5,000.00
Annuitant's Memorial Burse	5,000.00
Rev. John J. Cullen Memorial Burse	5,000.00
Anonymous Burse	5,000.00
St. Margaret Mary Burse	5,000.00
C. W. B. L. Burse	6,060.00
Bl. Julia Billiart Burse	5,434.10
Mother Theodore Guerin Burse	5,000.00
Mackay Memorial Burse	5,000.00
St. Columba Burse	5,563.00
Abp. John J. Williams Burse	5,279.21
St. Teresa Burse	15,137.27
Sacred Heart Burse, No. 2	5,121.63
Holy Ghost Burse	5,022.00

MARYKNOLL BURSES (Incomplete)

St. Vincent de Paul Burse	\$ 4,905.26
St. Joseph Burse	4,360.50
Rev. Thomas F. Price Memorial Burse	
(Reserved)	4,000.00
Holy Souls Burse (Reserved)	4,000.00
Our Sunday Visitor Burse	4,000.00
Our Lady of Mercy Burse	3,835.75
All Souls Burse	3,578.96
Cure of Ars Burse	3,303.01
St. Patrick Burse	3,300.38
Chamers Centennial School Burse	3,216.87
Holy Eucharist Burse	3,110.50
St. Anne Burse	2,946.37
The Most Precious Blood Burse	2,675.66
Philadelphia Archdiocese Burse	2,260.81
St. Francis of Assisi Burse	2,138.50
Our Lady of Mt. Carmel Burse	2,061.89
Marywood College Burse	1,935.10
St. Anthony Burse	1,906.81
Fr. Chapon Memorial Burse	1,894.35
Pius X Burse	1,698.75
Anonymous Diocese Burse	1,500.00
St. Dominic Burse	1,437.07
Holy Child Burse	1,381.64
Pittsburgh Diocese Burse	1,370.90
Bl. Madeleine Sophie Barat Burse	1,359.15
Bernadette of Lourdes Burse	1,308.76
Our Lady of the Sacred Heart Burse	1,215.40
Duluth Diocese Burse	1,151.20
Omnia Per Mariam Burse	1,090.00
Dunwoodie Burse	1,023.41
Trinity Wehanduit Burse	894.00
St. John the Baptist Burse	795.33
Fr. Chaminade Memorial Burse	716.09
St. Agnes Burse	606.81
Susan Emary Memorial Burse	508.50
St. Rita Burse	501.15
College of Mt. St. Vincent Burse	500.00
St. Lawrence Burse	481.25
St. Michael Burse	415.63
St. Stephen Burse	353.00
St. Joan of Arc Burse	338.01
Our Lady of Lourdes Burse	314.02
The Immaculate Conception Burse	313.50
Holy Family Burse	305.00
St. Francis Xavier Burse	268.55
Columbus Diocese Burse	250.00
St. Le Salle Burse	237.85
Children of Mary Burse	161.00
St. Boniface Burse	158.40
Our Lady of Victory Burse	147.16
Maryknoll-in-Heaven Burse	126.00
St. Bridget Burse	125.00
All Saints Burse	120.28

ONE SUBSCRIBER FROM EVERY SUBSCRIBER

VÉNARD BURSES (Complete)

Rev. Joseph M. Gleason Burse, No. 1..	\$ 5,000.00
Rev. Joseph M. Gleason Burse, No. 2..	5,000.00
Rev. Joseph M. Gleason Burse, No. 3..	5,000.00
Rev. Joseph M. Gleason Burse, No. 4..	5,000.00
Blessed Sacrament Burse.....	5,000.00

VÉNARD BURSES (Incomplete)

C. Burse.....	\$ 3,700.00
Little Flower Burse.....	3,225.94
Sacred Heart of Jesus Burse (Reserved).....	2,500.00
Bl. Thérèse Vénard Burse.....	1,539.80
Sodality of Bl. Virgin Mary Burse.....	1,000.00
St. Aloysius Burse.....	561.50
Immaculate Conception Burse.....	100.00

MARYKNOLL MISSION BURSES

(For the education and support of native students for the priesthood.)

Our Lady of Perpetual Help Burse (Complete).....	\$ 1,500.00
Our Lady of Lourdes Burse (Incomplete).....	601.00
Academia Native-Priest Burse.....	179.60

Any burse or share in a burse may be donated in memory of the deceased.

A new burse may be entered on the list when it has reached \$100.

STUDENT AID FOUNDATIONS

A Student Aid Foundation represents \$1,000, the interest on which will supply the personal expenses of one student each year, at Maryknoll or Maryknoll's Preparatory College, The Vénard.

MARYKNOLL STUDENT AID

Fall River Diocese Fund.....	575.09
Our Lady of Perpetual Help Fund (Incomplete).....	145.98

VÉNARD STUDENT AID

Vénard Circles Fund, No. 1 (Complete)	\$ 1,000.00
Vénard Circles Fund, No. 2 (Complete)	1,000.00
Vénard Circles Fund, No. 3 (Incomplete)	198.35

SPECIAL FUNDS

The funds recorded below have been carefully invested so that the interest shall be applied regularly to the needs as designated.

(Complete)

Abp. Williams Catechist Fund, No. 1..	\$4,000.00
Abp. Williams Catechist Fund, No. 2..	4,000.00
Abp. Williams Catechist Fund, No. 3..	4,000.00
Abp. Williams Catechist Fund, No. 4..	4,000.00
Abp. Williams Catechist Fund, No. 5..	4,000.00
Yeungkong Catechist Fund, No. 1.....	4,000.00

(Incomplete)

Our Daily Bread Fund.....	\$ 1,109.27
Maryknoll Propaganda Fund.....	5,000.00
Altar Wine Fund.....	200.00
Sanctuary Candle Fund.....	260.00
Sanctuary Oil Fund.....	232.55
Sacred Vessels Fund.....	77.00
Abp. Williams Catechist Fund, No. 6..	1,000.00
Yeungkong Catechist Fund, No. 2.....	1,015.00
Fr. Price Memorial Catechist Fund...	532.60
Missioners' Book Fund.....	442.00
Circles' Missioner-Support Fund.....	205.00

MARYKNOLL LAND SALES

(Original Purchase)

Total area.....	4,450,000 ft.
Sold up to Sept. 10, 1920.....	3,046,335 ft.
For sale at 1 cent a foot.....	1,403,665 ft.

VÉNARD LAND SALES

Total area at the Vénard.....	6,000,000 ft.
Sold up to Sept. 10, 1920.....	1,371,068 ft.
For sale at ½ cent a foot.....	4,628,932 ft.

Money sent as Mass offerings cannot be assigned to other purposes also.

† On hand but not operative.

FIFTY DOLLARS will secure a Perpetual Associate Membership, applicable to the living or to the dead. (Bonds will be accepted.)

BURSES AGAIN.

We have now forty burses practically complete,—thirty-five of five thousand dollars, five of six thousand. Four of the forty are as yet inoperative; that is, they are reserved as annuities and the interest will continue to our benefactors during their lifetime.

We have also, in partial burses, enough to provide for the training of fifteen more students; making, in all, funds for forty-five at the rate of \$250 a year for each.

This year we shall have at least one hundred twenty students—and provision for the education of something more than half has been made, but there is a fine opportunity for you, who would cooperate in the training of an apostle, to stand sponsor for at least one of these youths who are generously offering their lives for the Cause of Christ. Two hundred and fifty dollars, sent in part payments during the year if you prefer, will secure this privilege.

THE LECTURE GUILD

(Advisory Board: Rev. Richard H. Tierney, S. J., Editor of America; Rev. John J. Burke, C. S. P., Editor of The Catholic World; Hon. Maurice F. Egan; Rev. Thomas M. Schwertner, Editor of The Rosary; Mr. Michael Williams; Miss Blanche Kelley, Litt. D.; Miss Clare Cogan, A. M.; Mrs. Joyce Kilmer; Miss Blanche Mary Dillon, Secretary)

announces for the season of 1920-1921 Mrs. Joyce Kilmer (Middle West tour, Oct. and Nov.)

Theodore Maynard, British poet and Sinn Feiner.

Elizabeth Kite, authority on Heredity, French-American History, etc.

Dr. John A. Ryan, Author of Distributive Justice, A Living Wage, etc.

Sir Bertram Windle, F. S. A., F. R. S., K. S. G.

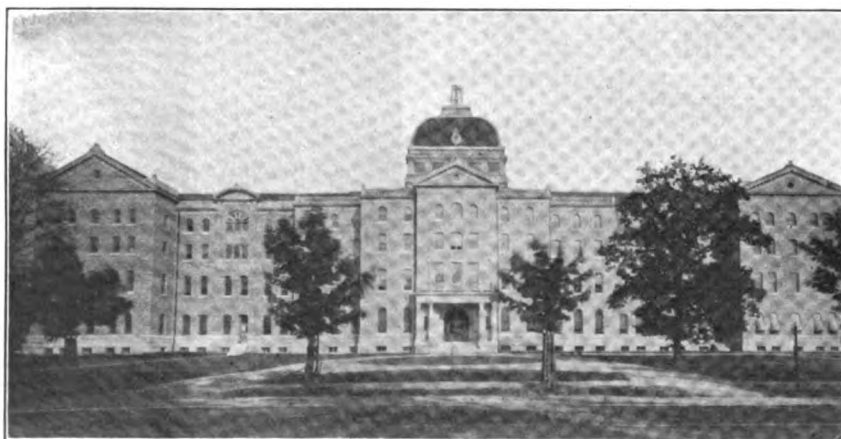
James Louis Small, Literature and Overseas Secretary for K. of C.

Mary Helen Hines, Dramatic reader.

George H. Derry, Ph.D., Professor of Economics and Politics, Union College, Schenectady, N. Y.

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New York.



TRINITY COLLEGE FOR WOMEN, CATHOLIC UNIVERSITY, WASHINGTON, D. C.

This is the home of the Wekanduits, who are building a Maryknoll burse.

1 7 0 , 0 0 0 — S E N D Y O U R S T O D A Y



THE MARYKNOLL MISSION CIRCLES

Clubs and Circles may have The Field Afar, if all copies are sent to one address, for eighty cents a year.

THERE is a place for you in the Mission Circle movement, whether you work alone or with others. No one else can do just the work, in just the way, that God is asking of you. What shall it be? Prayer—sacrifice—labor—or all three?

Suggestions.

Mite-boxes: Send to Maryknoll for Advent mite boxes. Distribute them and gather the sacrifice coins as a gift to the Christ-Child.

Altar and Household linens: The linen closet is empty. Its former contents are now on the high seas, marked "FOR CHINA." Organize your sewing Circles now if you wish to provide outfits for the next band of missionaries.

Christmas Sales: These have proven popular. Make, or set your friends to make, or give home-made cake and candy, fancy articles, aprons, especially the serviceable kind, objects of devotion, books, preferably on mission subjects. Prepare a few simple amusing features and a refreshment table, and the result will surprise you.

Building: Place a stone at Maryknoll—fill in with a bag of sand or cement,—provide the equivalent of a day's labor,—no mean gift these days,—to rear the great training house for priests for the foreign missions, the foundations of which are now being laid. Build with us and your reward will be eternal.

Catechist: This indispensable helper of the missionary teaches catechism, instructs in Christian Doctrine, presides at prayers in Catholic communities, visits the sick, baptizes the dying. Fifteen dollars a month will support a well trained catechist who can devote his entire time to the work of the missions.

At Holyoke, Massachusetts, there is a Circle named after *Our Lady of the Sacred Heart*. It was founded last fall and has sixty-five members who desired to do "something big" for Maryknoll.

They took up a piece of needlework, dangled it before the eyes of their friends, and, in a couple of weeks, found on their hands \$206, — which they gracefully dropped into those of a retiring young Maryknoll priest who claims Holyoke as the place of his birth and who is now praying special blessings on his friends there.

"Circle the Earth with us." Send your name for enrollment in the Maryknoll Centre Circle, one dollar a year.

Before his departure for China, Fr. Sandy, on a "braw, bricht, moon-licht nicht", accepted urgent invitations from the *Vénard Club* of young men and the *Immaculate Conception Circle* of young women (both of Brooklyn, N. Y.) to take off his hat in their respective meeting places. Fr. Sandy did so—and when he started to replace it he found it heavy with the coin of the Republic.



"FATHER SANDY" AT THE FRONT
(An unusual place for a bashful Scot.)

Attention! Sisters of Charity!

Bl. John Gabriel Perboyre

Priest of the Congregation of the Mission

Martyred in China in 1840

The absorbing story of a truly heroic life in the service of God.

Neatly printed and bound.
450 pages.

Price: One Dollar, Postpaid.

The *St. Brigid's Circle* of Worcester (Mass.) performed a similar trick for our Scotch bairn; and St. Rita's Circle of Brooklyn and Maryknoll Circles in Westfield, backed by some of Fr. Sandy's priest-friends, filled his already well-taxed pockets.

St. Robert's Mission Circle, of Newark, N. J., closed a year of remarkable activity on August 1, with a very enjoyable outing. The object was not selfish amusement, nor even a well-earned recreation, but the accomplishment of the Circle's pledge to provide one hundred and eighty dollars for a year's support of a catechist. Tickets were sold for seventy-five cents each. A huge auto truck was secured and the day was big in happiness for all the participants and in the results achieved for the missions. Sixty-five dollars were added to the Circle's catechist fund, which sent it over the top with one hundred and ninety-six dollars to its credit. The members of this Circle are desirous, too, of becoming the friends of Maryknoll for life and after death. Some are making regular monthly payments on their Perpetual Memberships, urged on by the example of their zealous secretary, who is, herself, a member in perpetuity of the Society.

To Circles where *The Field Afar* has a long list of subscribers we suggest the very practical mission idea of helping Maryknoll to keep forgetful subscribers on the *Field Afar* list. Does the idea strike you?

H E W H O L O V E S J E S U S C H R I S T



At times a missionary's life is strenuous in the extreme.

(Drawn by Fr. Mourlanne, Burma)

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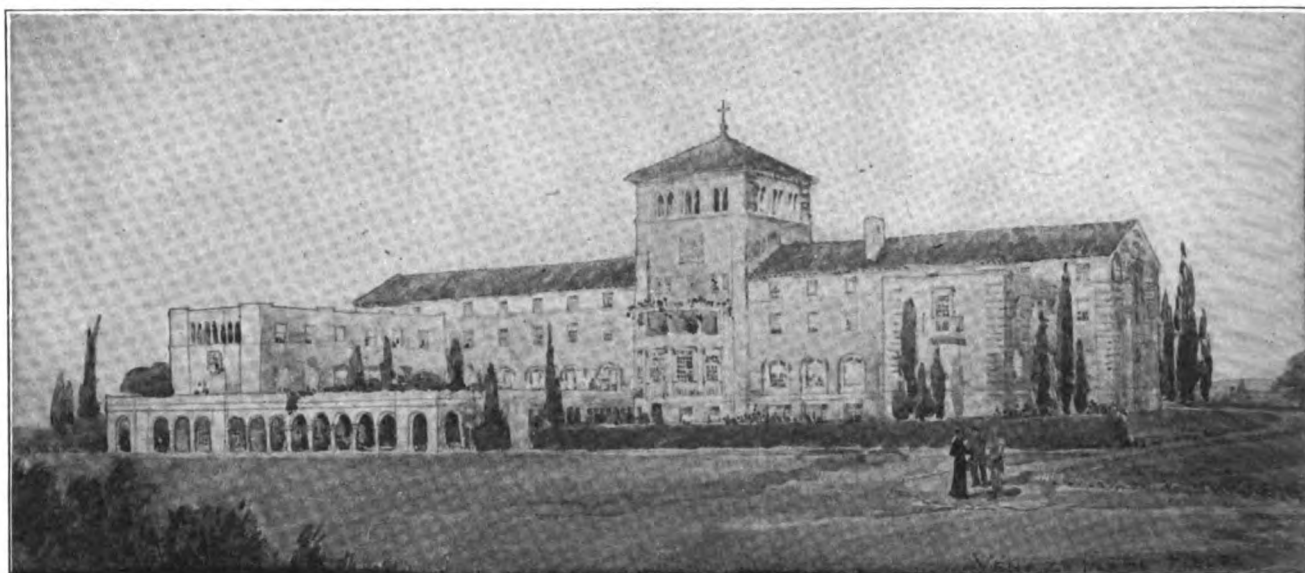
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Maryknoll, Ossining, N. Y.

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About six miles west from Scranton, on the main line of the Lackawanna Railroad.



Dear Friend and Patron:

Cover with your hand the section of the above picture from the left corner of the tower to the left end of the building, and you will get an idea of the first Maryknoll Preparatory College as it stands today, solid and serene, looking down on a smiling valley and through a great notch towards Scranton.

Within the walls of this building are housed seventy-five youths, each fully determined to consecrate his life, by an apostolic career to the service of Jesus Christ.

Does this interest you?

The fact itself edifies many and stirs the sluggish spirit of us stay-at-homes to a zeal that will be a positive influence in strengthening the Church in the United States.

This building is far from being paid for, but the day will come, and soon, when God's Providence will set it free. Will you be one of His instruments?

Send us your stamp of approval for the erection of this armory of God. Send what you will—a bond, a bill, a check, a small postal order, any kind of stamp that may be serviceable. We shall not question the measure of your gift, and we leave to God the reward, but we can assure you that YOU will not be the loser.

Faithfully yours in Christ,

The Priests of Maryknoll.

Remittances may be sent to either V. Rev. Jas. A. Walsh, Maryknoll, Ossining, N. Y., or to Rev. Patrick J. Byrne, Maryknoll Preparatory College, Clark's Summit, Pa.

N. B.—A RED Hand here is a warning.

A BLACK Hand means RENEW TODAY.

6.05

FL

THE FIELD AFAR

ORGAN OF THE CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA

MARYKNOLL

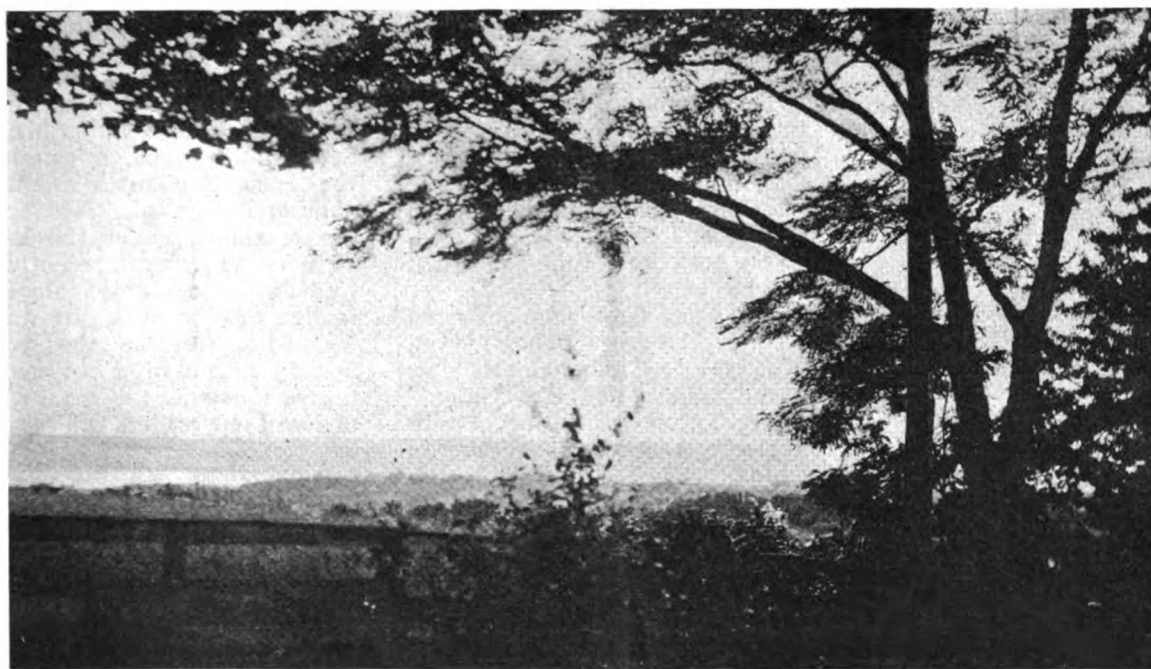
Diligentibus Deum  *To Those Who Love*
Omnia Cooperantur *God All Things Work*
in Bonum : : : *Together for Good.*

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Volume Fourteen
Number Eleven

OSSINING P.O., NEW YORK, NOVEMBER, 1920

Price \$1.00 a Year
Twelve Issues Yearly



LOOKING WEST FROM THE NEW SEMINARY SITE

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The American Foreign Mission Seminary.

Approved—by the Council of Archbishops, at Washington, April 27, 1911.

Authorized—by Pope Pius X., at Rome, June 29, 1911.

Object—to train priests for missions to the heathen, and to arouse Catholic Americans to a clearer appreciation of their duty towards this need.

Opening—of Seminary for Philosophy and Theology, Ossining, N. Y., Sept. 18, 1912.

Decree of Praise—granted by Rome, July 15, 1913.

First Preparatory College—established near Scranton, Pa., Sept. 8, 1913.

Procure—opened in San Francisco, Sept. 13, 1917.

Assignment—to first field (*Yeungkong, China*), April 25, 1918.

Departures of Missioners—four, Sept. 8, 1918; three, Sept. 8, 1919; six, Sept. 8, 1920.

(Legal title: *Catholic Foreign Mission Society of America, Inc.*)

THE FIELD AFAR

Founded in 1907. Appears monthly.

Owned by the
Catholic Foreign Mission Society of America, Inc.
Maryknoll, Ossining, New York.

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Secretary, - - - V. REV. JOHN J. DUNN

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In China. Province of Kwangtung—
District No. 1—Yeungkong.
District No. 2—Kochow.
District No. 3—Tungchan.
District No. 4—Loting.

You absolutely must, Venerable Brethren, direct, so to say, the training of your clergy towards the object of the missions.

—Pope Benedict XV.

THERE were two of them on the train,—two Chinese; both bound for San Francisco, and neither knew the other, but each in turn met the Bishop of Canton, and the experience in each case was the same.

They came from Sunning in the Province of Kwangtung, and when they learned that Bishop de Guébriant was *Number One* at the big church in Canton they smiled in a most friendly way and said, "You been long time in China, maybe, yes?"

And when the Bishop answered "Thirty-five years", they glowed—as far as a Chinaman can glow—and said, "You like China."

And when the Bishop answered, "I stay all my life in China", they beamed again, undoubtedly happy in discovering so deep an appreciation of their homeland.

And this recalls that our priests all along the line are beginning to vision the Chinese in America in other attitudes than pushing an iron or playing a game or smoking a pipeful of opium. They begin to see possibilities, and there is a strong hope that before many years *hundreds* of the Chinese in America, rather than a few score, will be kneeling in adoration before the tabernacles of Jesus Christ.

* *

* *

CERTAINLY there is on this North American continent a lining up of army volunteers for the overseas service of Christ.

Here in the United States the Society of the Divine Word and the American Foreign Missions of Maryknoll are in full swing. The Jesuits, Dominicans, Marists, Vincentians, Franciscans, Congregations of the Holy Cross and the Holy Spirit, and possibly other religious organizations of men about whom we have not yet heard, are anxious to be represented. The China Mission Society of Omaha, off-spring of the Irish Foreign Missions, is making its appeal. And across the northern border the White Fathers who, until recently, in Canada, stood quite alone in foreign mission work, are watching with interest the young Society begun by Fr. Fraser, a former missionary to China, whom many of our readers will recall.

Then there are the women: Sisters of Providence now on their way to China, Franciscan Missionaries of Mary, the Maryknoll Sisters, all in the U. S.; and, in Canada, the Sisters of the Immaculate Conception, the Franciscans, and the newly founded Mission Sisters for China of Almonte, Ontario.

It is all gratifying—and it suggests the hope that soon for every religious Society in America an outlet will be provided in the foreign mission field for the apostolic vocations that are sure to come.

OVER a year ago THE FIELD AFAR drew the attention of its readers to four letters—A.B.C.M.—and we expected that a little later we should be in a position to announce what at the time bore the promise of becoming a great mission movement in this country.

A.B.C.M. stood, and we are pleased to say stands, for the *American Board of Catholic Missions*. At a recent meeting of the hierarchy, composing as it does the National Catholic Welfare Council, the Board received unanimous approval.

And now, what?

If the plans submitted to the hierarchy by its mission committee, of which Archbishop Moeller is head, are carried through we believe that they will herald the dawn of a new day, not only for the struggling missions in this country but for those in foreign lands, irrespective of nationality.

Catholic Americans have been singularly blessed with the material goods of this life. They are also blessed by conditions that help to broaden their views. They study and work side by side with many nationalities. They travel more than many other peoples and learn early in life that no one nation possesses all the qualities that make for the highest and best civilization.

We have no authority to speak for the American Board of Catholic Missions, but, with a full appreciation of the spirit behind it, we believe that, keeping in mind the comparative affluence of America, the poverty of war-stricken Europe, and, above all, the spirit of Catholic life and Catholic action, missions supplied by many nations will benefit quite as much as those, almost negligible as yet, of purely American origin.

As far as Maryknoll is concerned—and *Maryknoll* is simply the popular name given to the



OUR LADY OF PERPETUAL HELP,
BE MINDFUL OF THE SUFFERING SOULS.

American Foreign Missions as founded by the hierarchy of the United States—we are very happy in the thought that the long-neglected and too poorly supplied missionaries from Europe will soon see an opening in the clouds and feel the warmth of American faith and American charity.

* *

THERE was a time, and not so many years ago, when some of us who were trying to give the mission spirit a strong up-hill push, so as to get it on a level and running more easily, met this kind of encouragement from *Mr. Knowit*:

"The American hierarchy will never back you or any other foreign mission movement; not, at least, in our generation. Priests are too much needed at home. So don't count on the Bishops."

And *Mr. Knowit* left us to our own reflections, as also to our own resources, although the said *Mr. Knowit* was in those days somewhat influential.

We did not take *Mr. Knowit* too seriously, and, as we look back on the past nine years with their record of delightful cooperation on the part of bishops and priests, we are more than glad that we

did not for a moment question the positive good-will of our shepherds.

Were we to publish a complete record of their kindness—as may yet appear from the Maryknoll archives—we should have no room for anything else in this issue. Under our hands just now are two letters written for two of our young priests who made appeals for THE FIELD AFAR last spring and summer.

Cardinal's Residence,
Baltimore.

Rev. John F. Swift,
Maryknoll, Ossining, N. Y.

Rev. dear Father:

Permission is hereby granted you and the other Fathers of Maryknoll to speak in the churches of the Diocese on the work of the Catholic Foreign Mission Society of America.

It is a blessing that we now have a National Seminary in the United States to prepare young men and women for the foreign missions, for I believe that in proportion to our interest in that part of the vineyard the work at home will be more fruitful.

I cordially commend you and your work to the kind consideration of the Reverend Clergy of the Diocese.

Faithfully yours in Christ,
*J. Card. Gibbons.

Bishop's Residence,
Trenton, New Jersey.

Rev. dear Father McKenna:

I hereby gladly grant you, the duly authorized representative of the Catholic Foreign Mission Society of Maryknoll, permission to Nov. 1, 1920, with the formal consent of the Rt. Rev., Vy. Rev., and Rev. Rectors concerned, to solicit subscriptions at one dollar per year to THE FIELD AFAR, a splendid little monthly magazine which graphically and inspiringly tells of the sacrifices, needs and hopes of your American Catholic missionaries in China.

I cordially commend you, your plans, and your holy work, to the kind consideration of all the priests of this Diocese. Wishing you every success, I am

Yours devotedly in Christ,
*Thomas J. Walsh
Bishop of Trenton.

In the plan of God we may help one another while living together on this earth: and in the same Divine plan we who still live on earth may help those who have left it.

Secure for your beloved dead the spiritual advantages of a Maryknoll Associate Membership. You can do so for one year or in perpetuity.

I S E I G H T Y - F I V E T H O U S A N D S U B S C R I B E R S

THE Maryknoll Missions have adopted as a cardinal principle the formation of a native clergy, and in so doing they are only echoing the purpose long since expressed by the Paris Foreign Missions and other European Societies.

We believe that the day is coming when it will be possible for a foreign Society to gracefully withdraw from a field that it tilled and leave it in charge of a native clergy, at least in some countries.

We have heard the objections and have been told of failures, but we ask ourselves if God would endow a race with qualities of mind and heart such as, for example, the Chinese possess and yet withhold from them the higher responsibilities of priestly life.

Is there not danger of taking too little into account the grace of state?

And there is good reason to believe that in many of our foreign missions the people themselves, good of heart but unspeakably poor, desire only to be well-started. Even today, Catholic missions can show, besides a golden record of spiritual progress, a remarkable one of material achievement due to the cooperation of their faithful. The Chinese, particularly, are very, very generous, as all of our Maryknollers can testify. Witness fifty poor fishermen, getting together two thousand dollars to encourage a priest to go to them on their little island in the South China Sea.

We have heard too little of what has been accomplished by resources found on the missions themselves. The story of generous and self-sacrificing love for the beauty of God's house would be edifying.

* *

A Liberty Bond (\$50) is acceptable as payment for a Perpetual Membership in the Catholic Foreign Mission Society.

In a Chinese Mirror.

THE following extract from the address of a Chinese official to a group of students en route for America offers excellent matter for meditation:

Americans are resourceful, quickwitted, cheerful, and lovers of humor. They work strenuously, but also find much joy in life, which is buoyed up by hope and a bright future. Gloom is not found even in American cemeteries: they always look bright and attractive.

I advise you to note the good in the American character. . . . Some years ago a Chinese student showed me an album containing clippings from American newspapers. He was much elated over his collection, which included robberies, elopements, divorces, separations, embezzlements, murders, drunkenness, forgeries, and allied subjects. I asked him why he made such a collection. He answered that he intended some day to show up the Americans and to prove that they were not perfect, no better than the Chinese. I pointed out to him that Americans never claimed to be perfect or anywhere near perfection. That student evidently had a diseased mind. Instead of seeking the good he was picking out evil.

Study the American genius for combination and cooperation. Begin this study with the American family, and extend it to the American schools and colleges, the American games, the American churches and charity institutions, their business and manufactures, their unions and trusts, their local and national politics. And finally, the grand

cooperation and combination that are consummated in the world war of liberty and freedom. Here, too, America is again proving her love of high ideals, her altruism. The Chinese lack in combination and cooperation, and on account of this national defect of ours I want you to imbibe this grand and powerful American trait.

A few extra suggestions to the female students may be helpful. Since China became a Republic our women have been given greater social freedom. I want you to put emphasis on the words freedom and liberty, and to understand that they are founded on law and order. Do not mix them with license and unrestraint. . . . To save you from wasting your time, I may say to you that women in America are not the equals of men. They are their superiors. In Chinese philosophy man represents the positive element and woman the negative element. In America, which is diametrically opposed to China geographically, the elements go through a similar change. The women there are the positive elements and the men are all together negatives. American women may never have read Lao-tsz's philosophy but they carry it out in practice: to act without appearing to act, to govern without appearing to govern. . . . But my dear young ladies, with all your begettings and acquisitions, never forget to learn the art of making cakes, pies, gingersnaps, fancy pastry, and tasty dishes. All men, like Napoleon's armies, move on their stomachs. To a hungry man a chafing-dish is more than a sweetheart. When you have learned all these essentials—the arts of feeding and taming the beast—let us know and we will again congregate in Shanghai to welcome you back.



OFFICERS OF A NON-CATHOLIC CHINESE STUDENTS' ASSOCIATION AT ANN ARBOR UNIVERSITY, MICHIGAN.

O U R C I R C U L A T I O N H A S B E E N S E C U R E D

The Note Page.

WE rubbed our eyes lately to note on the first page of the *North China Standard*, a secular paper of Peking, a three-column cut of an Ordination Day at Maryknoll—with the Bishop of Albany as the central figure. The cut was evidently reproduced from one that had appeared in THE FIELD AFAR.

The Diocese of Brooklyn is taking a high rank in foreign mission activities. We have been looking over the latest report of its Propagation of the Faith office, and note a fine total of more than one hundred and eleven thousand dollars,—further proof that the faithful are ready to respond to the call of the pagan world.

A parish priest in the New York Archdiocese, expressing his willingness to request his people to renew their FIELD AFAR subscriptions, writes:

But we need men to go into all the churches continually to talk about the mission work. Here in little Protestant churches there is a stream of missionaries telling what they are doing to make Protestants of people in South America and elsewhere. We need the living voice of those who have "been there."

A word about the "Spread Convention." There is a federation of mission societies of students in something over one-sixth of the Catholic institutions for higher learning in the United States (and Canada)—*The Catholic Students' Mission Crusade*. As already mentioned in THE FIELD AFAR, representatives from these societies met last summer in Washington, and one result of their meeting is the watchword for this present school year—"Spread!"

The *Crusade* officers are quartered just now in the Catholic Welfare Building, 189 East Ninth St., Cincinnati.

The Sacred Congregation of Propaganda has placed under its

direct supervision the *Work of St. Peter, Apostle*, which was founded in France in 1889.

The purpose of this work is the formation of native clergy in the foreign missions, an object that is especially desired by His Holiness, Pope Benedict, as indicated in his recent encyclical.

A Vincentian friend writes that the American Province of Lazarists will accept, for evangelization, a district in Kiangsi, China.

Fine! Fine! *The Campbells are coming!* With American Lazarists, American Dominicans, and a growing number of American Franciscans, Maryknollers in China will surely have some happy sit-ins one of these days.

And we feel that we can assure our European confrères that their young American brothers will appreciate the more the splendid work which, with limited resources, their elders have been accomplishing.

We had been reading, in one of the New York dailies, a complaint made by a distinguished Japanese educator, that American missionaries—meaning Protestants, of course—working in Japanese territory, were too much inclined to mix politics with their religious teaching. It was especially interesting, therefore, to read, soon afterward, the following, which is taken from the August editorial page of the *Missionary Review of the World*, an "interdenominational" magazine published from Cooperstown, N. Y., and 165 Fifth Ave., New York City:—

The Roman Catholic Church as an organization, like the Mormon Church, is involved in political activity. This is shown in city and state politics and in the effort to gain control of the press, of the educational system, and of government offices. While most members of the Catholic Church are loyal Americans, and many are true Christians, the papal hierarchy is still in control of the Church and its officials, and shapes their policies. The Pope claims temporal dominion and absolute authority, and the avowed object of the Catholic Church is to gain control in the United States.

The Christmas Look-Out.

WHY puzzle your brain this year about Christmas presents, tiresome shopping, and the undue anxieties that take the spirit out of a most blessed season?

Give to your friend—

(a) *A Subscription to The Field Afar*

or

(b) *A Subscription to The Maryknoll Junior*

or

(c) *A Maryknoll Book* (See list below)

or

(d) *A Maryknoll Pin* (p.249)

or

(e) *A Maryknoll Ring* (256)

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(PUBLISHED AT MARYKNOLL)

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Field Afar Stories, Vol. I.....	.85
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A Modern Martyr (Life of Bl. Théophane Vénard).....	1.00
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Théophane Vénard (in French).....	1.00
The Martyr of Futuna (Bl. Peter Chanel).....	1.00
For the Faith (Just de Bretenières).....	1.00
Bound Vols. Field Afar	2.00
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The Workers are Few.....	1.00
The Church in Many Lands ..	1.00
With Christ in China.....	1.00
Our Missionary Life in India.....	1.00
Bl. Jean Gabriel Perboyre.....	1.00
Christian Daimyos.....	1.85

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Prayer Prints.....	100 for \$.25
Post-Cards of Maryknoll and the Missions	100 for .50

The Maryknoll Pin	\$.25, .75, 1.00, 2.50
The Maryknoll Ring, sterling,	7.00
10-karat gold,	9.00

(Prices Subject to Change)

Address: THE FIELD AFAR OFFICE

WITHOUT THE AID OF PROFESSIONAL AGENTS

From the Austrian—pardon, the *Italian*—Tyrol, a letter came the other day, sent by our friend Fr. Sparber, rector of St. Joseph's Mission House, in that fine old region.

The letter was not an appeal—but nothing could have been more appealing than the envelope, which evidently had been sent previously to Fr. Sparber and by him carefully turned inside out. And over here we are buying silk stockings,—not all of us, but too many.

Fr. Sparber makes no complaint. Perhaps he is afraid to do so, but it pleased us to read in his brief letter these words:

Now we receive again and regularly *THE FIELD AFAR* and we hail it with glee. It is a real gloom dispeller, just the thing we stand in need of at times.

This is the month of the souls. Are you forgetting? As we remember others, so shall we be remembered.

We note with interest the latest circular from *The Lecture Guild* started about a year ago to facilitate the expression of Catholic opinion from the lecture platform. The very simple method of the Guild as a bureau of information in regard to Catholic lecturers has met with encouraging success.

It retains the names of prominent Catholics on the Advisory Board,—among whom are Fr. Tierney of "America", Fr. Burke of the "Catholic World" and the National Catholic Welfare Council, Fr. Schwertner of the Rosary Magazine, Hon. Maurice Francis Egan, and Michael Williams.

The list of lecturers for the season fills a twelve-page booklet, which is attractively printed. Together with American names we find those of Theodore Maynard, Sr. Bertram Windle, and Katherine Tynan. The booklet, with any further information that may be desired, will be sent gladly on request. *The Lecture Guild, 7 East 42nd St., New York.*

Advent is a Mite-Box Season.

News from Tungchan.



JULY 11-25—This is the busiest season of the year for the Chinese, as the rice must be cut and the new crop put in within a short period, so we gave the schoolboys a few weeks' vacation. It is not the usual thing in the native schools which have the summer vacation but they are found only in the cities.

Our professor of Chinese tells us that the Chinese do not like whiskers, but lately he has been doing his best to encourage what looks like a faint shadow on his upper lip. His position reminds one of the story of Adelaide and Dorothy. Adelaide had a big red apple in her hand as she met her friend one morning. She said nothing about it as they walked along, but was careful to keep it in evidence. Dorothy on her part did not seem to notice the apple. Finally, however, Dorothy could stand it no longer and tossing her head, exclaimed, "Huh! I don't like apples anyhow!"

Confucius is always represented with a moustache, two long tufts on his chin, and a plume just forward of each ear. The cheeks and jaw are clean. Perhaps this is the sort of beard the Chinese like. Smith tells of a Chinaman who said to him one day, "When I first saw foreigners I thought they looked very funny with beards all over their faces like monkeys, but I am getting used to it now."

July 20—There was a tragedy today in the little river that flows a hundred yards or so in front of the house. I say "little" river, but today it was rather large, and this was the cause of the tragedy. It rained a good

deal during the night and in the forenoon, and the water was very high. It was market day and the people, delayed by the rain, crowded into the little boat that takes them across. There were more than thirty in the boat and it capsized in the deepest and swiftest part of the stream. All were swept down, but about half succeeded in getting to shore. One man was pulled out a half hour afterward and I worked over him for more than an hour, but in vain. The other bodies were recovered at some distance down the stream, some of them not until a day or two later.

I found that no one had any idea of giving first aid. If the victim did not recover consciousness of himself he was dead and that was all there was to it. The son of the man I tried to resuscitate came the next day to thank me for my efforts and gave me some betel nut to chew. If you want to show particular favor to a man at little cost give him betel nut.

On the 26th I left Tungchan for a few days' visit with Fr. O'Shea at Kochow. I rode to Chanlung, where I left the horse to be taken down the next day by the groom, while I went by the night raft which would get me there in time for Mass the next morning. I found Fr. O'Shea in the best of health and bigger than ever, but a fat man is no man for the missions unless he can import a horse big enough to carry him. It is sheer cruelty to expect this of a native animal; while, if the fat missionary chooses to go in a chair, he must have three carriers, at least, and that means not less than three dollars a day.

Kochow seems to have about the same brand of weather as Tungchan, but I found the interior of the Kochow house surprisingly cool,—due, I think, to the length of the rooms and the high ceilings. The rooms are eighteen feet long, while those at Tungchan are barely eleven. I

E I G H T Y - F I V E T H O U S A N D S U B S C R I B E R S I S

was privileged to be present at the baptism of the first babies taken into a Maryknoll Orphanage. Fr. Ford, down in Yeungkong, has over a hundred to his credit but they are baptized at a pagan orphanage by one of his catechists.

After three enjoyable days I set out for Tungchan. As it would take two days for the return, I made a leisurely start from Kochow after Mass. It was about seven o'clock when we moved out towards the North Gate and the doorways were filled with women and children. How worn they looked after four unbroken weeks of heat! I have seen the same look on the faces of people in New York but the hot period there is very short compared to that here. And what poverty and suffering one sees every day! I have seen pictures of the under-nourished children of Europe since the war but one can see the same thing here at any time. It is the usual condition of millions, and I doubt if there ever was a period that it was not.

Aug. 1—The theatre that has been "entertaining" Fr. O'Shea at Kochow has moved to Tungchan; at least, the players and their few properties have come. The theatre is a shed, built by a local lumber dealer, of poles tied together with bamboo withes and covered with mats. When the show is over, the owner will take off the mats, cut the withes, and turn the poles back into his stock. It is in this way that buildings are provided in China for conventions, theatres, entertainments, and the like. If the weather is cold or for any reason they wish to enclose the building, the same mats, which may be used over and over again, are fastened to the poles; whence the name "matsheds."

The theatre is down on the river bank, but now and then, when the wind is right, we catch the sound of a shrill fiddle—I

shall not call it a violin—or of the shrieking falsetto of a man that would put to shame the vocal gymnastics of Alma Gluck. Then there is the interminable gong that sounds like someone pounding a washboiler, in and at any old time, seemingly, that may happen to strike the fancy of the player. The boys say that it is "A Story of the Old Times." From the way it keeps going on and on it must represent at least a thousand years or so of China's history.

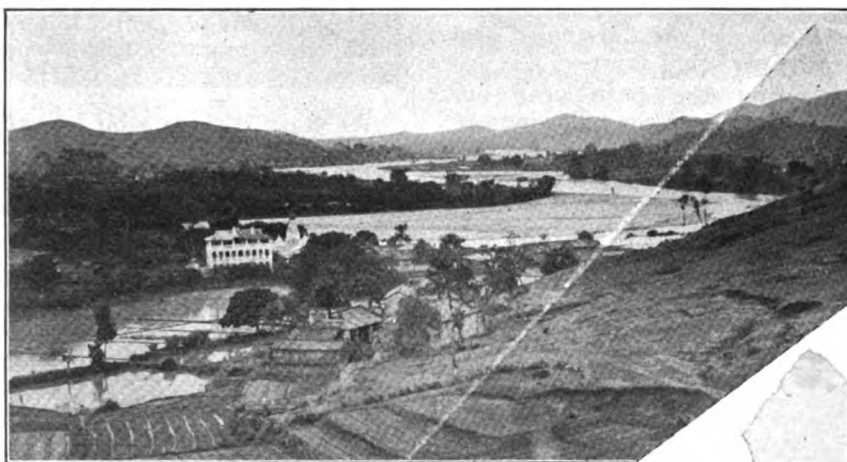
The pictures of our houses here that have appeared recently in THE FIELD AFAR have set me to wondering if its readers are not having visions of teakwood furniture and white-tiled bathrooms, and wondering how long "poor missionaries" have been in the habit of thus spending the money that has been given them to help save souls. I can only answer by saying that our furniture is of pine, much of it unpainted, and that in our wildest imaginings we have hardly yet attained to the luxury of a bathtub, let alone really having one.

But there are certain things you must have in a house here. Brick is fairly imposing—but what else can you use here? Wood is the dearer; and our friends, the white ants, would

soon bring down a wooden structure on top of us, to the accompaniment of a shower of dust. There should be a veranda, and thick walls, and large rooms with high ceilings to make the long "dog-days" period more bearable. Then put on a roof of tile, again the only thing practical, and you have the sum total of our best.

Inside there are no ceilings; you look up at the crooked round poles that do duty as beams for the floor above. The floor under your feet is of common pine, short boards poorly laid with large-headed nails, and unpainted. The stair you climb is rather a ladder set at an angle, with boards for rungs instead of turned sticks. There is no paint or paper on the walls, their decoration consisting of an occasional coat of whitewash; nor are there carpets on the floors or curtains at the windows.

After thirty years in China, Bishop de Guébriant says, "Your house must be comfortable; you are not Chinese and cannot live as they do. It must be your first consideration. Chapels and the like are secondary. If you do not have money enough for both, build a good house first and let the chapel wait. Your health, and therefore your work, depend upon it."



THE MARYKNOLL HOUSE AND CHAPEL
"Brick is fairly imposing—but wood is dearer; and the
down a wooden structure on top"

A N E N V I A B L E A N D G R A T I

With the Maryknollers at Yeungkong.

The Maryknoll Mission in China has at this writing three mission centers with two priests at each center.

The three centers are Kochow, Yeungkong, and Tungchan.

A word about one:

The Yeungkong Mission, for example runs along the coast of the South China Sea, and the entire sector would be, roughly, 100 miles by 50.

In this section there are 200 Christians and more than 1,000 catechumens preparing for baptism, scattered in 76 villages. For convenience, 18 main stations have been established, where catechists can be placed who will conduct schools for the boys and girls, direct the daily prayers of the faithful, and instruct men and women preparing for baptism.

There should be at each of the 18 stations a catechist for the men and one for the women. At this writing there are altogether, for the 18 stations, 7 men catechists and 7 women catechists.

Of the 18 stations, 5 have little chapels with a room attached for the missionary. At the other stations the priest finds a bed in some Christian's house.

Writing of the Christians' generosity, Fr. Ford says:—

During the past year our Christians gave the following:

At Chappo (sale of two shops) for a chapel...	\$1020.00
At Cheklung, a shop.....	400.00
Four chapel sites, approximate value.....	400.00
Chapel furniture, approximate value.....	40.00
Rented houses for chapel, approximate value....	60.00
Place of missionary (prox. at 15c a meal)	151.20
coolie, at 50c a	31.50
ings.....	13.00
ations.....	15.00
station:	
nts, 1 duck, 2 partridges,	
3 pigeons, beef, salt fish,	
bsters, 158 eggs.	



Our room is mud-brick, unplastered, and when it is not raining we are thankful for the many holes in the roof that give a little air. No typical Chinese hut has windows. The floor is dirt,—perhaps dirty, but luckily the room is too dark to pry into unwelcome secrets. You can touch the roof with your hand where the altar is set up, and right over the crucifix is a brickless hole where the kitchen smoke defies analysis in its many odors.

There were actually seventy-two humans squeezed into the room this morning. Of the seventy-two all wore at least loincloths, except some of the twenty children. However it isn't as hot as it sounds, for each is armed with a fan and keeps the air in circulation. The room is really the size of a parlor in a New York flat and would comfortably sit ten whites, but the Chinese count standing room literally, and as their feet are the widest part of them it allows them elbow-room to wiggle the fan.

We startled them a bit by the announcement of our policy. They have been studying for over a year and it was a pleasure to listen to the long prayers rhythmically chanted. But they were all men, and we have decided not to baptize in the ordinary case unless the entire family is ready, including all the women folk from the mother-in-law to grand-nieces. The experience

Your Holy Name Society can fit nicely into mission work. Hire a catechist and get in touch with the Maryknoller who will use him.

WE have pushed on from Pakkwan north to "Mosquito Water" and you may be interested in a typical village hut hereabouts.

here for twenty years shows the wisdom of this hard rule, for, when the women do not come in contact with the Church, superstitions are ritually carried out at home and daughters are betrothed to pagans, and the Church remains a men's club.

In the twenty years of the Catholic history of Yeungkong, perhaps eight hundred have been baptized,—only men, as there were no women catechists. Of the eight hundred, two hundred remain. Death has carried off many, for they were mostly grownups when baptized, but many also have ceased practicing their Faith in the absence of priests, and in their homes the children grew up with pagan mothers worshipping the devil.

Woman must worship some deity faithfully, though man seems to have lost that instinct, and it seems probable that Christianity will not flourish until the family is converted. I'm sure you appreciate our insistence on this point. We could baptize several hundred men right now, well-enough prepared for the Sacrament, but by withholding it a while longer we can gain double the number.

It is difficult perhaps for us to get the Chinese point of view of the un-importance of the feminine side of the family; and it is harder still for them to understand our stressing this point. The shock of our refusal to baptize the men until their wives and daughters are ready has brought our argument home better than would twenty-five years of preaching.

Despite the new regulations which we announced in each village, today there were delegations from three neighboring hamlets, asking for catechists. One represented seventy men and women; another thirty; and the last about forty. And not a teacher in sight to give them! That swells the number of new villages without catechists to

Y E A R W I L L B E M E M O R A B L E —

about fifteen. Within a few months we can release several teachers from other villages that have been studying for two years, but even at that it will make you lenient with us, I hope, when we harp so often on the need of teachers.

I might confidently wager that there are few seminarians in or out of the U. S. who know the words of the catechism so readily as do the Chinese, but the Americans win out on reasoning. The Chinese will answer that Adam was the first man, but when you ask him who was Adam's father, the reply you get is that the catechism doesn't say,—and that not from the poor little kid trembling before you, but from the teacher himself! We have no trained teachers as yet. It will be the work of several years, and, not to lose time, the material on hand must

Wewent "home" to Cheungtin-nam. If the name weren't so clumsy you might write verse about it,—not for its beauty, nor the comeliness of its men, but for its "homey" welcome. There are four hundred here studying, some rather spasmodically, for it rubs against the grain for the father of the family to rank below his children in the classroom. The boys are wizards in memory work but the faculty dries up with age. The women were literally stepping on each other's heels in an effort to greet us, and that's as rare as a Christian in Asia. Ordinarily at our approach they run like rabbits, as custom dictates.

Think of the crime of making the kids start on page one and run through the whole catechism, question and answer, without stopping for a drink! It's torture,—not for the kid but for




CHAIR-RIDING—MORE PICTURESQUE THAN COMFORTABLE.

be used. Next month we are calling the teachers in for a Retreat and further instruction, and by another year perhaps we shall have some sort of organized course.

At Mosquito Water they treated us royally, inviting in the nearby villages. The very pig I kicked out of the "chapel," that was comfortably sleeping on my bed mat, met his doom soon after and we had him for dinner.

the priest. Then the family skeletons were dragged out one by one, and the family tree with its aunts and mother-in-law and uncle's daughters and the wives of second cousins cast its shadow on us for an hour. The Chinese have a refinement of relationships that baffles a stranger. One boy here has no one but a "Third Mother", that is, the wife of his third uncle.

The more industrious of the four hundred presented themselves for examination, but we



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sifted the elect to twenty families, forty-four individuals. We lose some by this strict rule of entire families or none at all, but the backward member may be touched by the exclusion. Besides the lazy, the first exceptions are the girls who have been betrothed to pagans; the next batch are the children who know the catechism from *a* to *z* but whose mother did not study as well as she might have. Great was the shame of one man whose laziness forfeited the privilege of baptism not only for his own family but for his two brothers and their families, and he vowed that on our next visit he would be able to stand any test. Needless to say, his relatives will stimulate him in the meanwhile by nagging or the cold shoulder.

Besides the baptisms there will be the fixing up of irregular marriages between a Christian and a pagan. There are about ten such in this village. The baptism of the woman simplifies the ceremony.

Now this problem is up to us. We promised them a chapel as soon as they could fill it. They have given us the congregation, as much ground as we want wherever we want to build, and later they will give us the daily labor of the farmers, in the slack

If you wish to support, during one year, one of the Maryknoll missionaries, three hundred dollars will be required.

no place in such Chinese schools. Ordinarily they would be studying sentences from Confucius.

We are at home again in the little chapel at Chashan. The reason for the comfortable feeling is that you are not a guest but host, hence you can slam the bedroom door to suit your own time for retiring. In other villages you must politely entertain your hosts, who number a legion, until they get tired enough to think of leaving. Here, also, the chapel bedroom always has a window and is fairly clean.

On Pentecost the Holy Ghost came to twenty-five in Baptism, twelve of them women, eight entire families. There were twenty-two confessions and eighteen Communions and one marriage. The chapel could not hold the one-hundred-fifty who came from surrounding villages.

We were a bit afraid such a crowd would tax the hospitality of Chashan, but the natives nobly dressed a 40-lb. pig for the occasion with 100 pounds of rice and fixings. Those who could not get inside the chapel for Mass arranged to be present for the feasting that followed on the grass outside.

It's a very short jump from Chashan to Kolungshui, but the same river must be forded three times, besides a wade on its sandy bed for a stretch where there is no road. Our bedroom here in this village of twenty houses was a cool, fairly clean chamber, and flyless in the bargain. It was the third room away from a window and light, so the flies could never find their way there in the dark. We slept next to a whiskey still. They call the product rice wine. The more costly brands are doped with medicine. The Chinese, indeed, use it as sparingly as medicine and even on big feasts they show no effects beyond a heightened color and perhaps a smile.

I'm sorry to say the chapel was worse than the bedroom. It is

our school in a kitchen, something like the "kitchen schools" our grandmothers went to in the Western States of years ago. At Mass it was roasting, for some numbskull had his fire burning brightly as though the fifty Chinese present weren't heat enough. There were eleven confessions and four Communions. After Mass eight were baptized, one pagan family and remnants of old Christian ones. There were ten men ready for baptism, but they must wait till we can afford to send a woman catechist to their wives.



A CHINESE PRIEST OF THE CANTON VICARIATE.

At Shekhang we enjoyed every minute of the breeze and mountain scenes. I had been there before and began to remember the faces of the little lads. I take my cue from their smile. If they look up eager for recognition I know they're old friends; if they hide behind a convenient buffalo or pig they are sure to be sizing me up for the first time.

I've fallen in love with Shekhang, a purely Christian love of their fervor in studying the catechism.

The only Catholic here is the catechist and that explains their careful preparation for baptism;

Peter Chanel—His life will make interesting reading at the refectory table or in the home circle.

Blessed Chanel was martyred on the Island of Futuna, in Oceania, and he is one of the nineteenth-century martyrs.

The story of his life—a book of 210 pp. of text with 16 illustrations—sells for \$1.00, postpaid.

there are no lax Christians here to lower their ideal. Forty-eight of the hundred inhabitants cleared the steeplechase—twenty for this heat, and the remainder are unregenerate pagans out of the running entirely. The forty-eight were baptized in the morning; about half were women. The thirty disqualified will come up for trial on the next visit of the priest.

This village should be second on our list for chapels. Now the men pray in one room, the children in the classroom, and the women in a third house. They will give us a house which can be enlarged with four or five hundred dollars. The plot with as much garden as we need lies on the southern side, open to the summer breezes. The lack of room is chronic, of course, in thirteen of our main stations, but few of the villages have shown such zeal in studying, none is so overwhelmingly Catholic, and yet—what impresses a distracted missionary most—great is the consideration the village shows in its need. For sixteen months it has not complained of its lack of room, and today, when I said this year we could do nothing but perhaps by the end of next year they would have a chapel, they were more than happy. This may seem a small matter but it is true that our most generous villages are poorest and the most promising ones are least clamorous.

At Shekhang we have a gem of a woman catechist,—herself

T E N Y E A R S O L D I N J U N E , 1 9 2 1

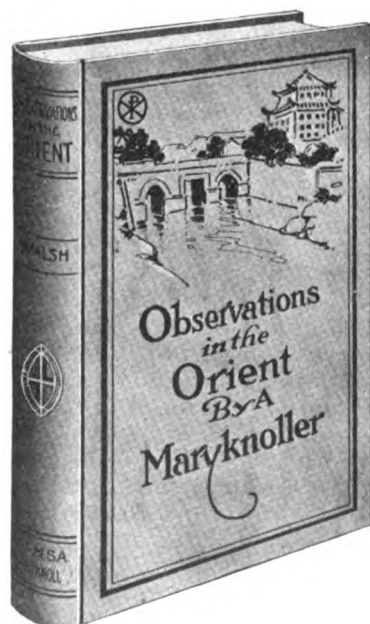
a Catholic for twenty years. She is a stately dame with tiny feet that were once bound, a dainty old lady without being fidgety, with no airs towards the simpler village folk other than those a grandmother is allowed to assume.

A Christmas Present! Oh! Oh!

From the Catholic Summer School a venerable priest of the Newark diocese wrote to us about **OBSERVATIONS** and his Maryknoll priest-friends:

I find your *Observations* giving a select audience a minute and very readable account of your journey to the Orient. It is a valued addition to our library,—an accessible stimulant (that sounds like closet hospitality of the yesteryears!)

God bless you and your great work! You are evidently in God's hands in providing machinery "well tested before it leaves the shop" at Maryknoll. It is a privilege to aid the work in any way, and I am glad to know my people share my reverence for it.



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The "Captain" Writes.



July, 1920.

JUNE was rather an uneven^tful month, nearly all of it being spent by Fr. Walsh "on the road," visiting our villages.

The month was unusually dry, and the annual floods which were expected to turn the mission compound into a lake did not appear. Perhaps they are merely postponed.

In the early part of the month, the bubonic plague was brought right home to us when a rat was found in the kitchen, dead with the disease. Almost immediately, some of the boys developed "pains and aches" of various kinds, one even having the sores which are considered a sure indication of the plague. In the meantime, the catechist's baby girl got sick with the same symptoms. Yip, whose faith seems very strong, ascribed the sudden recovery of his child to a Mass said for her; and the two native doctors in attendance were also impressed.

The Kochow assistant developed a few more gray hairs in his ruddy beard these "plague" days, because his ability to "kong wa" (talk) was too limited to permit him to "jolly" the mission "outfit" into a happier frame of mind. Fortunately, Fr. Walsh's return when the panic was about at its height, and the numerous "slay kons" (troubles) that followed his arrival, together with the sense of support that always comes with having the "boss" on the job, soon relieved the tension. However, for the three weeks that followed the rat's death, considered the danger period in the course of the plague, the Holy Sacrifice was especially a prayer of petition. It is with gratitude that we now report the absence of all danger in this vicinity for the time being.

Two of the important affairs of the Maryknoll Mission during June were the purchase of the mission property at Shuitung, and the visit of Fr. McShane, who came down to discuss last-moment details of the house which Fr. Walsh is about to build for him at Loting.

Fr. McShane looked fine, and, albeit a little thin, seems to be standing the summer very well. He has made good progress with the language and will be well able to represent Holy Mother Church as Loting's missionary. He reported Fr. Meyer to be as busy as usual, his latest idea being the road he wants built from Kochow to Shuitung.

The Loting house—which will probably be the model for the one to be built later at Shuitung—could have been built by an up-to-date New York contractor in the same time that we spent discussing it.

Our difficulty is—P O R C H . Suppose four bare rooms, with neither plumbing, nor comforts of any kind, two on each floor of a two-story brick building, about twenty by twenty feet. BUT,—such a house in this climate would be useless; it must have a porch, to sleep on, and to live on in the eight months of tropical summer, and when you extend a seven or eight foot porch around said twenty foot square, you have nearly forty feet square,—and a house that looks really *immense* on paper. Those of us who have spent early years in a crowded New York flat, know how many families an up-to-date landlord could crowd into this area,—and to think that we must have it for only two priests!

It looks almost preposterous—until one is face to face with the problem. But it is either a porched house, or a Chinese one-room affair, down on the ground. One gives you coolness, with fresh air; the other sometimes gives you coolness, but that damp, pestilential kind that has

ONE SUBSCRIBER FROM EVERY SUBSCRIBER

already brought many missionaries to an untimely grave.

To those of us who have been raised in the north, the various mission houses here in China looked rather imposing, until after we had found out by actual experience what it was to sleep in a native house. And when a man comes in from a month's visitation, after having actually lived during that time in such conditions, he must have a healthful house in which to recuperate.

After helping to dispose of the remains of Fr. Walsh's birthday "feast," Fr. McShane returned to Tungchan, leaving Fr. Walsh to the developments of his Shuitung real estate deal and the "wind-up" of the various "slay kons" that would be deprived of his personal care during the expected two or three months at Loting.

A few words about the Shuitung deal will be interesting. Three distinct places were selected as the possible site. When Fr. Walsh started, these had all been seeking a buyer, but *No. 1*, which we will call the "Back Bay" property, a little remote from the shore, soon eliminated itself. A large family owned it, and those members who were working it as a truck garden would "lose a good thing" by the sale. Their excuse was, they could not get the relatives to transfer the deed. *No. 2* was the shore property, — laughingly termed our "summer residence," for Shuitung will always be a "half-way house" for this portion of our territory. This the owner decided he could not dispose of, even at a premium, as he needed it for truck raising, etc. This left *No. 3*, — nicknamed, "the mountain", a fine tract on top of a little hillock to the east of the center of the town. However, inquiry soon determined that *No. 3* was hopelessly in litigation and that a clear title would take a long time.

This being eliminated, *No. 2* again appeared. The owner had

changed his mind when he saw that he could not work off his litigation on the "unsuspecting" foreigner, for he had owned both plots 2 and 3. It being directly



A MARYKNOLL SLOGAN:
"EVERY PAGAN TEMPLE A
SCHOOL!"

on the seashore, Fr. Walsh was naturally afraid of the ravages of high tides, such as every so often wipe away even concrete "board" walks along our Jersey coast. But, *No, Never!* Even the Catholics assured him they had never seen the water come that far, and indeed the truck garden looked so refreshingly green that one could never believe salt water had ever washed its roots. But, Fr. Walsh cautiously investigated still further, — and, to our sorrow, for the place appealed to us, we found that the "No, Never" needed the Gilbert-Sullivan refrain of "Hardly Ever." For only a year ago, the waves had been driven right up to what had been selected as the Church's future site.

However, Yip the Invaluable did not leave us in the lurch, and came back with an option on Property *No. 4*, directly adjacent to the "mountain" property. Fr. Walsh has since seen this place, and we have begun the preliminaries leading to ownership, including the payment of forty dollars for the removal of a grave to a More Auspicious Location.

"Foundation Day" — June 29 — found us quiet. However, a special donation to the "dinner pail" of our retainers made the cook suspect that it was some sort of a *Meikwok* (American

holiday) — and in turn he supplied us with chicken for dinner. We afterwards enjoyed a Victrola concert, and what with pipes ablaze and anecdotes of the "days of old", we might almost believe that we were listening to the electric piano back in the old classroom at Maryknoll. But the records, borrowed by the retainers from a neighboring "Notable," and played by us for their delectation, were all in Cantonese, so that we could not altogether transplant our corporate selves to the Hudson's hills.

In years to come, with Shuitung a convenient gathering place, we ought to be able to have some sort of re-union on Foundation Day. It is a quiet part of the year, and Shuitung can be reached in three days from both Tungchan and Yeungkong, and from intervening points in even less time. How about inserting a request for an "entertainment fund" while we're on the subject?

It will require some sort of an occasion, like Foundation Day, to get the missionaries together.

Then the Glorious Fourth came along, and Fr. Walsh left for Shuitung and Canton, en route to Loting. To make this trip of about a hundred miles "as the crow flies", he must travel four hundred and spend a week or two in doing it. It isn't the swiftly clattering "Lizzie" or "Buick" that we're longing for over here, — it is the roads. *Even* an ox-cart can do thirty miles in a day, — but *even* the ox-cart must have

If you have any spare books on missions, let us send them to our Maryknollers in China, who are anxious to secure a working library on mission topics. They will need up-to-date publications, also, and would welcome a gift for this purpose. Such gifts will be formed into a fund, known as the

**Maryknoll Missioners'
Book Fund.**

(See page 261.)

1 7 0 , 0 0 0 — S E N D Y O U R S T O D A Y

a road,—and here there is “none such.” Outside of Canton City, and another town the name of which I cannot remember but which I saw advertised in *Millard's* the other day, there is not a decent road in all of Kwangtung Province,—and the same is true, probably, of the rest of South China. It isn't concrete, or even macadam roads we're seeking; any old kind will do us,—even one that could hold a “bike” would cut distances from days to hours. “Not yet, but soon!” Good roads would “multiply” a priest amazingly, and the day is not far distant when they'll be an assured fact. It is a matter of not only distances but costs. The “coolie” with his thirty-mile day trip carrying 130 lbs. of freight may live on little, but you have to figure on his pay, and that of his “tau” or padrone, together with the many “likins” at stations on the way.

Our red-whiskered friend* has now put in seven months' solid study, averaging seven hours a day for six days a week, without a week's interruption in that period. At the present time, he has completed *Lesson XXX, Advanced*, of the Rev. Cowles' Inductive Course, and is able to read a Chapter of St. Mark's Gospel by looking up about twenty to thirty new words. Roughly, he has a vocabulary of 1200 words, including a smiling acquaintance with their written characters when they come in a familiar context. He has consistently followed Mr. Cowles' prescribed course, studying always from the characters, using the Romanization only at the very rare periods that his teacher was absent.

Can a small parish take upon itself the support of a Maryknoll mission catechist? This kind of cooperation is worth more to the cause than if the support came from a man of wealth. Keep the Catechist Funds moving!

* Fr. O'Shea

The Home Knoll.



IN HARVEST TIME.

THE Paris Foreign Mission Society, with its long record of accomplishment, its hundred martyrs, its breadth of vision, and the quiet unassuming character of its members, has long been to Maryknoll an inspiration and an ideal.

Comparatively few members of this Society have ever visited America. We recall, in the past fifteen years the passage of the late Bishop Chatron of Osaka, Japan, the brief visits of Bishop Berlioz, Fr. Steichen, and Bishop Castanier, all of Japan, and that of Bishop Merel, former Vicar-Apostolic of Canton. Last winter, on his way to Rome, Archbishop Rey of Tokyo came through the United States; and later Bishop Demange of Taikou, Korea, called on his way back from Rome.

All were very welcome—but none—shall we say it?—quite so welcome as Bishop de Guébriant, the present Vicar-Apostolic of Canton, China, to whom our Maryknollers across the Pacific owe spiritual allegiance and to whose generous and fatherly solicitude all Maryknollers owe a debt of gratitude that it will be hard to repay.

Our distinguished visitor had only about ten days in which to make several visits and get across the country in time to catch his steamer which sailed on October 14 for the Far East. But he managed to visit Boston, as announced in the last issue, and from there went to Montreal, where a reception had been organized by the Chinese Catholics,

who had invited for the occasion dignitaries of the Church and representatives of the Chinese Government.

After his return from Montreal, Bishop de Guébriant had a few more hours at Maryknoll and then took the beautiful drive to New York (through the courtesy of Sing Sing's chaplain), dined with Monsignors Freri and Dunn of the Society for the Propagation of the Faith, and, with the Maryknoll Superior, boarded the night train for Scranton and Clark's Summit, where four-score Vénard huskies, including a couple of ex-army officers now mission-aspirants, gave vent to their feelings, conscious that they were recording the visit of one whose name will be forever identified with the pioneers of Maryknoll-in-China.

An hour in Buffalo, several more at Chicago, where Archbishop Mundelein and the Cathedral priests showed kindly interest—and, three days later, with a record of about twelve consecutive nights on sleepers, Bishop de Guébriant found his Maryknollers waiting for him at the Golden Gate. There were others, too, who gave him welcome, and of these we shall write later.

He was a young Spaniard, a gentleman to his finger tips and a Catholic to the core. He belonged to a well-known family and had been educated to take up a profession, but he decided to leave the chances of worldly success to others and take up some work for God.

We write of a young layman

Membership in the Catholic Foreign Mission Society may be secured for one year by the payment of fifty cents.

Associate members, living or dead, share in over one thousand Masses yearly, thousands of Communions and the prayers, sacrifices, and labors of all engaged in this work.

B E F O R E J U N E O F 1 9 2 1 W E

who recently visited this country and stopped at Maryknoll in passing. "To make my fellow-countrymen better in every way," sums up his life's ambition, and to this end he has associated himself with some six hundred other young men of Spain.

It is the same ideal as that of the missionary, except that the latter is supposed to have a much cruder material to work upon—but sometimes we wonder if this is entirely true.

Maryknoll was topsy-turvy this fall. Contractors did it. They ruined the ball-field and Rosary walks, brought loads of dust into the house, and, with their steam shovels, disturbed the peace of the once-quiet Knoll.

Yet all this could have been borne if the pumps had not gone Bolshevik under the long heavy strain.

We never miss the water till the machine breaks down, and there is more danger of this than of the well running dry,—but, after all, we know missionaries who must travel half a mile to draw a cup of water from a cistern, and it is quite in line with the training of a missionary that he should go to sleep thirsty once or twice in a while.

We may not look on the water-supply as city folks do—regarding it as limitless as the air we breathe—but there were other compensations this past fall, especially in the apple orchards and the vineyard.

What? Have you a vineyard? Yes, and we hope to supply our own wine for the Sacrifice.

One wonders sometimes how it is possible to encourage, under present conditions, even one more applicant in any section of the Maryknoll personnel—but we believe that if tomorrow fifty presented themselves, a nest and crumbs would be found for each and all without reverting to the cowbarn.

Our total means an increase of almost fifty per cent over the student list of last year, certain evidence that this work has come not a moment too soon and that God is blessing it.

Imagine a man from Idaho worrying about our need of a "station flivver", as one of our scribes described a Ford depot-wagon some time ago! Our Idaho friend asked the question, "Did you get that flivver you asked for?" And he adds, "If you don't pull it off, let me know, and I'll beg, borrow, or steal one for you. I can't give you one, because I am low on iron men."

And in the meantime we have the tractor which a Connecticut friend offered us in place of what we requested. The tractor has also proved itself a find. It finds wood to cut, rocks to haul, earth to plow, corn to blow into the silo. It finds time as well as cash to save, and, as our European friends say, "Tim ees money."

We make it a rule not to ask for anything more than three times, but we will list as a special friend anybody who wishes to stand sponsor to the *Fliv*.

"And what do you do with the new bus?" asked a young Buddy who saw it recently. Here is its daily task just now:



ONE OF OUR PARIS FOREIGN MISSION VISITORS.

Fr. Desvassieres (at right) is at present in the United States in the interests of his 1400 lepers at Sheklung, China. The photograph shows him at the leper asylum with his Chinese assistant, Fr. Chao.

Well, again we must admit that no one has given us a flivver, but when we read about the Ford price-tumbling act we put in an order with a local agent, and now we find ourselves saving so much money every month that soon we shall have the price of the bus.

At 7.15 it takes a group of Maryknoll Sisters to the Ossining Hospital. These are not invalids; they are following a course of instruction in the institution just named, and getting some practical experience in nursing, because within another year some of the Maryknoll Sisters will be leaving

H O P E T O H A V E 1 5 0 , 0 0 0 S U B S C R I B E R S

for China—and they will be followed by what we hope will be an ever-increasing number. To all of these without exception a knowledge of nursing, and to some a more complete knowledge of medicine, will be necessary.

But the bus has gone off the track.

Well, after depositing his precious burden on the hospital steps, our chauffeur—who has other titles according to his occupation—makes for the post-office, where he drops the outgoing and picks up the incoming mail, which, with parcel post packages, is ordinarily no mean load.



THROUGH THE GROVE TO THE NEW ST. PAUL'S

He then returns on high speed after he has passed the traffic police—yes, we have such in Ossining and they are never asleep at the crossing—but the point is that unless we get that mail opened and distributed the good sisters will get behind in a work which is always trying to get ahead of them.

Then in the course of the day one other trip will usually be needed to gather from freight and express offices everything marked *Maryknoll*; and towards supper-time the evening mail goes down the hill and the weary Maryknoll Sisters come up.

Our professor in history, too, calls for two *Fliv* excursions a

week. Dr. Phelan comes from thirty miles north of us and the *Fliv* meets him at a place called Millwood.

In the past seven or eight years our history professor has had at least ten varieties of conveyances, from a broken-down depot cart to a hayrick, from a 1914 Tin Lizzie to this 1920 Station Fliv, but the last is the best. If it breaks down the Doctor can pace its length or take a nap on one of its inviting benches, and we can send the tractor to pull the car (!) out of any kind of hole.

We have not mentioned odds and ends of jumps required of the

Fliv, and it may interest our friends to know that if it were a question of bringing Maryknollers and their guests from the station we would need a second *Fliv*, also Chauffeur No. 2.

So much for the *Fliv*, which we shall now drop because we have something more to say about the Maryknoll Sisters. When Bishop de Guébriant, our Maryknoll-in-China shepherd, passed through America a few weeks ago he brought messages straight from Rome encouraging our sisters to prepare at once for the missions, and authorizing them to send even this year a first group.

This message was received joyously, and when volunteers were

A Liberty Bond or a War Savings Stamp is always as acceptable at Maryknoll as any form of money.

called for every hand went up and every eye brightened, not to mention the suppressed excitement when the recent Apostolic Visitor offered to conduct the group in person and without delay to their future field.

However, when it was realized that all of the Maryknoll Sisters are still in their novitiate and that this novitiate will not close until February, the departure ceremony was deferred. But the occasion is not so far away. Less than a year will chronicle the event, to which some fine women have been looking forward for several years.

We are better pleased because of the delay. Our sisters are not yet prepared to render their most efficient service on the other side, nor are our missions in condition to receive them. A germ-laden, ill-ventilated Chinese house in Yeungkong, Kochow, or Loting would tempt Providence, when, with a little money, more healthful quarters can be secured.

Besides, we have yet to provide a few orphanages, dispensaries, and small hospitals, which it will be the privileged duty of the Maryknoll Sisters to direct.

Keep your eye on the Maryknoll Sisters. They now number fifty-eight; and if ever they can get a place of their own they will, before many years, multiply that number by ten.

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E V E R Y S U B S C R I B E R I S A F R I E N D —

Here and There in the Missions.

A NEW vicariate has been formed in China, not far from the Maryknoll Mission, and will be known as the Vicariate of Shiu-chow. It is under the Salesian Fathers and Monsignor Versiglia has been named its first Vicar-Apostolic.

A request comes from the Bishop of Hongkong, asking the prayers of FIELD AFAR readers for the soul of a venerable Chinese priest, Fr. Andrew Leung, whose photograph appeared in a recent issue. Fr. Leung, we learn, is buried near our beloved Fr. Price in Happy Valley Cemetery, Hongkong.

The Procurator of the Belgian Missions in China has sent us a brochure on Fundamental Religion, which has been prepared by a zealous native priest for distribution among educated pagans. It suggests an immediate contribution to encourage this particular effort, and it also suggests the desirability of a *Chinese Literature Foundation*, the interest of which could be devoted to this very important method of propaganda.

At Ningpo (in China) an anti-Japanese boycott threatened to become an insurrection against the presiding mandarin. Everybody took part in it—and afterwards everybody made apologies. Everybody, that is, except the Catholics. These Chinese, warned by their priests to withdraw from the movement, were subjected at the time to the reproach of having no sympathy with "the cause of the people". But when the ill-judged fury of the people found that it had been deceived the disturbance ceased, and those who had cried "Shame!" to the Catholics now cried praise of their foresight and restraint. Even the nobles proclaimed the priests as true ministers of the Word, who would

not participate in unworthy political ambitions, even to further their own cause.

A French priest in China, commenting on the conversion of a High Church minister (American) in that country, writes thus of his own impressions on a recent occasion when he was invited to lecture on the Catholic religion in China:

In speaking to this audience, made up exclusively of Protestant missionaries, men and women—such a new experience for me!—it seemed as if I saw faces among the women and young girls that would not look out of place under the cornette of the Sisters of Charity. Oh, that we were all one, as Christ would have us!

Word has recently come to us from a young Chinese friend in this country that Our Holy Father has raised Mr. Lo of Shanghai to the order of St. Sylvester. Many of our readers will remember an article in THE FIELD AFAR recently telling about Mr. Lo and his great zeal for the spread of the Faith in his country, and this as accomplished amidst the numerous distractions and demands of extensive business activities. We are glad to see this honor conferred on Mr. Lo, and we congratulate him and his countrymen for the distinction.

The latest report on Catholics in China gives nearly two million,—a gain of about forty thousand last year. This gain was only about one-third of the usual increase, but there are reasons. The battlefields have not sent back all the French missionaries called to the colors, and many German missionaries have been expelled, so that the total personnel is smaller than before. Again, it takes money to make the mule run, and with European sources of supply considerably drained, and exchange "the worst ever," Catholic propaganda has gone slowly.

We may add that had it not been for American gifts and Mass intentions, hardly any progress could have been chronicled. But there is always some inlet through which God's gifts trickle.

Fr. Bonaventure Peloquin, whose picture appears on this page, is a French-Canadian Franciscan laboring in the Changlo district (Shantung Province), China. On his arrival there, three years ago, he found 290 baptized Christians and 800 catechumens scattered in 63 villages. He got busy, picked out the brightest and more pious among his Christian young men, trained



FR. BONAVENTURE PELOQUIN, A CANADIAN MISSIONER IN CHINA, STARTING OUT TO VISIT HIS FLOCK.

EVERY FRIEND A PUSHES IN OUR CAUSE

them a few months each year, and sent them to preach and open schools as catechists. He can now boast of 80 schools and 8000 catechumens, while the Faith is known today in 240 villages of the same district. He can extend his work with more catechists.

Fr. Peloquin's experience is also that of our own priests in China. Their letters like his, are always full of praise for the work of the native catechists.

Before joining the Franciscans, Fr. Bonaventure taught for a short time in a college in the Province of Quebec, Canada. He will no doubt be agreeably surprised when he learns that one of his former pupils has recently become a Maryknoller.

There is a Lazarist mission in the province of Southwest Chili, China, about which the Maryknoll Superior, while in that country, heard many favorable comments, all of which he later found amply justified. The mission is that of Chengtingfu and is in charge of Bishop de Vienne, who has lately written to Maryknoll an interesting and instructive letter from which we quote:

I see the Chinese so ready for conversion that I ardently long for an increase of missionaries. The Chinese are coming to have a strong regard for the Catholic Church. You will remember when I met you in Tientsin I had gone there to ask help for the poor victims of the great flood. While there I received from two pagan societies the generous sum of \$6,500 (Mexican) to aid the sufferers, Christian as well as pagan. The same societies gave to another vicar-apostolic also, showing thereby what confidence they place in the authorities of the Catholic Church.

The ball of Earth certainly grows small for some people.

Here is a letter from Mother Marie de la Visitation, whom you hardly know, dear reader, but this is to your disadvantage. The sister in question is a Franciscan Missionary of Mary, who held a responsible position while she was in the United States. Since then she has served her society in the Far East and has

been recently made Vice-Provincial of the Franciscan Missionary houses in the Philippines, Shanghai, and Shiu-hing. She writes from the last-named place, which borders the Maryknoll Mission:

Disposition of Providence, is it not? Here I am in a little corner next to your missionary vineyard. *THE FIELD AFAR* comes regularly and is more and more interesting. Would you believe it is thanks to your travelogue that I found my way to Shiu-hing, which you visited?

St. Patrick's College, Peking, sounds fine. We like it because we like St. Patrick, although some of our best friends have failed as yet to put his burse "over the top".

The new college has been quietly begun by two Vincentian Fathers, who have been in charge of St. Joseph's Church since 1918.

Our readers may recall one, Rev. Patrick O'Gorman, C. M., who visited Maryknoll on his way out. Fr. O'Gorman is a former professor of the *Collège des Irlandais* in Paris and is a most accomplished linguist. His companion is Fr. James Mullins, C. M., and both have been joined lately by a third, Fr. Feeley, C. M. Two more were expected in September.

Fr. O'Gorman thus outlines the purpose of his new College:

It is no exaggeration to say that there



THE VINCENTIAN FATHERS AND THEIR BOYS AT THE NEW ST. PATRICK'S COLLEGE, PEKING.

And we like it because it sounds the welcome news that Peking has now at least the promise of an English-speaking college.

And if Peking has waited so long for such an institution the fault cannot be laid at the door of our gracious friend, Bishop Jarlin, who, to our knowledge, has made an earlier attempt to secure for his vicariate just such a college.

is today a veritable craze amongst young Chinese to get educated,—or, at any rate, to assimilate those factors of progress whereby they consider, rightly or wrongly, that the Western peoples have gone forward.

Not to speak of the thousands who, after preliminary studies in China, are at present frequenting the universities of Europe, and more especially of America, a vast number of Chinese boys, urged on by their parents, passionately desire to learn English and, through it, commercial and scientific subjects. In most cases, owing to the large amount of British and American capital

n China, a knowledge of English is the only door through which they can secure a place in banks and railways and commercial enterprises of all kinds, even in their own country. This is not a mere expression of opinion. It is a fact patent to all who know the East and especially to those who, like ourselves, have lived even one year in the capital of China.

British, and especially American, Protestant missionaries are laboring feverishly to supply this demand for schools where young Chinese can learn English and, through it, commercial and scientific subjects. And what of the Catholic missionaries? Owing to the fact that hitherto almost the entire body of Catholic missionaries have been French, German, Italian, Dutch, Belgian, Spanish, or Portuguese, it is natural and regrettable that in the work of providing a certain type of education in eager demand in China the prestige of running such schools is largely a monopoly of British and American Protestant missionaries, clerical and lay.

It is to remedy this state of things in a small way, as far as Peking is concerned, that we have opened a Catholic school where English and French and commercial and scientific subjects are taught to Chinese boys and young men, through the medium of their own language. This has been done at the urgent request of Mgr. Jarlin.

Though opened only last summer, our school is already too small for the numbers who desire to frequent it. We might easily have a hundred pupils, and possibly many more, if only we had accommodations for them and a larger staff to teach them.

We hear much of the despised Chinese coolie, but of this individual a well-known writer remarks: "He may not be able to read or write, but he is familiar with the Confucian classics and is well versed in the laws of etiquette and courtesy."

This writer says that the Chinese coolie thinks our manners "villanous."

A New York construction engineer recently returned from China with photographs of a unique apartment house which is more than four hundred years old and contains four hundred families. This house, built in a perfect circle, and five stories high, is located in the southern part of the Fokien province, about three hundred miles from Hongkong.

He writes from the far West of China.

He reads THE FIELD AFAR every month, and not as a penance; he regrets that Americans did not get over to China sooner; he hopes to see them in several parts of the country.

Of his own province, Kweichow, he says that—

(a) the needs are greater than ever, because of Protestant effort;

(b) means of support are visibly lessening;

(c) children are being educated in filthy schools, too few at that;

(d) there are no catechists worthy to be called such;

(e) missionaries, being too few for the Christians, cannot turn to the pagans.

He concludes:

Cursed Gold! No one of us would ask it for himself, yet the vile metal continues to be the sinews of all wars.

We feel badly for you, Father, and we wish that we could inflict some of the cursed stuff upon you.

By the way, is it *cursed*? Gold is beautiful, symbolic of that which is tried in the fire. We honestly like to look at it, although we do not care to keep it. For us, it is a proper means to a good end. And if "money is the root of all evil", why don't our Prohibitionists stop its production?

While we make these reflections, however, we wish that we could send a few nuggets to Kweichow.

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*Annuity, \$2500.
†Annuities, \$1110.

Though not yet available because it is an annuity, the *Fr. Price Memorial Burse* is now completed. *Deo Gratias!*

And now is it too much to suggest that some other admirer of our saintly confrère start a Vénard College burse in his memory?

The *Stringless Gift* vibrated cords in some of our friends' hearts, and the Maryknoll Treasurer thanked the FIELD AFAR Editor for his effort to reduce the Treasurer's willies and worries.

(By a Reader.)

There are gifts for bricks and mortar,
There are gifts for light and coal,
There are gifts to pay for gasoline,—
All with gladness fill our soul;

There are gifts from East, West, North,
and South,
And they come from zeal unmatched;
But the gift that makes our Treasurer smile
Is the *Gift with No String Attached!*

One reason why that much-loved young Carmelite, *The Little Flower*, should be, as she doubtless is, interested in Maryknoll is because of Maryknoll's interest in one of the patron saints of *Sœur Thérèse*. We refer to Blessed Théophane Vénard, to whom in her diary *The Little Flower* affectionately alludes towards the end of her young life. *The Little Flower Burse* is well over three-fifths of its formation. Watch it in the *Vénard Incomplete List*. (p. 261.)

Have you noticed, on page 261, under the heading *Special Funds*, one that is called *Our Daily Bread Fund*? At present it is about \$1100, which is not so bad, but this amounts to less than sixteen cents a day. We live not many miles away from a celebrated yeast-cake factory and a heartless friend suggests the old joke that perhaps we can there secure the where-with to raise our bread. Well, we cannot do so, however much the dough may be kneaded. What we require is some large addition to our *Daily Bread Fund*. And this is no joke.

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A new bursse may be entered on the list when it has reached \$100.

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Vénard Circles Fund, No. 3 (Incomplete)	198.35

SPECIAL FUNDS

The funds recorded below have been carefully invested so that the interest shall be applied regularly to the needs as designated.

(Complete)

Abp. Williams Catechist Fund, No. 1...	\$14,000.00
Abp. Williams Catechist Fund, No. 2...	14,000.00
Abp. Williams Catechist Fund, No. 3...	14,000.00
Abp. Williams Catechist Fund, No. 4...	4,000.00
Abp. Williams Catechist Fund, No. 5...	4,000.00
Yeungkong Catechist Fund, No. 1.....	4,000.00

(Incomplete)

Our Daily Bread Fund.....	\$ 1,124.27
Maryknoll Propaganda Fund.....	5,000.00
Altar Wine Fund.....	200.00
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Sanctuary Oil Fund.....	232.55
Sacred Vessels Fund.....	77.00
Abp. Williams Catechist Fund, No. 6...	1,000.00
Yeungkong Catechist Fund, No. 2...	1,042.85
Fr. Price Memorial Catechist Fund...	532.60
Missioners' Book Fund.....	442.00
Circles' Missioner-Support Fund.....	220.00

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(Original Purchase)

Total area.....	4,450,000 ft.
Sold up to Oct. 10, 1920.....	3,052,871 ft.
For sale at 1 cent a foot.....	1,397,129 ft.

VÉNARD LAND SALES

Total area at The Vénard.....	6,000,000 ft.
Sold up to Oct. 10, 1920.....	1,417,958 ft.
For sale at ½ cent a foot.....	4,582,042 ft.

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Deceased—Rev. John H. Schiefers; Holy Souls; Mrs. Mary M. Bale; Mrs. Ellen Gilroy Conlon; George I. Landon; James Lawlor; Francis W. Sheehan; John and Rosina Saul; Esther Keating; Baragray and McCarthy families.

We wish to acknowledge to many friends, especially priests, offerings of Masses, which have been welcomed by our missionaries and by our home priests. Maryknoll priests now number twenty-six, and, altogether, offer nearly ten thousand Masses a year.

Occasionally our missionaries receive Mass stipends from their parishioners. Fr. Ford wrote, some time ago, that a young girl had offered him her two weeks' wages (three dollars), so that she might have three Masses said, and that an old man, very poor, had offered to him a two-dollar stipend. Both were disturbed and disappointed when the young missionary tried to refuse their offerings.

Occasionally we receive here at Maryknoll, from some friend of the work, an offering with the thoughtful remark—"For your personal needs". These personal needs are not many and we have not encouraged this kind of gift for Maryknollers in this country; but we know that the idea appeals to some hearts—and in this event we suggest a personal gift for some Maryknoller out on the mission. Each of our missionaries started an account here before leaving, and each has drawn on it, and we note that there have been few, if any, additions—probably because we have not called attention to this need.

The Field Afar for life — \$50.

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One Hundred Thousand Subscribers to The Field Afar.

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WE know a man
Who has ideas,
Or thinks he has,
Which is worse
If he hasn't any.
This man—our friend—
says
That The Field Afar is all
right, but
It needs to be pushed,
And the man, our friend,
Who has a strong arm,
Never thinks to push
The Field Afar.

(Tear off below this line.)

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Your name.....

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1 7 0 , 0 0 0 — S E N D Y O U R S T O D A Y



THE MARYKNOLL MISSION CIRCLES

SODALITY UNIONS begin to give great promise of Circle cooperation. They have the advantage of wise counsel and encouragement from spiritual directors with truly apostolic hearts.

St. Francis Xavier Circle No. 2 of Rochester, N. Y., is now in direct touch with our Mission in China. The Secretary sends the following:

In a recent letter Fr. Ford thanked our school children for their gift of \$180 dollars for the support of a catechist for one year, in memory of good Fr. Price, who was the first American missionary to lay down his life in far-off China. Fr. Ford said that last year he employed ten men catechists, who are preparing two thousand adults for Baptism. In a district little larger than the diocese of Rochester, he has twenty-six stations, which he must visit from time to time. He has two hundred thirty-three boys in his schools and they are full of life. Sometimes he forgets that they are not made in America. He thinks our boys and girls in Rochester are a real live bunch and he expects to shake hands with some of them over there some day.

A Soul Saver. Did it ever occur to you that you can actually bring souls to Christ, no matter how you are circumstanced? Maryknoll is sending out every year young priests to preach the Gospel of salvation. The greater part of their work is among the most destitute and for the present they cannot look to their flocks for support.

The Maryknoll Mission Circles are awake to these conditions and have established a *Missioner-Support Fund*, the interest on which will provide continuously for a Maryknoll priest in China. This Fund gives opportunity to everyone to have a share in the Divine work of Redemption. One does not need to join a Circle. Contributions, however small, will be welcome. Forward your offering to the Circle Director here, and specify *Missioner-Support Fund*.

You remember your dead? Bring light and peace also to the darkened souls of the heathen who have been, so far, denied the hope of eternal happiness. Here is an idea:

I am sending a Mass-kit with the hope that it will reach Maryknoll before the departure of your six missionaries. May God bless their work. I am doing this in memory of my deceased parents. Noting Fr. Meyer's request for medals I am sending a package, also. Please forward them to him.

Clubs and Circles may have The Field Afar, if all copies are sent to one address, for eighty cents a year.

HOW ONE CIRCLE WORKS.

In addition to our prayers, and contributions to the Mite-Boxes, we have these other means for assisting the missions:—

Tinfoil: Save all tinfoil from tea packages, typewriter ribbons, candy, etc., leave it in the rear of the basement of St.'s School, or bring to the meeting.

Magazines: Save all old magazines, both Catholic and secular, and induce friends to save them. Bring to the basement of the School. Magazine paper brings quite a high price and we ought to obtain considerable revenue from this source. It would be well for two or three living in a neighborhood to pool their supply, and when a quantity is ready get a good friend with a machine to call for it. We sell to a wholesaler and secure a higher price than you can get from the regular junk man. Catholic magazines, if not too old, are sent to the foreign missions.

Stamps: Save cancelled stamps from letters, cutting off the paper and stamp together with a good margin. (Keep foreign stamps separate.)

Holy Cards, Prayer Books, Rosaries, Medals, etc., are saved for the missionaries, who welcome them.

Sewing for the Altar: Now and then we get contributions of linen, which the members make up for the priests' equipment. We keep a small amount of linen on hand for the members who care to sew at meetings.

Household linens: When purchasing for ourselves, add a few yards extra, and make it up for the missions.

Rubbers: Rubbers bring a good price. We invite any who are discarding them to bring them to us and we will dispose of them for the missions.

If the members will keep this list in mind, they can be very helpful, at the expenditure of but little thought and effort.

—Rochester, N. Y.

RUMMAGE SALES.

This idea, adopted by a Philadelphia Circle, realized two hundred and fifty dollars. Articles were solicited from friends and from shop-keepers.

Many storekeepers have out-of-date and shop-worn goods occupying valuable space. Your friends have discarded clothing and house furnishings, and they will be glad to know that these can be of use. Everything in the bric-a-brac line, vases, lamps, pictures, but, above all, clothing,—men, women and children's, even the baby's,—piece goods, etc., etc., sell readily.

A store was hired for six dollars, in the poorer section of Philadelphia, for one day and two evenings. A policeman kept order, because it was a "bargain sale." A crowd awaited the opening the first evening. Circle members were "sale girls" and they did a thriving business. The sale continued all the next day and evening, Saturday. Shoes sold for from ten cents to two dollars a pair; a velvet dress brought six dollars. The demand for fancy waists exceeded the supply, though none were in the latest mode and all were more or less soiled. Children's clothes, particularly for the baby, were snapped up, and men's outer and underwear, even when well-worn, was bought by working men.

We are informed that, in another instance, a big sale of this kind in which the Catholic men and women of the city united for the benefit of a local charity netted two thousand dollars.

SOME SUGGESTIONS.

Tabernacle Societies resumed their meetings in October. Mindful of past favors, we present the following Maryknoll wants to their kind consideration:

NEEDED FOR MARYKNOLL CHAPELS.

Copes: red—black—green.
Dalmatics: red—green—violet—black.
Chasubles: Shortened—three purple.
Stoles: Deacons, twelve for daily use.
Stoles: A broad black one for Good Friday.
Veils: Humeral—green—red—violet.
Veils: Tabernacle, all colors.

With a long roster of students here and at The Vénard, we suggest that some Circles make surplices (lawn or nainsook) for them. This need, presented a year ago, met with a generous response. For the Maryknoll priests, plain linen albs without trimming will be appreciated. Write to the Circle Director for pattern and measurements.

H E W H O L O V E S J E S U S C H R I S T



*Will there be any turkey left?
(Drawn by Fr. Mourlanne, Burma)*

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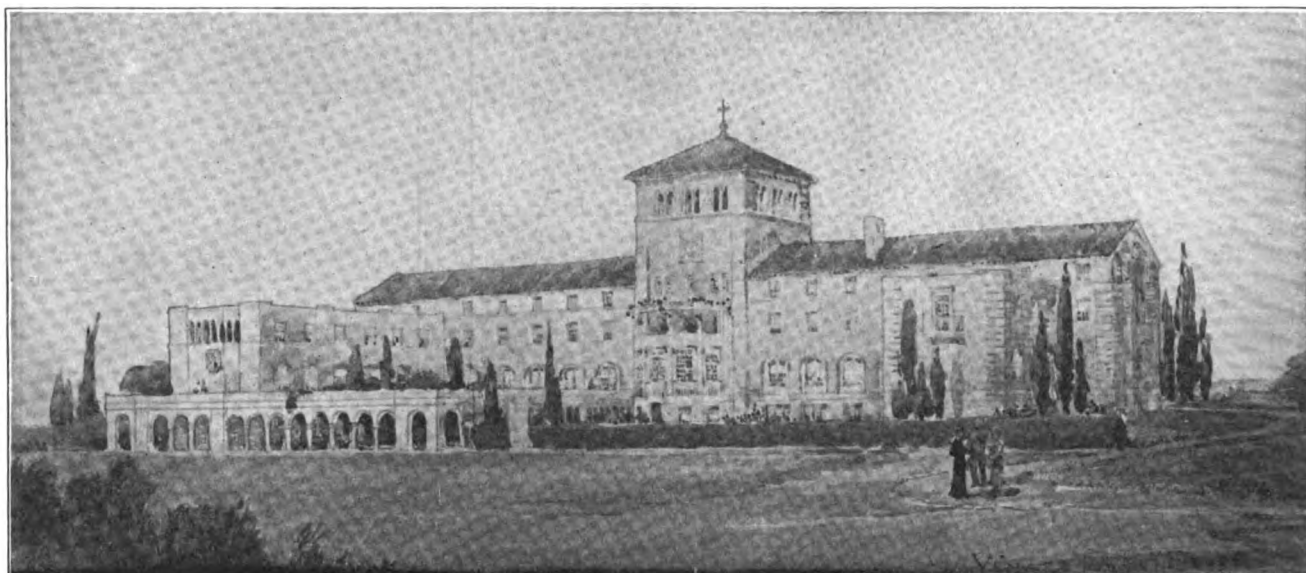
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Within the walls of this building are housed seventy-five youths, each fully determined to consecrate his life, by an apostolic career, to the service of Jesus Christ. Does this interest you?

The fact itself edifies many and stirs the sluggish spirit of us stay-at-homes to a zeal that will be a positive influence in strengthening the Church in the United States.

This building is far from being paid for, but the day will come, and soon, when God's Providence will set it free. Will you be one of His instruments?

Send us your stamp of approval for the erection of this armory of God. Send what you will—a bond, a bill, a check, a small postal order, any kind of stamp that may be serviceable. We shall not question the measure of your gift, and we leave to God the reward, but we can assure you that YOU will not be the loser.

Faithfully yours in Christ,

The Priests of Maryknoll.

Remittances may be sent to either V. Rev. Jas. A. Walsh, Maryknoll, Ossining, N. Y., or to Rev. Patrick J. Byrne, Maryknoll Preparatory College, Clark's Summit, Pa.

N. B.—A RED Hand here is a warning.

A BLACK Hand means RENEW TODAY.



THE FIELD AFAR

ORGAN OF THE CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA

MARYKNOLL

*Diligentibus Deum
Omnia Cooperantur
in Bonum : : :*



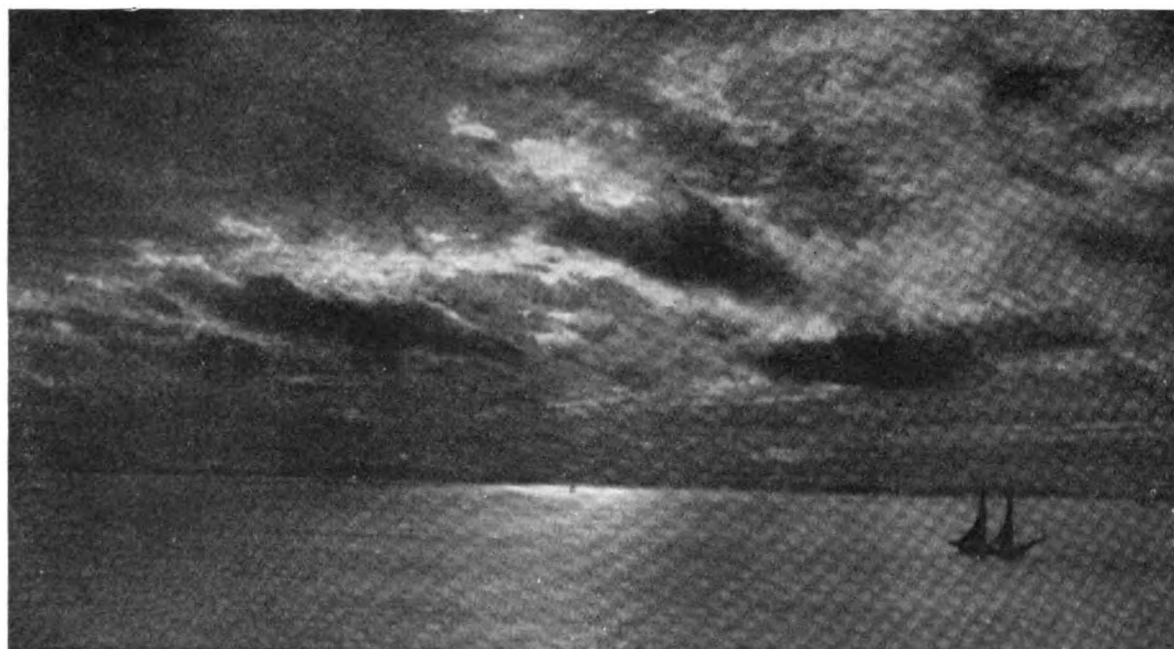
*To Those Who Love
God All Things Work
Together for Good.*

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Volume Fourteen
Number Twelve

OSSINING P.O., NEW YORK, DECEMBER, 1920

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Twelve Issues Yearly



GOD'S LIGHT FALLS ON THE INLAND SEA OF JAPAN AS ELSEWHERE.

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Procure—opened in San Francisco, Sept. 13, 1917.

Assignment—to first field (Yeuangkong, China), April 25, 1918.

Departures of Missioners—four, Sept. 8, 1918; three, Sept. 8, 1919; six, Sept. 8, 1920.

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*"Behold, I have given Thee to be the
light of the Gentiles, that thou
mayest be my salvation even to
the farthest parts of the
earth."—Isaiah 49.6.*

THOU art that Light, O Babe
of Bethlehem—Light of the
World. And we who see the
Light, Thy children, sing at
Christmas-tide as angels sang in
herald of Thy Birth, "Glory to
God in the highest and on earth
peace to men of good will".

We sing,—but others are silent.
Millions of mankind know not
how to bless Thy Name. Their
lips are sealed with sin and their
eyes with darkness; for their way
is in the shadow of the valley of
death.

Who will deliver them? Who
will bring to them the "light that
illumineth the darkness" and the
"glad tidings" of a Saviour's
Birth?

✠ ✠

THERE is nothing like a young-
ster to make us young again.
There was once a grandmother
who used to say her beads and
wait for death; then she became
a great-grandmother and she
forgot to wait for death in the
new life that came to the family.
And not the least of her joys
was the telling of the Birth of
Jesus to the big-eyed listening
boy.

Many of us this year will be
telling the centuries-old story to
the children, whether we be a
proud father or mother or aunt
or merely a gruff uncle. If we be

priest or religious our opportuni-
ties are increased a hundred fold
and many are the openings for a
word picture of Our Savior's
Birth.

In the formative period of
youth, the impress of our tale
will last. Our Christmas Story
will open and deepen the Catho-
lic missionary spirit in our chil-
dren if we present the fact to them
that Jesus came on earth to make
all men His brothers. We put
a new meaning in Christmas to a
child if we train him to look on
the Infant in the crib as loving
all boys and girls. The young
heart can expand more than our
crabbed natures make allowance
for, and a generous boyish heart
will give birth to nobler aims
with knowledge of a God Who
loves all men.

And, after all, this truly is the
message of the Birth of Jesus.
For very few of us who will tell
the story have come from
aught but "Gentile" stock.

✠ ✠

IN answer to a question, we
I have stated elsewhere in this
issue that we can yet place im-
mediately, between our two
schools, seventy more burses.
We do not make this statement
with any anticipation of a con-
siderable number of burses in the
near future, although we are
convinced that the anticipation
will be realized before many
years shall have gone.

In the meantime, some friends
of the work are promoting the
cause by standing sponsor for

A D V E N T H E R A L D S T H E B L E S S E D

one or more year's support and tuition of Maryknoll students.

✱ ✱

WE reported recently the establishment by Fr. Walsh, in Kochow, of the first Maryknoll orphanage in China. More orphanages will follow, with hospitals, and dispensaries, and mission schools.

Many a stay-at-home Catholic is often reminded of what he owes to the old parish school, and many a young heathen heart would respond with gratitude to similar memories if the opportunity were his.

Some day Chinese elders will be affectionately looking back on their mission-school experience.

✱ ✱

SEVERAL photographs of our missionaries' houses have appeared in these pages. These houses, a generous inheritance from the Paris foreign missionaries, appear well on paper and, because of their attractive verandahs, so necessary in the heated term, look much larger than they really are.

Our missionaries are building their first house at Loting, and they will profit by the best models they have, careful to avoid the unsanitary conditions under which so many of our French confrères have lived and under which so many have prematurely died.

Our Maryknoll-Bishop-in-China, himself a veteran, who has toiled and suffered much, urges us to see that our men overseas are properly housed,—i.e. with sleeping quarters above the city or village wall, with verandahs so as to catch the air at night, and with netting to keep off the bites of germ-laden mosquitoes. (They should also be provided with canned goods so as not to be confined exclusively to Chinese diet.)

✱ ✱

This paper employs no paid agents.



"Behold, I bring you good tidings of great joy, that shall be to all the people: for this day is born to you a Saviour, who is Christ the Lord."

—ST. LUKE 11, 10, 11.

The Holy Church of God, remembering the divine command, has never ceased through the centuries to send out continually heralds and ministers of the Divine Word to announce the tidings of eternal salvation brought to the human race by Jesus Christ. —Pope Benedict XV.

THE day is surely coming when, under the zealous inspiration of our American priests, individual parishes in the homeland will be helping individual missions to get on their own feet.

Already the interest of American priests is marked, and gradually, as they become familiar with conditions abroad, they will discover practical means of cooperation. Some have, in fact, already begun, and here is one from the Middle West who writes:

I have introduced the plan of having a collection taken up monthly for the foreign missions.

Though this parish needs a new church, for which I am trying to raise a \$60,000 fund, and we have quite a heavy burden to carry on account of our school,

still I think that we and all American Catholics should do something for the missions.

Copies of THE FIELD AFAR have been distributed. Could you write a nice short letter which I could publish in my parish monthly? You might give the name of one catechist, for I think we could support one.

✱ ✱

RECENTLY, after lengthy research and extensive tests, certain medical authorities in Hawaii claim to have discovered a remedy against leprosy.

While a goodly number of apparent cures have been recorded, the sponsors of the new treatment rightly feel that it has, as yet, had insufficient test to warrant its proposal as curative. It would indeed be almost a crime to raise unfounded hopes in the hearts of those afflicted with this living death, and lead them to expect a cure when such may not be possible. At the same time, however, the medical authorities seem to believe that their discovery is in reality the long sought "cure".

Contrary to what one might expect from modern medical methods, the treatment is not the complicated and expensive X-Ray, nor radium emanations, but the apparently simple process of injections of chaulmoogra oil.

The bearing on foreign mission work is evident. Leprosy—the disease of the unclean—the "scourge of Satan"—seems almost endemic to pagan peoples.

It will be long before competent doctors go forth in sufficient numbers to attend the leper colonies of the pagan world. The missionaries are already there. A simple medical treatment that the ordinary missionary might give, would indeed mean a very gift from heaven to these poor unfortunates, bringing to them in their despair a new lease on life.

Among our Divine Saviour's most impressive miracles was the instantaneous cleansing of the lepers. It should be every Christian's most earnest hope and

C H R I S T M A S T I D E — A S E A S O N F O R G I F T S

prayer that the claims made for the new treatment are not overstated, and that we have at last an effective antidote to the terrible "white death."

* *

ELSEWHERE in this issue, and recently by mail, we have made known to our readers a desire to secure at this period of our existence some *Stringless Gifts*.

Any one who is used to computing the outlays of growing institutions will understand the reason for this form of appeal, and keen readers of THE FIELD AFAR will know that there is something of an obstruction which we of Maryknoll wish to have removed before we forge ahead on the next move.

Since we started nine years ago, we have tried to be cheerful beggars for the service of Christ, and our files tell the result so far as this paper is concerned. Then from time to time we send along the line a message for help to push this or that enterprise. We have even occasionally followed up these messages, and then we have closed the appeal so as not to weary our good-natured friends.

We ourselves have wondered and still wonder at the steady stream that comes to Maryknoll from the Atlantic to the Pacific, and from the Gulf of Mexico to and through the Canadian line. We say daily our word of thanks to God for His inspiration of benefactors—and as often we pray to Him for those benefactors themselves.

We referred above to an obstruction. It is a litter of odds and ends—unexpected wind-up costs on previous building enterprises at one or other of the Maryknolls,—sunken conduits, steam installations—things that count although they appear not, and since we are even now "pretty big", or big without being pretty, this all runs into

As we go to press the mail brings two special gifts from Boston, one of one thousand dollars, through the favor of His Eminence, Cardinal O'Connell, for the Maryknoll Sisters' work with the Japanese, and the other, of two thousand dollars, from the Diocesan Seminary Academia for a chapel in the Maryknoll mission-field.

some thousands when we add our several establishments.

When we work at our desk we like to see the table cleared for action, and when, as today, we look forward to the erection of a permanent home for the aspirant apostles of America we are anxious to put behind us accumulations that only money can remove. And that is why we have called for *Stringless Gifts*, to remove that litter, some of which, thank God, is already out of the way.

* *

Stray Notes.

WHILE in Hongkong, the Archbishop of Manila and Fr. McErlaine made a pilgrimage to the grave of our beloved Fr. Price.

The first known American priests to be ordained in China are Fr. Robert Clarke and Fr. Clifford King, both born in New York State and both members of the Society of the Divine Word.

Our Maryknoll specialist on *agri* and other forms of culture, who is now in China, will be interested to learn that the Foreign Mission Board of the Baptist Church is sending over an *agricultural missionary*.

American Catholics interested in our Japanese immigration problem, will find some clear and reliable information in the pamphlet entitled *Mr. Vanderlip's Message*, an address delivered before the San Francisco Chamber of Commerce.

Fr. Seeberger, C. PP. S., of Burkettsville, O., an untiring friend of many missions, is raising his voice just now to help Austrian priests as well as his group of beneficiaries in pagan lands. He makes known a special need of Mass stipends.

A priest in Spanish Honduras has enough to eat—at least, enough bananas—but is looking for an old cassock. He is "stout and rather short". If the cassock turns up it can be addressed to *Rev. J. J. Girimondi, c/o United Fruit Co., 17 Battery Place, N. Y. C.*

Miss Akiou To Han, a Chinese young lady from the city of Canton, received the white veil of the novice recently at the Immaculate Conception Convent, Outremont, near Montreal.

Miss To Han was educated by these sisters at the school in Canton.

Our Holy Father has recently expressed special interest in the North American Indians, and His Holiness urges all who can to back Monsignor Ketcham, Director of the Bureau of Catholic Indian Missions, in the work which he has for years been so zealously conducting.

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H A V E Y O U A G I F T F O R J E S U S ?

A God-Speed to Rev. Maurice J. Norckauer, ordained at Notre Dame last June as a member of the Congregation of the Holy Ghost and now on his way to India!

It is gratifying, too, to learn that conditions are changing in favor of a return of German missionaries even to British colonies.

There is a remembrance in China of

Fr. F. X. Engbring, O.F.M.

who was born in the United States, presumably at St. Louis. He died about 1896 and is buried in Wuchang. Perhaps some of our Missouri readers knew this missionary. In that event, we shall welcome further information.

Our Colored Missions announces that worthy negro boys are to be educated for the priesthood. A seminary has been started for this purpose, by the Fathers of the Divine Word, at Greenville, Mississippi. This is the first of its kind in the United States and Catholic negroes are rejoicing.

The New York Archdiocese has for some time past encouraged *The Catholic Students' League*, a special work that provides an outlet for Catholic College students who have at heart the spread of the Faith, and an inlet to young minds and hearts open to impressions of the Apostolate. Elementary schools are visited by graduates and seniors. Mission posters are displayed, and talks given on the subject of missions, the direct purpose being to secure from the children promises of prayer. The idea, launched in New York under the strong patronage of Monsignor Dunn, has already spread outside the confines of the archdiocese. It is a workable idea and easy of execution, especially when, as in New York, it has behind it not only the Diocesan Director of mission activities but also the Reverend Superintendent of Schools.

In Xavier's Land.

*American Catholic Mission,
Yeungkong.*



DEARMaryknoll:

I've made the great pilgrimage—the pilgrimage of Asia—to the tomb of St. Francis Xavier. I have heard that pilgrimages are dissipating instead of profitable, and I dare say few would make this trip with recollection.

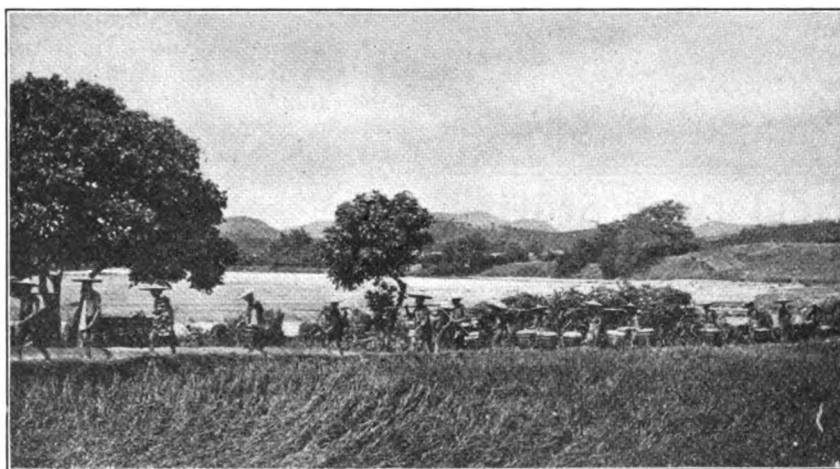
It sounds ridiculous—or did to me—that we have been almost two years in China without visiting our nearest priest neighbor, much less "Sancian", whose peaks are visible from the Yeungkong territory. It is a trip of only one-hundred-fifty miles, or less—and on the Chinese maps it is easily made. In fact, it was only a five days' walk; but the difficulty lay in stopping places. Yeungkong territory extends fifty miles to the east of the city of Yeungkong and is fairly well inhabited: beyond that, however, there is a stretch of ground for another fifty, where wild duck and partridge reign, with robbers as their vassals. It is like the

hunting grounds near the Delaware Water Gap—without its auto roads and wayside inns that rob one in a more genteel fashion.

The same distance westwards to Kochow can be covered in four easy days, but the mountains that join the Sancian prefecture and Yeungkong made us bleary-eyed and yawning. When we were not on the road—Fr. Gauthier, Fr. Yeung our Chinese neighbor, and myself—we were making up for lost sleep. I have faint recollections of repeating the same Breviary psalms because I was not awake enough to turn the pages.

The first day's trip was a regular mission journey to our nearest chapel,—Taikau. We "hit the hay", or rather the board, right after supper and said Mass the next morning at three. Our breakfast turned out to be dinner, also. We hired chairs, for July is not the month to flirt with the sun, and we covered thirty-five miles in twelve hours through deserted mountains and valleys.

The first sign of good times ahead of us was the appearance of three Christians, who had come a mere matter of twenty miles to meet us. They were just in time, for we had taken the wrong fork of the road. It is



WHERE MARYKNOLLERS HIKE IN CHINA.

Farmers crossing the dykes to market.

H E D E S I R E S O N L Y S O U L S .

hard to realize the utter ignorance of the people in regard to distances or roads, but questioning brings it forth.

As we crossed the boundary mountain between Yeungkong and Sunning, our coolies were dismayed to find it hard to understand Sunning Chinese. The surprise of the Sunning natives was even more evident. I, on my part, was reassured, for no matter what attempt I made at speaking, it was sure to be accepted and respected as Yeungkongese—and my reputation would not suffer.

Fr. Gauthier smiled at my notion that the natives of Sunning differ physically from those of Yeungkong. They seemed to me more alert and a shade more polite. The great difference, though, is in the number of men who had returned from America. The first boy I spoke with was born and baptized in New York City; and Seattle, Boston, Cuba and Mexico were mouthed almost beyond recognition. One village, *Tin Liu* (Liu's Fields) proudly set out for us a lunch of canned pears, condensed milk, and baked beans. Luckily they had not opened the cans, for it would have been a shame to rob them of their whole stock of foreign stuffs. This showed, I think, the contrast between the two districts. One might travel throughout Yeungkong and, with the exception of kerosene, see little imported from abroad. Yeungkong has a pride in being exclusive, while Sunning keeps

open intercourse with the rest of the world. In several Christian villages we visited, the returned emigrants were paraded and we were impromptu judges of their



ST. FRANCIS XAVIER ON SANCIAN

science; Spanish, Portuguese, Cuban, Mexican, English and what not, were blurred out for our verdict. And this not in big cities but in villages.

We stopped overnight only four miles from the ocean and we could see Sancian Island in the distance. In the morning the boat we hired did not turn up, so we took the first sailboat that came along. The distance of Sancian from the mainland is only fifteen miles at this point and I often wondered why St. Francis Xavier had not made the attempt to cross here. Perhaps our difficulty may explain his. The wind failed us when we were ten minutes on the ocean.

We sat there with prospects of an all day's wait, when fortunately a little tugboat came puffing by. We hailed it but the captain was unwilling to go to Sancian as he had to be in at Kwonghoi before low tide. He invited us to get on board and, as it seemed

better to spend the night at Kwonghoi than to count the stars from our little sailboat, we were glad to change boats. It was a bit tantalizing to see Sancian so near, especially since the chances of finding a boat to hire at Kwonghoi were slim.

Five miles of the tugboat brought us across the path of a two-master. We tooted for some minutes, but she pretended not to hear us, for such a call usually means a commandeering of the vessel by soldiers with small chance of being paid. What the boat's whistle could not effect was brought about by Fr. Yeung's two hundred pounds and his bellowing voice. They saw his bulk and recognized him, and instantly hove to. We bargained a good half hour, and finally our bags and ourselves changed from the low tugboat to the big vessel by means of ropes and a man at each leg to boost. The tugboat charged us nothing for the short ride.

The sailing vessel was manned by Catholics and they made the rest of the journey interesting by chatting as they sat around and wove new nets. I often wondered how sailors "kill" time. Here everyone, including the children, had a sort of bobbin threaded with fibre and juggled it dexterously without stopping the chatter. They pumped us dry as the boat itself, yet without the American habit of popping questions. They took whatever leeway we gave them and soon had the history of our past as far as Fr. Yeung, who was showing us off, knew it.

It was low tide as we neared Sancian, so for the fourth time that day we changed boats,—this time to a little dory that landed us in the mud.

Fr. Hue, the Chinese priest who is alone at Sancian, was not expecting us till next day, but what he lacks of Fr. Yeung's organizing ability he makes up in a quiet, gentle cheerfulness.

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Y O U C A N

G A I N

F O R

H I M

Besides, we still had Fr. Yeung with us to hustle things a bit. As foreigners we are supposed not to like Chinese dishes, so a can of condensed milk was trotted out and, with hot water added, we were "lunched".

I shan't describe Sancian at much length. A geography will tell you its location, but a few words "so as not to weary the learned, and yet instruct the ignorant" might be taken in good part. (I fear I may be taking a rather melancholy view of the island, due perhaps to lack of sleep and an empty inner man.)

The bleak, deserted rocks and dunes of lonely Sancian seem a fitting background for the death of St. Francis Xavier. A missionary, he had cast his lot away from friends and had entered the valley of pagan death, and Sancian symbolizes that. An island where no rivers run, where there are no brooks nor lakes, nor even beds to tempt a shallow pool to stay overnight, its mountain peaks are bare and parched, and only where the natives have dug wells or held the rain from wasting itself in the salt sea has vegetation found a soil.

St. Francis chose a peak that pushed its way nearest the mainland of China. It was a poor spot to live in. Cut off from the warm south wind in winter and the steady cool ocean breeze of the summer months, and open to the penetrating rains, it gave no shelter to the Saint.

But before him lay the land of his heart's desire. Fifteen miles away, though seemingly much nearer, the coast of China stretched itself as far as his eye could reach: to the north and east the green hills of Sunning, to the west the bare, brown peaks of Yeungkong. From his station the scene was not inviting to an apostle of souls, for from it the Chinese villages are hidden from view and not a house can be seen on the mainland. The only signs of life are the hundreds of fishing

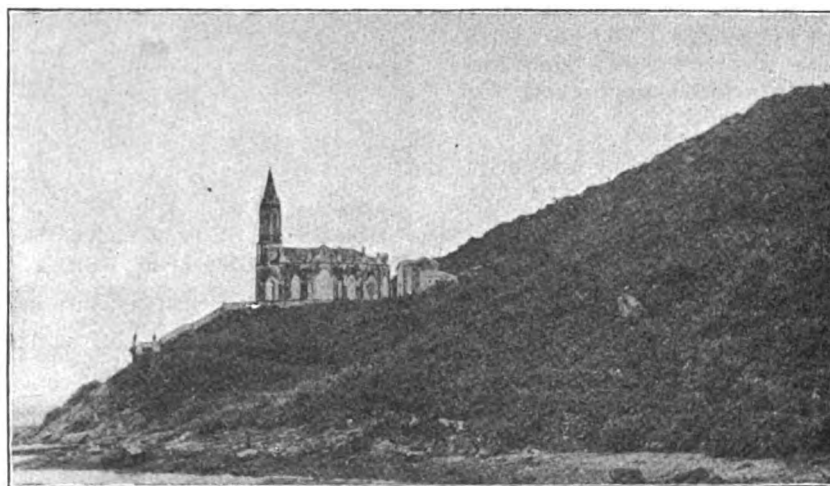
boats that take the first gust of the dawn to ride out to the deep.

St. Francis' heart surely must have warmed to these sailors, for they were his only link with the mainland. Their boats present a striking sight in the hazy dawn—uncanny birds that flock in silent order to the deep, and rest, transfixed and motionless, their brown sails spread out stiffly like geese that dry their wings. It is the only touch of poetry in an otherwise arid scene. It must have been a contrast to the Inland Sea of Japan which St. Francis had just left and, fresh from the gardens of the Japanese lords with their fountains and miniature lakes and flowers, especially the chrysanthemums, the Saint must have found the treeless, sandy hospitality of Sancian a sorry change.

The place where he was buried has been fairly well ascertained.

glass windows have been replaced by brickwork and the chapel is stripped of all ornament except two kneeling benches—which, after all, is perhaps a help to recollection. The tomb is away from any village, but the other chapels on the island are surrounded by Catholic families.

We spent the day visiting the nearer villages, and the evening with the prefect. It was my first "Society" dinner and I admit I went to it with a queer feeling, fearing I could not stomach the unknown dishes. We carried our cassocks, for the lanes were muddy and the bushes that hedged them were fruitful in "stickers" that adhere to the clothing and tickle. Before we reached the prefect's house we donned our cassocks and adjusted our wrinkles and smiles. Fortunately, the prefect felt his hut too warm and small, so we adjourned to a watch tower. It was like



MEMORIAL CHAPEL WHERE ST. FRANCIS XAVIER WAS BURIED.

Each century since his death has seen some attempt to mark the spot, while anti-foreign outbreaks among the natives did their worst to desecrate the little monuments erected. Finally, within the last century, a solidly built little Gothic chapel has defied the white ants of bigotry, although it now presents a forlorn sight. The

the belfry of a country church. Up rickety ladders we climbed to the fourth landing, where we found five other guests awaiting us. At a signal from the prefect we took off our cassocks and opened our shirt collars, while he and his Chinese friends stripped to undershirts and would not have taken it amiss had we suggested less.

T H E S O U L S O F C O U N T L E S S P A G A N S

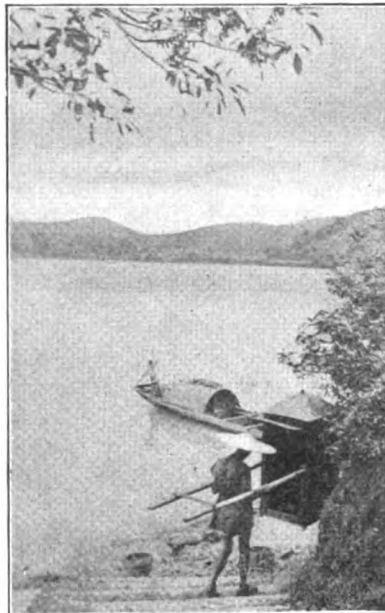
The meal was a corker,—twelve courses, everyone of which I enjoyed and even took my full share of. Five were pork dishes in various forms; three were chicken, duck and, I think, pheasant or dog, with no difference in taste from the pork; one was sharks' fins; and another finally macaroni. The drinks were Japanese asaki and American lemonade, orangeade, and ginger ale—in fact half a dozen bottles of "pop"—and they insisted on mixing the drinks.

The only attempt at etiquette I saw was an awkward wait each time I laid down or took up my chopsticks: it was a signal for all to do the same. I felt like a murderer who has a dozen detectives on his trail. I would try to gulp a little "pop", only to create a scramble for glasses as each man imitated the action. We stopped after an hour or so and were given a basin of hot water and a towel (for eight of us!). Then an individual toothpick and the one and only pipe went the rounds. The thirteenth course was rice, which none but myself tackled; then came tea and good-night.

Mass in the morning was early, and after breakfast Fr. Yeung and I bade adieu to our host, Fr. Hue, and to Fr. Gauthier, who has been a real elder brother to each of us of Maryknoll-in-China. Veteran though he is, he has retained the piety of his Seminary days, and his methodical life in spiritual matters, in labors that call for a frequent, almost daily, readjustment of schedule, has been edifying. His half-hour's meditation before Mass was rarely shortened during the two years I've known him. It is curious how partings turn out differently from what we would make them. In the haste of departure I had time simply to lean over the back of the boat for a handshake and a quick word.

We had a Robinson Crusoe affair for a boat, smaller than

most rowboats at home, and many of the boards had sprung out of joint. It was too small for a sail, but there was no chance of using one as the sea was not even lapping the shore. The two sailors were content to make a day of it and the fifteen miles looked long in the July sun, so Fr. Yeung and I took spells at the extra oar. Chinese oars are heavy, clumsy, spliced affairs that need both hands to hold them in place and a few sets of muscles to set them in motion.



IN TIME FOR THE FERRY.

We did not help much, but at least we stimulated the old tars to increased speed. Fr. Yeung's mission was reached in good time for supper, and a swim loosened my tender muscles.

Masses were said in the morning at three o'clock. By relays of couriers to have the ferry ready when we needed to cross a river, we made Taikau by sunset, traversing about thirty-five miles of good roads and one large sized hill. At Taikau we repeated the stunt of getting up at two-thirty and so made Yeungkong by dinner time.

The trip cost \$33. At least \$15 would have had to be spent

As high an estimate as I have of the ministry, I consider that the climax of that calling is to go out in missionary service.....It takes mighty good stuff to be a missionary of the right type, the best stuff there is in this world. It takes a great deal of courage to break the shell and go twelve thousand miles away to risk an unfriendly climate, to master a foreign language, perhaps the most difficult one on earth to learn, to adopt strange customs, to turn aside from earthly fame and emolument, and most of all, to say good-bye to home and the faces of the loved ones virtually forever.

—Theodore Roosevelt.

for Fr. Gauthier anyway, and the two visits to our mission chapel at Taikau, and the week's recreation in Fr. Yeung's happy company, were well worth the rest.

The trip overland is a bit awkward for future Maryknollers, as it inconveniences a score of peaceful natives and takes a minimum of six days. I think it wiser, the next time, to hire a little boat at Yeungkong and arrange to be towed along by the Kongmoon boats as far as San-cian. That will mean two days in a rowboat, but if we bring sandwiches along, with a throatful of song, we'll survive the ordeal. Sancian is really near as Chinese distances go, and it's a mighty comfort to realize that St. Francis feasted his eyes on Yeungkong territory and possibly envied the lucky missionary who would work there. It's a humbling thought—that we have the privilege of evangelizing the people St. Francis was not given length of days to work among.

F. X. F.

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B Y H E L P I N G H I S M I S S I O N E R S —



A MESSAGE from the otherside announces that the third group of Maryknollers fell safely into the arms of their old friends and companions.

In the meantime, their letters sent from along the line have reached and delighted the friends they left behind them. Here are some extracts.

(On the ocean)

The Chinese students on board are excellent characters and delightful to meet. Several of them have A. B. and A. M. degrees from Yale, Columbia, and other universities. We not only find them easy of approach, but frequently they come to us desiring to get acquainted. Some of them spend a great deal of time with us and ask many questions relative to the Faith. We try to emphasize the fact that we are going to their country for purely religious motives and find they appreciate that.

Many of the passengers on board are Protestant missionaries, but there are not

WAITING.

Only an arm of the sea between—
Yet do they stand and wait
Till the ages shall roll the Orient
Just west of the Golden Gate?

Show me the hearts of apostles
Pulsing with martyr's red,
For I weep—lest with peril af-
frighted,
Fair Charity be dead.

Thus I spoke, in my sin of fear,
Blind to the faith in men;
Till prophecy dawned, and the
East out-cried,
"The Christ is here! Amen."

so many of them as at first appeared. A good number are medical doctors or instructors in natural sciences.

(At Honolulu)

After mailing about a hundred letters and a million postcards, we stopped to do a little shopping. In one of the stores a red-topped individual, very sporty-looking, accosted Fr. Dietz. "Are you Irish?" says he, he says, looking at the collar. "No, but I'm Catholic," was the reply. Thereupon Casey—for such was his name—told us he had just arrived from Shanghai, and gave us some sage advice on the state of exchange, etc. Mr. C. may call at the Knoll on his way to Ireland.

We met the Fathers of the Sacred Heart at the rectory. This Society is in charge of all the Hawaiian missions. Their first priests came from Belgium, in 1829, by way of Cape Horn. What a trip that must have been in those days! In comparison, ours was certainly de luxe. We found the names of last year's missionaries on the register as we entered our own. There is a K. C. building next to the Cathedral.

Along the Pacific.

HOW is Maryknoll getting along out there? asked a way-back-Easterner of the Superior, who had just returned from an inspection of the camps. And what are the prospects? the inquirer added.

To record the answer given would be a long, though very interesting, story. Here is a summary:

At San Francisco

one priest and two auxiliary brothers are "holding down" a rented house at 1911 Van Ness Avenue. "Holding it down" has a meaning, because that broad thoroughfare, the mecca of San Francisco motorists, is being rapidly lined with automobile establishments that threaten to crowd out our little wooden home any day.

Fortunately, the lease runs for some time, and meanwhile the place looks cosy and it is convenient for its usual occupants, if not for the growing number of guests who are attracted to its hospitable doorway.

Guests! Maryknoll-in-San Francisco has broken its record. It has turned away friends,—but we hasten to add that this was because of its desire not to inflict



AT THE S. F. PROCURE BEFORE THE DEPARTURE OF MARYKNOLL'S THIRD GROUP FOR OVERSEAS.

Fr. Cairns

Fr. Wiseman

Fr. McKenna

Fr. Diets

Fr. Donovan

Fr. Braton

Fr. Sweeney

Fr. Hodgins

Fr. Staub

Fr. Byrne

Bro. Thomas

Bro. Joseph

P R I E S T S , B R O T H E R S , A N D N U N S

suffering on respectable people. Four bedrooms are too few for two bishops, two superiors-general, one superior, three just-plain-missioners, and the three San Francisco Maryknollers. So—well, there you are!

All of which seems to point to the fact that the Maryknoll Procure in San Francisco is in danger of being turned into a hotel for Catholic missioners in general. So be it! While we



TWO MARYKNOLL JAPANESE NUNS IN LOS ANGELES.

have a bed or a plank, and a crust of bread or a sliver of ham, the weary missioner who has just crossed the Rockies from the East, or the Pacific from the West (which is also the East), will be drawn inside the gates and find his brothers.

Then, besides the guests, there are other visitors. The San Franciscans are a "homey" people and not a few among them have presented themselves at the Procure. And once a month the assembly hall—a fairly good-sized house basement—is filled by the *Women's Auxiliary*, representing several sections of San Francisco and its environs.

From the beginning, this San Francisco *Auxiliary* has maintained interest and practically

FRIENDS ON THE COAST will find it convenient to secure Maryknoll supplies—books, prints, postcards, etc.—from the Maryknoll Procure, 1911 Van Ness Avenue, San Francisco,—Rev. Joseph A. Sweehey, Director.

solved the question of house rental—by meeting it.

The San Francisco Procure is as yet a very modest establishment, but, at the suggestion of the recent Apostolic Visitor to China, it will be made something of a clearing house for Celestial Catholics flying through the Golden Gate.

It is doubtless true that at least scores, if not hundreds, of immigrant Chinese Catholics have drifted away, as did many European Catholics early in the last century, because they had no one to guide them.

They came to America with their pagan friends, with no directions, and probably under the impression, so common in China, that there are no Catholics in this country.

Our European confrères in China will be pleased to learn that the straying sheep can now turn into the Maryknoll Procure for counsel.

Another interesting note on San Francisco is that an embryo mission college has started up there. Among the students in the preparatory department of the San Francisco diocesan Seminary at Menlo Park are two young California Maryknollers—fore-runners of scores yet to come from the Pacific Coast. To the good will of Archbishop Hanna and to the interest of our Sulpician friends, the spiritual directors of the Seminary, we owe the favor of a simple arrangement by which our California vocations may be nurtured at Menlo Park until such time as Maryknoll can provide a building of its own. Menlo Park lies near Palo Alto, south of San Francisco about thirty miles, and is delightfully located—but we are not writing for a tourist agency. Maryknoll has already struck foot in the friendly Catholic heart of San Francisco.

As to Los Angeles, the report is gratifying, although

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or

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MISSIONERS NEED CATECHISTS, CHAPELS,

conditions have been quite different.

At Los Angeles, Maryknoll has been represented by one of its priests and three sisters, all of whom have been giving special attention, under the direction of Fr. Breton (of the Paris Seminary) to the Japanese.

Fr. Breton, a seasoned missionary from Japan, had already begun this work and had even gone so far as to call over from Japan a group of native sisters to care for the Japanese children entrusted to his care. But Fr. Breton was alone, and liable to be recalled; and it was on this account that Bishop Cantwell, good shepherd who would have all of one fold, invited the *A. F. M.* to assume responsibility for the continuance of this special work.

The Maryknoll Superior in his recent visit left a promising development, a striking feature of which is the record of Japanese generosity. A substantial school is needed to replace a wooden structure altogether inadequate; and it is confidently expected that the Japanese themselves will meet in large measure the cost. Already the subscriptions are running up to ten thousand dollars.

There are difficult and delicate questions that concern the Japanese in this country, especially in California, and a sympathetic attitude is hardly popular at present: but Christ made no distinction of race, and it is our duty to disclose His Heart to people for whom It broke—and who cannot but be better if warmed by Its rays.

The Maryknoll Sisters love their little charges, and are not less fond of their Japanese sisters. The two communities are separate, living opposite each other but uniting frequently for devotions.

There is every reason to believe that the center at Los Angeles will prove its usefulness and react favorably on the mission spirit

of California, as also on the future labors of Maryknoll-in-Japan.

Los Angeles is a long night run south from San Francisco.

Seattle,

the third Maryknoll Settlement on the Pacific Coast, is north of San Francisco, as you know, of course (if you remember your geography), and takes about two days and a night to reach—but Seattle is worth the trip.

Everybody who lives in Seattle, wherever he may have been born, has only good words to say of that enterprising city of 300,000 inhabitants, which looks out by turns on Puget Sound and snow-clad peaks while it keeps roses abloom in its garden and welcomes tulips and green grass in late March or early April.

Seattle can hardly be called a strongly Catholic city if strength be reckoned by numbers. Catholics are not ten per cent of the population, but Catholic institutions have made their impression upon the city and they certainly open wide the eyes of strangers from "back East." Not long ago a great hotel, splendidly built and perfectly equipped, was converted into a sanatorium conducted by Catholic sisters: and within the past few weeks another hotel, excellently situated near the Cathedral, has been secured as a working girls' home, to replace a smaller establishment which is overcrowded and has a large waiting list. An Old Peoples' Home will soon be erected—but these are only the latest in a long list of good works that do not except even a Carmelite convent.

It is not surprising, therefore, that the inspired direction of so many activities should extend to the Orientals within the gates. Maryknoll gladly accepted the invitation of Bishop O'Dea to plant a mustard seed in Seattle—with the hope and the prayer that before long a tree would give shelter to a goodly number.

An English-speaking priest is desired in Macao. As we recall the need, it is especially for a teacher of English in the college or seminary.

The Superior found the seed still under ground, but full of life. At present there are two Maryknoll Sisters in Seattle, assisted by a lay helper. These pioneers have as yet only a temporary home, but the eyes of a kindly bishop and of warm-hearted priests and sisters are turned towards them. And the laity, once assured of this backing, will be anxious to manifest their good will.

Later, in all probability, a Maryknoll priest will take the fort at Seattle and make an abiding place for his successor and a passing home for scores—often hundreds—of missionaries who, for one reason or another, will use the northern and shorter passage to the Orient.

Then there will be two Maryknoll Procures on the Coast, and both, we dare to prophesy, will be, before long, working at full capacity.

We like to think of these half-way houses to the Far East. They please the vision and give comfort to the heart, while they emphasize the place of the *A. F. M.* in the great organization of the Catholic Church in this country.



Prices from \$4.00 to \$25.00

SCHOOLS, ASYLUMS, HOSPITALS AND FRIENDS

Christmas at Kochow.

*American Catholic Mission,
Kochow, China.*



MY second Christmas in China was in many ways the happiest ever for me, for it was my first as a pastor of souls. Of course, I was too busy to indulge in any ecstatic feelings—although there was certainly much to console me—for here, as elsewhere, the people's holiday is a busy day for the priest. It is only now, when it is over, that I can sit back and really appreciate all the grounds for consolation that it brought.

I have told you that in the town of Kochow we have only six Catholics, and that all our people live in small villages at distances from this mission varying from three miles to three days. You know, too, that these villagers as a rule come to the mission only four times a year,—Christmas, Easter, Pentecost, and Assumption. Even on those days we cannot hope to have the full number, for somebody must stay at home to keep going whatever work they do, and, also, there must always be a guardian to watch the house, for we are in troubled China.

On the morning of Christmas Eve we put the finishing touches on our simple decorations, which consisted simply of potted flowers for the altar and sanctuary, green garlands for the aisles and to outline the doors, and some very Chinese paper stars and streamers wherever they would make the bravest show. I omitted the crib. When I suggested it, I was met on all sides by the counter

While you are sleeping in America, 12 missionaries in China, and over 3,000 converts, are praying for you and the other enrolled members of the American Foreign Mission Society.

suggestion, "Wan Shan Foo (Fr. Mollat) did not have it". Next year we shall have our crib, and a Christmas tree, too, for the kids,—if the Lord spares me.

The Christians began to drop in about lunch time on Christmas Eve, and for the remainder of that day the pastor was pretty busy hearing confessions, accounting for a hundred before the day was over. This is not a great many, but one Chinese confession is easily equivalent to three of ours at home in point of time. The missionaries have instructed the Christians to say the Confiteor and other prayers in the confessional, and prayers rendered in Chinese take twice as long as ours.

As with you, Christmas Eve is a fast day here. So there was no jollification. Indeed most of the people walked their ten or twenty miles on an empty stomach, and the only food they took was their one meal at four p.m., according to the Chinese way of keeping fast days.

Not for long did we "hit the hay," for on the missions we always have Midnight Mass. It was good to have Fr. Gauthier sing this Mass, as most of our people are his old converts of twenty-five years ago, when he received Kochow as his first mission. Our catechist, *Epiphanius Yip*, who is in excellent relations with everybody in the town, borrowed an organ from the Government School, but when it came to a showdown nobody cared to tackle it, so the choir, consisting of Fr. O'Shea and myself, rendered the Christmas music. Fr. Gauthier said afterwards that the singing was "*tres fort*", which criticism hit the mark exactly, for it was strong, all right,—even to the point of being rank.

The people, however, did not seem to mind. We are told that the Chinese could not tell the difference between the Vatican Choir and Al Jolson,—so little

May we suggest the adoption of a catechist? A good catechist means the addition of at least one hundred adults to the fold of Christ every year.

appreciation have they for Western music. This seems strange to me, inasmuch as I have not yet met a Chinese who did not seem to have an ear for music. Besides, they pick up our airs readily and sing them correctly. But we have been told by many that they have no liking for our music, even after they have become familiar with it.

Fr. O'Shea and I said our Masses from six to 9 a.m., and please note that *the people heard the entire nine Masses* that were said here. Added to that, they heard a half-hour sermon preached by Fr. Gauthier in the morning, and even submitted to a fifteen minute oration delivered by your humble servant, although of this latter they understood hardly a word, I am perfectly



THE MAIN—AND ONLY—DOOR OF KOCHOW'S "CATHEDRAL".

sure. Learning Chinese is still "slow going". We then finished up with Benediction at 1 p.m.,—the usual time on the missions here,—which capped what we thought was a very, very happy Christmas.

G E T Y O U R F R I E N D S T O H E L P

As if the day was not complete, we had a baptism to make it so. He was a boy of fourteen, whose father was a baptized Catholic, so it was a plain case of baptizing him out of hand. This was the pastor's privilege, and the young man emerged rejoicing in the name of James Edward,—not after me, however, but named for Father James Edward Spalding, of Erie, Pa., whose sister is one of the Sisters of Charity of Marillac Seminary, Missouri.

We have forty catechumens studying, and they wanted to be baptized, insisting that I question them in doctrine. This I did, and they knew it very well, but still it was not hard to stump them, for I did not want to baptize them at this time. And for this reason: they are married men, and their wives have not studied the doctrine. I told them to study a little harder, to get their wives to study at once, and that if everything went well, I would baptize them at Easter. This will mean Catholic families, whereas if we baptize the men first, the wives in many cases will not bother with it, and there is a divided house.

Wherever I have been the Chinese seem anxious to get our medicines, but this place has them all "beat." Almost every man-jack needed something. *Quinine* is most in demand, because they all have malaria, and *santonin* also has a big call for the children. I gave out some paregoric, too, for children at home who seemed to have colic, as nearly as I could make out from the description their parents gave. I see more and more every day that we shall have to do some intelligent medical work over here. Priests with a little first aid training are all right, but this does not go very far. We need doctors.

That's about all there was to Christmas Day, when you come to tell it. Most of the people started on the trail back home during the afternoon,

only a few staying over for St. Stephen's Day, when the last stragglers departed. And so you have a prosy recital of the actual happenings of Christmas Day at Kocho. The atmosphere I am afraid I cannot put into words, nor even between the lines, perhaps, but still you will sense that it was a wonderful Christmas and that it brought great spiritual joy to us all.



KOCHOW KIDDIES—SONS OF THE HEAD CATECHIST.

It was only my second Christmas in China, but already I do not miss the snow and holly, any more than the turkey. The stage is entirely different here, and these old time-honored properties would not fit it; so we have our own tropical setting of bright sunshine and waving palms, and find that Christmas fits into the scheme very well. Then we have around us kind hearts and simple faith,—and this time even Norman blood, too, I suppose,—if Fr. Gauthier will not mind being put down for a Norman, though he is really from "le midi", I believe.

A billion of souls are perishing for the want of missionary effort. There is no possible way of supplying that appalling need, except by educating our people to realize it, and training them to mission effort. How can we possibly say that we love this billion of souls now perishing, and yet refuse to take the only possible way of saving them?—Fr. Price at the Educational Convention, 1918.

A Chinese professor who has been associated with the Irish Mission at its College in Galway was crossing the Atlantic not many weeks ago on his way to China. One day the conversation of a group of passengers turned on the Irish question and a grandiloquent personage expressed his conviction that if Ireland were granted home rule the people would not continue to cry for a Republic.

Immediately, and with considerable warmth, the Chinaman retorted, "But, sir, we are not asking for a Republic, we already have one!"

The Republic of Ireland may yet show the world the value of a Chinaman as a loyal citizen.

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T A L K F O R E I G N M I S S I O N S T O T H E M



WE at Maryknoll extend to our friends throughout the world greetings and hearty good wishes for a most blessed and joyous Christmastide.

By the way, have you been building anything these past few years? Probably not. And we congratulate you, because you are just so far behind in the line that leads to a Home for the Feeble-Minded. It has been a common saying that "one is foolish to build now"—and we have been "foolish"—but with God's help the foolish can accomplish something, and in the meantime we of Maryknoll are content in the thought that no deserving applicant has been or will be turned away from our door—and possibly from his vocation.

We send an S. O. S. occasionally to our subscribers, because most of them are also special friends of the missions.

In fact, we must do so, for obvious reasons, one of which—and it will appeal—is that we continue in spite of higher costs to publish *THE FIELD AFAR* at one dollar a year and we do not wish to change so convenient an amount.

So we called last month for *Stringless Gifts* and now we desire to publicly express our thanks to all who responded.

The amount so far received is far short of what we need, but it is a substantial relief and, as such, most welcome. We realize that there are many tapping at your garden gate. We hope the tap is gentler than the knocks on our office door. Sometimes we wonder if a charge of dyna-

mite has gone off, or if a ditch-digger is using the pick to signal a demand for his more or less hard-earned money.

Medicine classes started last month and will be conducted by Dr. Paluel J. Flagg and Dr. Clarence Howley, both of New York City.

To the charity of Dr. Flagg, Maryknoll has owed much from the beginning. Other physicians also, notably Dr. Sweet and Dr. Wren of Ossining; Dr. Lynch, eye specialist, and Dr. Perrault, throat specialist, of New York; and Dr. Byrne, Dr. Sweeney, and Dr. O'Malley of Scranton, have contributed their valuable services.

St. Vincent's and St. Francis' hospitals in New York City, and, at Scranton, the Mercy Hospital and the Kellar Memorial, have extended generous and unfailing charity to our sick. In the two former, during vacation time, an opportunity for study was given to some of our students who desired practical training in nursing.

All these good friends share in our work for the missions and in its fruits, and we confidently trust that their own special undertakings will be the more abundantly blessed.

The Maryknoll Auxiliary Brothers now form a group of

about twenty young men. Their place in the Society is indicated by their title, and they are esteemed members of the family, contributing their prayers and work to the great cause.

How are the auxiliary brothers employed? we are often asked. In several capacities. A few inside at clerical work, the others outside on the grounds or the fields, with the stock, as machinists, electricians, and sometimes as assistants to priests engaged on propaganda.

Maryknoll students (who are addressed also as "Brother") work with and sometimes under the direction of the auxiliaries in practically all of the above mentioned occupations.

Will the auxiliary brothers go to the missions? Some will go, but probably the large proportion will remain at home. The brother's place in the mission will be as companion to the priest, and as director of building construction or household management. Again, a few at least will be useful to serve where needed as nurses for the missionaries, and to instruct the native cooks in the preparation of nourishing food. Later some brothers will be needed in the class room for elementary branches, or, if fitted, for higher grade subjects.



THE TENNIS COURT IN WINTER.

G I V E T H E M T H E F I E L D A F A R O R

How reprehensible would be the conduct of one who should look upon that portion of the Lord's field which was assigned to him, as his own property, which no one else would dare to touch. We must give due praise to all these Apostolic Vicars who have laid new foundations for the future kingdom of God in the way we have outlined; and when for this purpose they lacked a supply of men belonging to their own Order, they never hesitated to call in and accept the assistance of other religious institutions. Remember that you are not to propagate the kingdom of men, but that of Christ; that you are not to enroll citizens into any country of this world, but that of the next.

—Pope Benedict XV.

TRULY in the spirit of Christ as portrayed by our Holy Father in the above extract from his Apostolic Letter to the Missions, has our Maryknoll Bishop in China, His Lordship, Mgr. De Guébriant, welcomed assistance from other religious institutions to aid him in his pastoral charge of the millions of souls in his Vicariate. In his visit to Maryknoll at Scranton, as with all at Maryknoll, Bishop de Guébriant captivated the hearts of the Vénarders by his paternal and gracious words of encouragement and approval, and by his assurance to our youthful apostles of a warm welcome from him should they be chosen in the designs of Providence, as missionaries to China. The Vénarders only too gladly would welcome the opportunity to work for souls under the guidance of so truly a zealous and Christ-like leader. They pray for their Bishop that he may live many more years. The Vénarders are proud of the fact that they have been privileged to meet so great a representative of the Church Militant, a captain of the frontier army of Christ, who has planted the standards of Christianity on the very ramparts of the forces of darkness.

THE VÉNARD LETTER

OPTIMISTS tell us that the more we want a thing and the longer we have to wait for it, the happier we shall be when we get it. That's true! And that is why we are so glowingly happy and so warmly grateful to have our heating system in operation.

This is how it came about. Last September we buried over a hundred yards of steam pipes, tucking them in with asbestos coverlets, so that they, at least, might be warm, and we hoped that heat would come with the radiators. Then the Steamfitters' Union had a strike, or a ball, or something, and our

the funds then contributed, would become the tabernacle of the King of Heaven—the dwelling place of the Master. In truth, a Power House it has become, whence radiates the light of Faith, the warmth of Love—the zealous, energetic forces, which make of it the "Heart of the Vénard." It is the trysting place of youthful apostles, wherein each morning, and frequently during the day, they seek and find the Divine powers of faith and charity, with which they hope to spread broadcast the fires Our Lord came on earth to enkindle.

"Master, where dwellest Thou?"

At The Vénard the Master has at least warm and loving hearts whereon He may rest His head. Little did our donors know to Whom they were erecting our Power House. How happy they



BISHOP DE GUÉBRIANT AND THE VÉNARD FLOCK.

radiators were as useful as a pile of junk. They do not function properly in the diffusion of heat, as you know, unless connected to a source of heat. Time was, when we, snug in all the comforts of home, envied the heroic experiences of the pioneer Vénarders who tested their vocation in the Maryknoll hay-loft: but this heatless age chilled our ardent longing for barn-loft dormitories. However, we had faith enough to hope, and this, with the memory of our hot times under the Indian summer sun, kept off the numbness until the Maryknoll spirit sent two students from that place who connected the radiators to a feed-line leading from the steam boiler in the kitchen. These two Maryknollers can always be assured of our warm feeling for them.

"Master, where dwellest Thou?"

Little did we think, three years ago, when appealing to our friends, that our power house, erected during the war with

will be at the knowledge that their sacrifices have been converted into a temporary Chapel—that from it each morning rise to heaven petitions that will bring blessings upon all our friends—graces for youthful "fire-scatterers" who are now in training for the field afar.

Besides study and spiritual duties, a Vénarder's daily occupations are many and varied. All are anxious to acquire as much practical knowledge as possible, and we see them engaged in all trades and sciences. Some are live wires in the wireless room; others prefer to knock around the carpenter shop; then there are machinists, brick-layers and painters, and a few rural spirits who are interested in the cows and chickens. All these pursuits help in the training of a missionary, and in addition to knowing everything of their own vocation Vénarders want to know something of every other vocation.

A M I S S I O N B O O K F O R C H R I S T M A S

Welcome interruptions of the daily schedule are "all-day walks". A recent outing, like many before it, had as its destination Ford's Lake. With packs on their backs the hikers started from the college at ten o'clock, in the face of what a mid-Western farmer would call a "dry drizzle." As usual, Mr. Ford, the owner of the Lake and Club house, gave us a hearty welcome. We believe that "too many cooks put out the kitchen fire," so a culinary squad of six was assigned to barbecue the "dogs". Anybody who wished could stay and offer suggestions, not expecting, of course, to have them accepted. The others dispersed, some to the Victrola and fresh cider in the club house, and some to drown harmless worms in the Lake, trying to ensnare gullible "shiners." The table set, all gathered around the festive board, and though some who "saw the stuff made" were abstemious at first, soon there was nothing left but dishes to wash. The trudge homeward was great practice for the rainy season in South China.

"Home talent" entertainments are a delightful indoor sport with us, and Thanksgiving Day was the occasion of the latest. Since talents and tastes differ in each one, the various "acts" were variously appreciated, and although none were hooted off the stage, neither will any forsake The Vénard for the vaudeville circuit.

Skies are laden, the hills are misty, and the ridges and furrows of our truck patches are smoothly covered with snow, but we have little dread of winter. Learning from the ant, the bee, and the squirrel, we have provided well against a wintry siege. We picked the omelets off the egg plants, and stored the cauliflowers in the conservatory, and down in the cellar shelves above shelves bend under the weight of jars of preserved berries, fruits and vegetables,—all the products of our land and labor.

These are only a few of the reasons for our gratitude to Providence on Thanksgiving Day.

In your own interest and in that of our work, we urge those readers who can do so to take out now a life subscription to The Field Afar. This will secure the following advantages:

For You—

- no further annual bills.
- no price raise.
- the assurance of perpetual membership in the Catholic Foreign Mission Society of America.

For Us—

- no worry about keeping you on our lists.

Fr. O'Shea's Notes.



IF William, the Bard of Avon, had been domiciled in these parts, he'd have changed that hackneyed complaint against the weather-prophet, to "now is the summer of our discontent!" Not that we're discontented, or even momentarily "peevish". Far be it from us. But we had heard, even before leaving Maryknoll's classic shades, that it would not do to "tackle" a tropical missionary before breakfast if you cared to get what you were asking for. And experience, even so brief as that of our men, proves that there is "something in it".

Not that the heat is so intense,—but that, like the occasional "gentleman caller" on the young lady of the house—it doesn't know when to leave. March, April and May are a pretty consistent summer season,—with none of the raw days we occasionally get at home in June and July,—but when you add June, July and August, it looks a little like "too much" of a good thing. At least, that is how the veterans diagnose the difficulty,—they will all admit that the weather at any one given time is not too hot to be bearable, but in the same breath they say that it brings with it a certain nervous exhaustion which shows on even the most rugged.

"What so rare" as a dry trip to Naamfootong? But on Sunday, July 11, we had it, even though a half-dozen showers have since cooled off our almost-standard 90 degrees temperature.

Living on two-meals-a-day basis, à la Chinoise, since Fr. Walsh left. Breakfast feels somewhat too long deferred, at times. When one rises at five, he some-

times wonders whether he is eating breakfast or supper at nine. The second meal, at five p.m., seems to come at an ideal time, giving two hours of daylight at this time of the year. (In the tropics, you know, the day is always the same length,—but, as Josh Billings and Fr. Phelan have both expressed it, if you do know it you know something that isn't so. For that fact is a fact only at the Equator.)

Fr. Meyer, the energetic, came down on the raft last week, to spend a few days basking in the intellectual sunshine of Kochow and he stopped long enough to assist at the Baptism of the first orphans of Maryknoll in China, helping to give the event something of the solemnity it deserved.

No. 1 had arrived on July 24, and was quickly followed by No. 2. Fr. Walsh had been expected to perform the ceremony on his return from Loting; but word coming from him that he could not get back, and No. 2 being somewhat feeble, it was decided to go on as soon as Fr. Meyer should arrive with his voice and camera—the former to help chant our grateful *Te Deum*, and the latter to help the future historian of Maryknoll.

The question of names was a most important one. Never did fond parents spend more time in consideration of such a question. Our own loved ones first suggested themselves,—and then our favorite saints. But, finally, the choice resolved itself into *Mary Louise* for No. 1, and *Teresa Dominic* for No. 2. *Mary*, of course, the One and Only Mother and Patron of us all, particularly of her children of the Knoll,—and *Mary Louise* for the first Teresian to leave Maryknoll for the Mission—the Mission in Heaven. No. 2, *Teresa Dominic*, is named for all the Teresians, and the older and newer names are both represented so that

THE MARYKNOLL JUNIOR WILL TEACH

there would be no mistake. Please God, in years to come, Maryknoll will have many orphanages and hospitals, and many will be the successors to *Nos. 1* and *2*; so it was thought only fitting that Maryknoll's gentle auxiliaries should from the very first be honored with their destined office of foster mothers to our little slant-eyed charges.

Both *Mary Louise* and *Teresa Dominic* are now doing well. They are respectively one and two years old, and were surrendered to us by their parents because there were too many to support. We expect to see many poor little victims of China's paganism and poverty brought to the protecting and vivifying arms of Holy Mother Church's Yuk Ying T'ong (orphanage).

Our Kochow seminarian assisted in singing the *Te Deum* after the baptism, and Fr. Meyer got a few pictures.

July days at Kochow are rather quiet—the boys have all left school to assist in planting the winter crop of rice—and the monotony of study is varied only by the frequent call for the

missioner's services as *Yee-Shaang*, Medical Doctor. Elephantiasis is the latest disease he has had to prescribe for,—but his success thus far encourages him to believe that even here the Pharmacopœia will be enriched by some new discovery.

During the month, Kochow was visited by a theatrical company. For six nights the program continued, and for six days as well. The only time the play was not progressing—it was all one act, I understand—was from 4 to 10 a.m., when the actors were taking a little rest. Some of our American stars may be noted for their vocalization, but they'd hardly compete with the ones that favored our waking and sleeping moments with tones that would tax the seventh octave of a grand piano, and which carried three blocks to the T'in Chue T'ong. Many of our catechists and Christians came in to see the play, which was an unusually moral one, a tragedy based on some heroic deed three or four thousand years ago. It is said that the comedies, as a rule, are of a sinful nature, but this "classic"—as the bill-boards used to say about Uncle Tom's Cabin

"when Father was a boy"—appealed only to the noblest and the best.

Fr. Walsh reports things going along nicely in his place of exile, and he has a beautiful site for Fr. McShane's headquarters. Loting is even ten degrees hotter than our usual ninety—so we are having our retainers make a daily memento for the safe return of their pastor from, to them, "foreign wilds".

August has come in with heavy showers, but so far no floods. Our mail has been long delayed, some political trouble in Canton preventing the junks from sailing.

A PLEA FROM HONGKONG

We never suspected some years ago that anybody from Hongkong would ask to join the Maryknoll Sisters, but recently a promising application came. And a little later the following letter was received from another Hongkong young woman:

We are all most interested readers of *THE FIELD AFAR*, more so since we had the great pleasure of meeting your missionaries when they were down here last year. We have been much struck by the lists of gifts from friends and Circles. Almost all that is required for the chapel, and some household linen, is given, but the *personal wants* of the missionaries are entirely lacking. This is, no doubt, due to the fact that the Catholics of America do not realize that the missionary is living to all intents in the wilderness and that not a thing required by a white man can be bought except in the large cities, and then at double or more than what it costs in the States. After the missionary has paid for his food and absolute necessities, there can be little money left for aught else. Also, the system of washing in China is most primitive. The washing is well soaped, then dashed on the stones about a dozen times, rinsed out, and set to dry. The length of life of all clothing can therefore be well imagined. I am sure that if all this were set out before the American Catholics they would extend their lists. The missionaries' diaries are always so cheerful that only those who live out here can realize the hardships that they must endure. I don't know if your missionaries are provided with white soutanes for home use in the summer, as the Italian missionaries use, and which are made of ordinary long cloth.



AFTER THE BAPTISM OF MARYKNOLL'S FIRST ORPHANS IN CHINA.

BOYS AND GIRLS ABOUT THE MISSIONS

Long Distance Messages.

BROTHER Joseph Dutton of the leper settlement at Molokai, who some years ago was reported dead, is still very much alive, as the following letter written recently to the Maryknoll Superior, will indicate:

So that you don't count me dead again, I am sending two out of the fifty



AT MOLOKAI—BROTHER DUTTON IN HIS SANCTUM.

thousand you need. The very first million dollars I get I may send you the whole of it—except four dollars, which I shall need for clothing and shoes for the next two years.

Thanks, dear Brother Dutton, but don't stint yourself—keep an extra dollar.

In Japan, some months ago, there was an official conference on Japanese-American affairs, at which several interesting questions—i.e., immigration, Korea, Shantung, etc.—were discussed. This conference was made up of seventeen Japanese and thirteen Americans. All were private citizens and apparently anxious for the best interests of both countries.

The Americans reported candor and frankness on the part of the Japanese, and a high appreciation of the information obtained at the meetings.

The Field Afar for 6 yrs.—\$5.00

The letter that follows brings to our notice the splendid part that Holland is taking in the evangelization of the world:

Since your Fathers were in China, I find THE FIELD AFAR much more interesting. I see that the task of a missionary is about the same everywhere. It is simply wonderful that you have twelve apostles in the field in such a short time.

The death of dear Fr. Price did not astonish me very much. Through his heroic sacrifice he will be the cornerstone of the building.

When the Catholics of America really awake to their duty towards the field afar, what a mighty and irresistible impulse they will give to the cause of the missions. Our little Holland, with only two million Catholics, is doing a great deal, and a Hollander—Cardinal Van Rossum—is Prefect of Propaganda. There are many mission Societies in Holland—Mill Hill, Steyl, Scheut, etc. Then the Jesuits, Dominicans, Redemptorists, Franciscans, Capuchins of Holland, all have their missions in our colonies, or in China, or elsewhere. If little Holland can do so very much, how much more may be expected from big brother America with its twenty million Catholics! I hope it will come soon.

—Fr. van den Bogaard, Ph. Is.

The examination of catechumens is a very serious occasion in the mission fields, but age is a good excuse, as Fr. Aelan testifies in the following lines:

Last week I had the pleasure of baptizing two converts. "He" of about seventy winters and "she" of about sixty-eight summers had been busy learning their prayers. The day came to examine them. Of course, such an examination is not hard, because it is impossible to get much into these old heads.

I asked "him" to recite the Creed. But pointing to "her", he said, "Swami, ask her to recite it. During all these years she has been doing the talking, always arguing and always wanting to have the last word. Let her now recite that prayer!"

Then I asked "her" to say the Creed. But pointing to "him", she rattled, "No, Swami, let him recite it, because all these years he has been scolding me, saying that I am a stupid woman without brains. He always claimed that he alone knew how things should be done, and that I should keep quiet. Let him now show whether he is really so clever!"

As I knew that both had done their best, and had learned as much as they were able, I declared them both "passed" and the following day they were quite happy and peaceful when they were baptized.

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THROUGH the prayers of you who look upon the names below, may their souls benefit:

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Rev. James A. Campbell	Anna J. Casey
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	Mary Convery
	Thomas Convery
	Philip McGarvey

The friends of the late Cornelius J. Carroll, whose many years in the field of Catholic publishing were marked by a modesty, kindness, and ready willingness to serve his fellowman, that leave with us a cherished memory, desire to express our respect by entering his name for Perpetual Membership in the Catholic Foreign Mission Society at Maryknoll.

B U Y O B S E R V A T I O N S I N T H E O R I E N T

A-Bursing.

THE *Ladies' Auxiliary* of the Knights of St. John have signified to our Reverend Director in Los Angeles their intention of founding a Maryknoll Burse.

A Springfield, Mass., subscriber expresses the hope that one of the Maryknoll burses may be reserved for the late Bishop Beaven of that diocese.

Bishop Beaven's name would honor the Maryknoll burse list.

At this writing the latest burse to go into the "completed" list is that of the Alumnae of the Sacred Heart Convent, Manhattanville. The presentation was made to the Superior of Maryknoll, at the Convent, on the occasion of the Memorial Mass offered for the deceased alumnae. The hope was also expressed that the burse in honor of Blessed Madeleine Sophie Barat might soon be noted in the "complete" list of "founders" burses.

The *Mother Catherine Spalding* Burse was, we understand, inspired by the Unit of the Students' Mission Crusade and has been taken up, at the request of the Very Reverend Mother Superior, by all the schools under the direction of the Sisters of Charity of Nazareth.

From an interesting letter from Miss Mary Gorey, who represented the Nazareth Academy Unit at the recent Convention of the Students' Mission Crusade in Washington, D. C., we quote:

The fact that the Nazareth Unit hopes to establish, before June 1921, a \$5000 burse in honor of Mother Catherine Spalding, the foundress of the Sisters of Charity, for the education in perpetuity of a priest for the foreign missions, is proof of the enthusiasm of its members.

The prayer offerings bid fair to exceed those numbered in our first report. They are indeed protagonists of the 1920 slogan "Spread!"

The Nazareth Academy Unit is wide-awake and "peptimistic".

Working in union with the Nazareth Unit of Nazareth Academy, Kentucky, are the *Mission Workers* of St. Andrew's School, Roanoke, who recently added \$150 to the Mother Catherine Spalding Burse.

At Columbus, Ohio, the *Diocesan Home and Foreign Mission Society* is making steady progress under the direction of the Rev. P. J. Kilgallen.

The second year of this Society will begin in January. Maryknoll is one of its beneficiaries, and a glance at the *Columbus Diocesan Burse* on our lengthening list will reveal to what extent. We may add that two hundred subscriptions to *The Maryknoll Junior* came recently through the Columbus Diocesan Society.

Among the sons and daughters of St. Vincent in these United States, many have proved that they have a warm place in their hearts for Maryknoll, and they are evidently communicating this warmth to those who come under their direction.

A burse in honor of St. Vincent was recently completed; and now, as will be noted elsewhere, one in honor of Blessed Louise de Marillac, cofoundress, with St. Vincent de Paul, of the Sisters of Charity, is rising rapidly.

The *Blessed Clet* Unit, C. S. M. C., of St. Joseph's College, Emmitsburg, Maryland, will see that the newly-founded *Blessed Louise de Marillac* Burse is kept moving.

The Unit expresses the hope that this burse may not be as long as St. Vincent's in completing. Of this we are certain, that there is no rivalry between our saints, and we are under the impression that one will help the other to complete both burses.

Some people are watching our burses pretty closely, and an occasional remark leads us to think that they are somewhat surprised to see certain burses hanging back, while others,

started long afterwards, have shot up to the completed list, some with a full \$6,000 opposite their honored names.

There, for example, is the *St. Joseph Burse*. It seems an age since it started, and we thought that clients of the Immaculate Conception's protector would have brought it to an early completion,—but no—not quite yet.

Then there is *St. Patrick*, a patron of our work, an apostle to whose labors the ancestors of many among us owed their Faith. We could not have left St. Patrick off our list of proposed burses without a host of remonstrances and some protests. And yet, since our *St. Patrick Burse* was started the World War has been waged, Sinn Fein has made the world sit up, and all sorts of things have happened, involving the expenditure of billions of dollars and untold sacrifices.

Yet the *St. Patrick Burse* hangs low, with few to regret the fact, and those few too poor to place that blessed name on the honor list.

While on the subject of burses, we recall being asked recently two questions:

(1) *Have you any immediate need of more burses, or are all your students provided for?*

(2) *Do you think that \$5000 is enough to ask in these days for a burse?*

The answers given are substantially as follows:

(1) *We can readily apply even now about seventy more burses.*

(2) *The amount (\$5,000) asked for a burse is based on pre-war conditions. It does not today cover the full yearly cost of a student's board and tuition, but we have not changed the figure as we still hope it will be ample. In the meantime, some of our burses have been kindly increased by benefactors, as will be remarked by a look at the list.*

T H E N L E N D I T T O Y O U R F R I E N D S

The Month's Accounts.



MARYKNOLL LAND SALES (Original Purchase)

Total area 4,450,000 ft.
Sold up to Nov. 10, 1920 3,055,385 ft.
For sale at 1 cent a foot 1,394,615 ft.

VÉNARD LAND SALES

Total area at The Vénard 6,000,000 ft.
Sold up to Nov. 10, 1920 1,451,038 ft.
For sale at 1/2 cent a foot 4,548,962 ft.

If you have, moved send your new address also the one.

FROM YOUR STATE AND OTHERS.

State	Gift	New Subscribers
Alabama.....	\$ 3.00	3
Arkansas.....	26.00	
Arizona.....	9.00	
California.....	5,568.00	504
Colorado.....	6.00	8
Connecticut.....	257.65	24
Delaware.....	46.60	35
District of Columbia.....	49.60	28
Florida.....	8.90	
Georgia.....	11.00	
Idaho.....	5.25	
Illinois.....	222.00	119
Indiana.....	139.50	177
Iowa.....	23.15	29
Kansas.....	63.00	
Kentucky.....	20.00	
Louisiana.....	4.00	
Maine.....	7.10	9
Maryland.....	122.25	139
Massachusetts.....	*1,363.97	118
Michigan.....	235.35	61
Minnesota.....	1,039.51	28
Missouri.....	276.75	68
Montana.....	11.00	
New Hampshire.....	20.66	53
Nebraska.....	7.00	
New Jersey.....	1,782.89	260
New York.....	†2,879.09	398
North Carolina.....	15.25	
North Dakota.....	16.00	
Ohio.....	1,558.72	3
Oregon.....	3.00	
Pennsylvania.....	3,061.33	145
Rhode Island.....	371.15	20
Tennessee.....	1.00	
Texas.....	1.00	15
Vermont.....	1.00	1
Virginia.....	151.00	15
Washington.....	66.20	78
West Virginia.....	47.00	15
Wisconsin.....	8.00	15

FROM BEYOND THE BORDERS

Canada.....	36.25	24
Total of New Subscribers		2,408

*Annuity, \$640.
†Annuity, \$1,000

Four gifts in the past month went over a thousand dollars each. One was an annuity, and another was destined for overseas.

When a Chicago pastor says that he "couldn't be without THE FIELD AFAR", we feel like saying a good word for it ourselves.

It is a St. Louis man who writes:

That little paper "carries the stuff"—condensed in its short articles. If some newspaper men had as much to give as you give, the St. Louis Post Despatch would never be big enough, even without the "ads." I'm glad THE FIELD AFAR is not larger. I should lose my sleep. It's like an electric current—you can't drop it.

Advent is a Mite Box Season.

Many friends of a Maryknoll missionary who was once in the service of Uncle Sam have written for instructions about sending money to their old companion.

The answer is easy. Send a check to him, in care of *The Catholic Mission, Canton, China.*

On their way out, the Maryknoll missionaries were kindly received wherever they went. At Detroit, Fr. Hughes, the rector of the new Preparatory College, said that it would be a proud day for him when one of his boys would start for the missions. In San Diego, where one of the missionaries spoke, the pastor, Fr. McGrath, engaged his congregation to support a catechist in China.

A message of cheer to an old (?) alumnus, with a substantial gift of one hundred and forty dollars to aid him in his exile, went to Fr. Meyer last spring from St. Ambrose College, Davenport, Iowa.

Wont it be "grand and glorious" when every college in this country is backing one or more of its alumni in the field afar!

STUDENT AID FOUNDATIONS

A Student Aid Foundation represents \$1,000, the interest on which will supply the personal expenses of one student each year, at Maryknoll or Maryknoll's Preparatory College, The Vénard.

MARYKNOLL STUDENT AID

Fall River Diocese Fund (Incomplete) \$ 812.14
Our Lady of Perpetual Help Fund (Incomplete) 150.98

VÉNARD STUDENT AID

Vénard Circles Fund, No. 1 (Complete) \$ 1,000.00
Vénard Circles Fund, No. 2 (Complete) 1,000.00
Vénard Circles Fund, No. 3 (Incomplete) 198.35

SPECIAL FUNDS

The funds recorded below have been carefully invested so that the interest shall be applied regularly to the needs as designated.

(Complete)

Abp. Williams Catechist Fund, No. 1 \$14,000.00
Abp. Williams Catechist Fund, No. 2 14,000.00
Abp. Williams Catechist Fund, No. 3 14,000.00
Abp. Williams Catechist Fund, No. 4 4,000.00
Abp. Williams Catechist Fund, No. 5 4,000.00
Yuezhong Catechist Fund, No. 1 4,000.00

(Incomplete)

Our Daily Bread Fund \$ 1,124.27
Maryknoll Propaganda Fund 5,000.00
Altar Wine Fund 200.00
Sanctuary Candle Fund 260.00
Sanctuary Oil Fund 232.55
Sacred Vessels Fund 77.00
Abp. Williams Catechist Fund, No. 6 1,000.00
Yuezhong Catechist Fund, No. 2 1,042.85
Fr. Price Memorial Catechist Fund 532.60
Missioners' Book Fund 442.00
Circles' Missioners-Support Fund 290.00

In the plan of God we may help one another while living together on this earth; and in the same Divine plan we who still live on earth help those who have left it.

A Perpetual Memorial Membership in the Catholic Foreign Mission Society may be secured by an offering of fifty dollars. (A Bond will be quite acceptable.)

NEW PERPETUAL MEMBERS

Living—Rev. Friends, 4; Mrs. M. G.; F. A. C.; M. G.; S. K.; M. T. S.; B. M.; M. D.; J. A. H.; Mrs. W. F. S.; Mr. and Mrs. J. C. B.; G. and M. C.; M. S.; M. Z.; F. P.; M. C.; A. A.; M. J. C.; Mrs. L. F. C.; E. M.; K. R.; G. F. R.

Deceased—Rev. J. A. Campbell; Mr. and Mrs. Ackland; Mrs. M. Connor; Patrick Brady; Daniel and Joseph Keane; Mrs. K. Lynch; John P. Harrington; Jeremiah Crowley; Maria D. Crowley; Mrs. O. Smith; Dennis Sheridan; Bridget Sheridan; Charles Sheridan; Patrick Daly; Ellen Daly; Daniel Daly; Ellen A. Daly; Edward and Elizabeth Carberry; Mrs. M. King; Edward Langtry; Mrs. M. Quigley; C. T. Barrett; Mrs. J. Mulumpy; M. F. Dolphin; Ellen P. Anders; Margaret E. Lawless; Mrs. Mary McGinley; Anna J. Casey; John Callahan; Philip McGarvey; Joseph Murphy; Andrew Baranch; Agnes M. Lynch; Edward Gladen.

†On hand but not operative.

EVERY FRIEND GAINED TO THE CAUSE

STUDENT BURSE PROGRESS

A Burse is a sum of money, the interest of which will board and educate, continuously, one student for the priesthood.

MARYKNOLL BURSSES (Complete)

Cardinal Farley Burse.....	\$ 5,000.00
Sacred Heart Memorial Burse.....	5,000.00
John L. Boland Burse.....	6,000.00
Blessed Sacrament Burse.....	5,000.00
St. Willibrod Burse.....	15,000.00
Providence Diocese Burse.....	8,000.00
Fr. Elias Younan Burse.....	5,000.00
Mary Queen of Apostles Burse.....	5,000.00
O. L. of Miraculous Medal Burse.....	5,002.00
Our Lady of Perpetual Help Burse.....	5,000.00
Holy Trinity Burse.....	6,000.00
Father B. Burse.....	16,273.31
Bishop Doran Memorial Burse.....	5,000.00
St. Charles Borromeo Burse.....	15,000.00
St. Thomas the Apostle Burse.....	5,000.00
St. Catherine of Siena Burse.....	5,000.00
Rev. Joseph M. Gleeson Burse, No. 1.....	5,000.00
Rev. Joseph M. Gleeson Burse, No. 2.....	5,000.00
Bp. Cusack Memorial Burse.....	5,000.00
Albany Diocese.....	6,000.00
Fall River Diocese Burse.....	8,000.00
Thanksgiving Burse, No. 1.....	5,000.00
Thanksgiving Burse, No. 2.....	5,000.00
Annuitant's Memorial Burse.....	5,000.00
Rev. John J. Cullen Memorial Burse.....	5,000.00
Anonymous Burse.....	5,000.00
St. Margaret Mary Burse.....	5,000.00
C. W. B. L. Burse.....	6,060.00
Bl. Julia Billhart Burse.....	5,434.10
Mother Theodore Guarini Burse.....	5,000.00
Mackay Memorial Burse.....	5,000.00
St. Columba Burse.....	5,563.00
Abp. John J. Williams Burse.....	5,279.21
St. Teresa Burse.....	15,137.27
Sacred Heart Burse, No. 2.....	5,122.63
Holy Ghost Burse.....	5,022.00
Rev. Thomas F. Price Memorial Burse.....	15,000.00
St. Vincent de Paul Burse.....	5,017.26
Manhattanville Alumnae Association Burse.....	5,000.00
James and Catherine Meahan Burse.....	5,000.00

MARYKNOLL BURSSES (Incomplete)

St. Joseph Burse.....	\$4,344.19
Holy Souls Burse (Reserved).....	4,000.00
Our Sunday Visitor Burse.....	4,000.00
Our Lady of Mercy Burse.....	3,856.75
All Souls Burse.....	3,592.96
St. Patrick Burse.....	3,320.38
Cure of Ars Burse.....	3,304.01
Chenarus Centennial School Burse.....	3,216.87
Philadelphia Archdiocese Burse.....	2,989.56
St. Anne Burse.....	2,947.87
The Most Precious Blood Burse.....	2,679.16
St. Francis of Assisi Burse.....	2,139.50
Holy Eucharist Burse.....	2,116.50
Our Lady of Mt. Carmel Burse.....	2,061.89
St. Anthony Burse.....	1,937.81
Marywood College Burse.....	1,935.10
Fr. Chapon Memorial Burse.....	1,894.35
Pittsburgh Diocese Burse.....	2,696.71
Pius X Burse.....	1,700.25
Anonymous Diocese Burse.....	1,500.00
St. Dominic Burse.....	1,448.57
Holy Child Burse.....	1,381.64
Bl. Madeleine Sophie Baroi Burse.....	1,359.65
Bernadette of Lourdes Burse.....	1,309.76
Columbus Diocese Burse.....	1,250.00
Our Lady of the Sacred Heart Burse.....	1,227.40
Dunwoodie Seminary Burse.....	1,171.41
Duluth Diocese Burse.....	1,156.20
Omnia Per Mariam Burse.....	1,110.00
Trinity Wekanduit Burse.....	894.00
St. John the Baptist Burse.....	795.33
Fr. Chaminade Memorial Burse.....	716.09
St. Agnes Burse.....	606.81
Susan Emery Memorial Burse.....	519.00
St. Rita Burse.....	510.15
College of Mt. St. Vincent Burse.....	500.00
St. Lawrence Burse.....	482.25
St. Michael Burse.....	465.63
St. Stephen Burse.....	353.00
Mother Catherine Spaulding Burse.....	350.00
St. Joan of Arc Burse.....	347.01
Immaculate Conception, Patron of America, Burse.....	329.50
Our Lady of Lourdes Burse.....	321.02
Holy Family Burse.....	306.00
St. Francis Xavier Burse.....	268.55
St. La Salle Burse.....	237.85

†On hand but not operative.



The Smile Tells
(From a Dunwoodie
Poster.)

PASTORAL CO-OPERATION.

We find many priests in charge of small parishes, who are eager to help along the missions in foreign countries. They have not much money of their own to give; and the smallness of their parishes and missions would hardly suggest sending for a Maryknoll priest, if such were available, to solicit subscriptions to THE FIELD AFAR. A considerable number of such clerical friends in Indiana and Ohio have accepted FIELD AFAR envelopes, which they distribute to their families, requesting that the envelopes be returned with their subscriptions on the Sunday following.

This distribution of envelopes gives the pastor an opportunity to commend the Church's work in foreign fields and thereby to excite the zeal of his parishioners for the spread of the faith at home and abroad. Appreciation of one's own great gift of faith goes with the effort to bring others into the fold. Then, too, the virtue of charity grows with practice, and the invariable result of training a parish in charitable giving is to make the offerings to the parish itself generous.

We shall be glad to send our special subscription envelopes to any pastor desiring them. Experience has proved that it is easy to interest our people in the labors of foreign missionaries.

The State can force an income tax, which is usually paid grudgingly.

God whispers through conscience, and the Christian man or woman who assesses himself a percentage of his income for the extension of Christ's Kingdom experiences the joy of giving.

Bl. Louise de Marillac Burse.....	215.00
Children of Mary Burse.....	165.00
St. Boniface Burse.....	158.40
Our Lady of Victory Burse.....	147.16
Maryknoll-in-Heaven Burse.....	126.00
St. Bridget Burse.....	125.00
All Saints Burse.....	121.28

VÉNARD BURSSES (Complete)

Rev. Joseph M. Gleeson Burse, No. 1.....	\$ 5,000.00
Rev. Joseph M. Gleeson Burse, No. 2.....	5,000.00
Rev. Joseph M. Gleeson Burse, No. 3.....	5,000.00
Rev. Joseph M. Gleeson Burse, No. 4.....	5,000.00
Blessed Sacrament Burse.....	5,002.00

VÉNARD BURSSES (Incomplete)

C. Burse.....	\$ 3,700.00
Little Flower Burse.....	3,225.96
Sacred Heart of Jesus Burse (Reserved).....	2,500.00
Bl. Thérèse Vénard Burse.....	1,540.80
Sodality of Bl. Virgin Mary Burse.....	1,000.00
St. Aloysius Burse.....	561.50
Immaculate Conception Burse.....	100.00

MARYKNOLL MISSION BURSSES

(For the education and support of native students for the priesthood.)

Our Lady of Perpetual Help Burse (Complete).....	\$ 1,500.00
Our Lady of Lourdes Burse (Incomplete).....	601.00
Academia Native-Priest Burse.....	255.60

Any burse or share in a burse may be donated in memory of the deceased.

A new burse may be entered on the list when it has reached \$100.

BROTHERS! SCHOOLS! SISTERS!

Are you trying to train your pupils to acts of self-denial for the love of Christ and His Missions? Place a Maryknoll Mite-Box in every classroom and see what a powerful ally it will prove.

A CHRISTMAS STORY WITH A MORAL.

In the shade of a brilliantly adorned Christmas tree little Bertram lay prone on the floor, weeping bitterly.

"Why, Bertie! Crying on Christmas Day?" asked his mother.

Bertie undoubtedly was, and he continued to prove it.

"Have you eaten too much candy?" further inquired his mother.

Bertram answered this absurd question with a sniff so violent that it actually blew dust out of the carpet.

"Don't you like all your new playthings?" pursued his mother.

Bertram raised his head and tearfully surveyed the sled, skates, drum, coaster, bugle, air-rifle, football, and what-not.

"Ye-es," he sobbed—but continued be-dewing the blue roses on the rug with his tears.

"Don't you care for all these?" asked his mother, as she held up "Treasure Island," "How to Pitch Curves," and "The Young Trappers."

"Ye-es," he gasped again—and drew breath for another series of sobs and moans.

"Then why on earth are you crying?" finally demanded his mother.

"Because—you—didn't—subscribe—to The—Maryknoll—Junior—for me!" Then his mother also wept.

M E A N S M O R E S O U L S F O R C H R I S T



THE MARYKNOLL MISSION CIRCLES

WE have received abundantly of the Light that came into the world on the first Christmas Eve. Let us add to the joys of the Holy Season by doing all in our power to bring that Light to minds darkened by idolatry.

On their passage to the Orient our six missionaries received generous gifts from the San Francisco Women's Auxiliary.

The Rev. Thomas F. Price Circle, and the Cathedral Circle, both also of San Francisco, showed themselves "peptimistic."

The Archdiocese of Philadelphia Burse is engaging the attention of Philadelphia Circles. Several have definitely expressed themselves as behind it and have pledged a certain amount. Two Circles have already sent their quota: St. Columba's, \$300—the result of a rummage sale; and Sacred Heart Circle, \$105—the proceeds of a bazaar.

An interesting report has come from Holy Redeemer Parish, Rochester, N. Y. of the splendid work done by the St. Francis Xavier Circle during the past year. A few items will be sufficient to show what can be done in hundreds of parishes in the country. Besides the making of vestments, altar linens, and dresses for Chinese children, this Circle has raised \$2,321.75. Of this amount they have distributed: donations, \$457; Mass stipends, \$593; Maryknoll Perpetual Memberships, \$350; heathen babies, \$135; catechist support (Maryknoll-in-China), \$180; support of Chinese seminarians, \$200; etc., etc. The parish has been singularly blessed in giving to the Church in the fifty-three years of its existence twelve priests and forty-one sisters. A beautiful white silk Service Flag has been placed in the church,

and with it a tablet bearing the names of the parish's sons and daughters in the priesthood and the religious life.

THE LINEN CLOSET.

Please send me list of linens needed for missionary's outfit, giving size, materials, etc. Other suggestions will be appreciated, too. —Tiffin, Ohio.

Will you send me a list of some of your needs along the household line, or tell me what the missionaries need before departing for China? I shall be glad to do my bit. —Lowell, Mass.

Kindly send a complete list of linens, with dimensions, patterns, etc. I will try to assist in this way and interest others. Information for the organization of a Circle will be appreciated. —Oberlin, Ohio.

I am sending you under separate cover a box of altar linens as follows: One set of altar cloths (3); corporals (4); ablution towels (4); finger towels (14); cincture (1). I trust that they may be of use to your missionaries in China. —Evansville, Ind.

You will be glad to know that we have resumed our Circle meetings and are planning to do some special work for Maryknoll. From THE FIELD AFAR we learn that sewing is acceptable and most of us like to sew. Please advise us which of the linens, towels, napkins, etc., you desire the most and we will set to work. —Pawtucket, R. I.

When you get to the end of your rosary, go back to the Cross and say the Our Father and three Hail Mary's for the missions.

If we could get the idea that Christmas is a Birthday, and that our gifts are especially due to Him Whose Birthday we are celebrating, we should improve present thoughtless Christmas ways. So it is a very timely word which we get from Maryknoll, reminding us to make a gift to the Christ Child for the missions, and reminding us also that the only gift suitable for Him is the gift that He desires—the souls of men—all men. The gladdest and most heavenly Christmas we can prepare for ourselves is the one for which we have worked the hardest to gather all the children of the world about the Crib. Two-thirds of the children of the world have never heard of the Christ Child. It is a truly awful total, but every alms and every prayer helps to reduce it. Not one is wasted.

—The Southern Messenger, Texas.

FRIENDS IN NEED.

New mission stations will be opened in China within a few months and more catechists will be needed. We gladly welcome these indications of such interest:

Enclosed is a money order for nineteen dollars, the offerings of some friends and myself for the work of the Chinese catechists. —Des Moines, Iowa

Enclosed please find check for \$80 to complete the year's payment for Fr. Meyer's catechist. God grant that he may gain many converts from paganism. —Syracuse, N. Y.

Enclosed please find five dollars. I shall send this amount every pay day for the support of a catechist, preferably in the field of the Father from Iowa. —Des Moines, Iowa.

Some time ago St. Francis Xavier Circle No. 2 sent you seventy-five dollars for the support of a catechist in China. We are pleased to forward to you now a check for one hundred and five dollars, which completes our payment for one year's support.

—Rochester, N. Y.

With the enclosed check for fifteen dollars we complete our first year's payment for the support of a Chinese catechist. The members have experienced much happiness in thus contributing, and we are busily planning further cooperation in this worthy cause.

How shall I proceed to the organization of a Maryknoll Mission Circle? Our beginnings will be small and for a start it had better be the making of altar linens. Please send us directions. We might then gradually enlarge to other work. —Minneapolis, Minn.

We are forming a Maryknoll Circle and have gathered a band of nearly a hundred members. Our plan is to secure 180 who will give \$1.00 a year each, enough to provide annually the support of a catechist. We are also planning a series of whist parties and will take every means to help the foreign mission cause. We shall be glad of any literature you can provide that will be helpful and suggestive. We have secured the permission of our pastor at the outset. He has enrolled himself as a member and has given us every encouragement.

—Cambridge, Mass.

Clubs and Circles may have The Field Afar, if all copies are sent to one address, for eighty cents a year.

A Maryknoll Pin—the Chi Rho—is yours for the asking if, when sending a new subscription, or renewal, you add: "Send me a pin."

M A K E T H I S C H R I S T M A S



Thomas—You're late, Tabitha. Were you talking with somebody else?

Tabitha—Now don't get green-eyed, dear. I was only finishing *THE FIELD AFAR*.

A Liberty Bond (\$50) is acceptable as payment for a Perpetual Membership in the Catholic Foreign Mission Society.

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For further particulars address:
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THE ACADEMY OF NOTRE DAME, Roxbury, Mass.—Conducted by Sisters of Notre Dame of Namur. A Select Boarding School for Girls. Primary, Intermediate and Academic Departments. Special facilities for the study of Music and Art.
Aims:—Physical Health; Solid Knowledge; Cultured Manners; Thorough Moral and Religious Training.
Address: THE SISTER SUPERIOR

MT. SAINT JOSEPH ACADEMY, Brighton, Mass.—Boarding and Day School for Young Ladies.
Courses offered include preparation for College, Normal School, and Commercial Pursuits. For further particulars apply to SISTER SUPERIOR.

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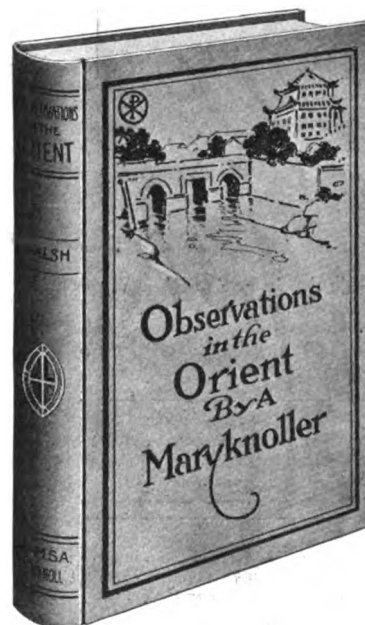
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